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WODROW'S ANALECTA.

A N A L E C T A :

OR

MATERIALS

FOR A

HISTORY OF REMARKABLE PROVIDENCES;

MOSTLY RELATING TO

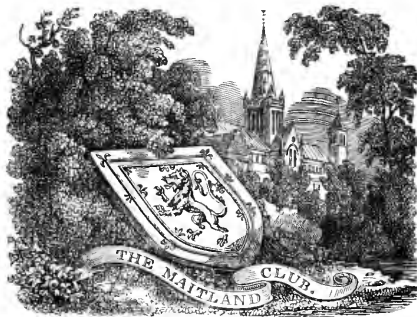
SCOTCH MINISTERS AND CHRISTIANS.

BY

THE REV. ROBERT WODROW,

MINISTER OF THE GOSPEL AT EASTWOOD.

VOLUME THIRD.



PRINTED FOR THE MAITLAND CLUB.

M.DCCC.XLIII.



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THE VICE-PRESIDENT AND MEMBERS
OF
THE MAITLAND CLUB,
THESE VOLUMES,
WHICH COMPLETE
THE ANALECTA OF THE REV. ROBERT WODROW,
ARE PRESENTED
BY
THE EARL OF GLASGOW.

EDINBURGH, *April 20*, 1843.

THE MAITLAND CLUB.

APRIL, M.DCCC.XLIII.

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WODROW'S ANALECTA;

OR

MATERIALS FOR A HISTORY OF REMARKABLE PROVIDENCES.

[LIVES OF EMINENT MINISTERS OF THE
CHURCH OF SCOTLAND.]

M.DCC.XXIII.

WHAT followes I bring in here, as what might have come in on the years 1718 and 1719, when I comunicat my designe of gathering up materials for a Biography to Mr James Stirling,* and desired him to dash down in write what he kneu, and had heard from old Ministers befor and since the Revolution; and he sent me what followes. Severall particulars in his accounts fall in with what he told me at our meetings, and in conversation; but there are multitudes of other things he has here added, which I sett douu just as he communicat them to me, in severall Letters; but in such a write and form as I could not get them bound up with my other Letters, about Remarkable Providences, which I frequently refer to in thir Analecta.

* Minister of Barony, Glasgow, from 1699 to 1737.

MR DAVID DICKSON.

“ He was first Minister of Irwine, then he was transported to be Professor of Divinity in the Colledge of Glasgou, and from thence he was called to be Professor of Divinity in the Colledge of Edinburgh. I hear that it was some exercise to his parents that they for a long time wanted a male child, they being persons of considerable substance and outward wealth. They both prayed themselves, and stirred up others to pray much for a male child to them; and they both came under a vou that if he gave them one, they would devote him to the Lord’s service. After prayer for some time, the woman conceived, and brought forth a son, whom they named David.* When he came to some years, they put him to school to learn some Latine, but forgat their vou, in so far as they did not put him through the schools and Colledge, and sent him away to the sea to be a merchant; but he suffered great losses at sea, so that he was like to bring his parents to a very lou condition. Yet they could not imput this to the youth’s mismanagement, for he was very sober. And then they began to bethink themselves what this sad outward loss at sea might really mean; and then they began to consider that they had broken their solemn vou to God: And so they took him from the sea, and sent him to the Colledge, wher he made great proficiency, and was laureat, and after that became a Regent, (if I be not forgot,) in some Colledge, † for some time; and after that Minister of Irwine, where he had for severall years great and wonderfull succes, especially about 1624, as to a great work of conversion, more than he had at any place he was in afterward, either Glasgou or Edinburgh.

“ They came to Irwine from all places of the land, yea even from England. There he opened up the Covenant of Redemption more clearly and distinctly than any that had gone before him. He was made use of as a great instrument in a work of conversion in Steuartoun, among the people there, which was called by the wicked of that time, and profane,

* He was born in Glasgou, where his father was a merchant, in 1583.

† In Glasgou College, for several years prior to 1618, when he became Minister at Irvine.

‘ the Steuartoun sicknes ;’ and they said to me, that blessed work was carried on and much cherished by Christians meeting frequently for prayer and mutuall Christian conference. For his faithfulness against Praelacy, he was, by the High Commission, confined some time to the toun of Turreff, in the North. It’s a Presbitry seat ; I have seen it, and was there 1692 ; Mr Calderwood, in his History, tells the year. He found, as he said, greater difficulty in getting his sermons prepared at Turreff for the Sabbath than at Irwin, and used to say that the Devils in the North wer much worse than the Devils in the West ; for, studying one day would have served him at Irwine, but he would take two dayes studying for preaching at Turreff. At last he was brought back by the moen and interest of freinds to Irwin. Mr Andreu Morton said he belived Mr Dickson was the greatest father for begetting many Christians, by his preaching, in the Church of Scotland. Many thought he was not so assisted in his preaching either at Glasgou or Edinburgh, as at Irwine ; and some questioning him about it, he said, he wanted his books at Glasgou and Edinburgh ; by which he meant the cases of conscience that many came to him with at Irwine, and the many prayers that were put up for him there ; which two wonderfully helped him to preach at Irwine, beyond whatever he did in any other place. The great and worthy Sir Hugh Campbell of Cesnock, who suffered much, was in bazard of death, and forfaulted in King Charles the Second’s time, said of Mr Dickson, that ‘ the Professor of Divinity at Edinburgh was treuly a great man, the Professor of Divinity at Glasgou was a greater man, but the Minister at Irwin was the greatest man of them all !’

“ When all the Ministers in Scotland wer charged to get a Service-Book, Mr Dickson (as I hear) said, ‘ In other charges, in law, men use to procure a suspension, and why not a suspension to this charge ?’ I hear ther was a certain merchant came from London to Saint Andreus in Fiffe, wher he heard first the great and worthy Mr Blair preach. Next he heard the great Rutherford preach. Next Lord’s day he came to Irwin and heard Mr Dickson preach. When he came back to London, his freinds asked him what neuse he had from Scotland ? He answered, he had very great and good neuse to tell them. They wondered much what they could be, for he was before that time a man altogether a

stranger to true religion. He told them he heard one Mr Blair preach, [at] Saint Andrews ; and, describing his features, and the stature of his body, he said, ‘ That man sheued me the majesty of God,’ which was Mr Robert Blair’s peculiar talent : Then added he, ‘ I afterward heard a litle fair man preach,’ (Mr Rutherford,) ‘ and that man sheued me the lovelynes of Christ : Then I came and heard, at Irwine, a well-favoured, proper old man, with a long beard,’ (which was famouse Mr Dickson,) ‘ and that man sheued me all my heart !’—for he was most famed of any man in his time to speak to cases of conscience. And they say that Englishman became an excellent Christian. The whole General Assembly of the Church of Scotland could not have given a better character of these three men than that man gave. Mr James Hutcheson, Minister at Killellan, [informs me ?] that meeting with Mr Dickson he enquired at him, What way a person should conceive of God when they addressed him immediatly by prayer ? He answered, ‘ Mr James, ye knou we are commanded to call upon His name, and that is enough ! No man fully knoues that name. Like a poor man coming to a great and rich man’s house, to seek some alms, the poor man does not sufficiently knou hou to give the rich great man his stiles and titles ; but he kuones well that there is rich supply to be had in that great house !’ If Mr Dickson had been riding, had it been forty or fifty miles, with young students, he would most chearfully and pleasantly have enterteaned them with excellent discourse, by answering all the difficult questions they propounded. He would have said, ‘ Come forward, lads, have ye any more to say ?’

“ I remember I have heard my father, Mr John Stirling, tell me severall things anent worthy Mr Dickson, for he was at the school in Irwine when Mr Dickson was Minister there. He began to understand that my father was a young man much exercised in true religion. My father told him that his learning Latine did not go well with him, and he thought it did ill to his spirituall exercise ; and so he thought he was called to quitt it. Mr Dickson presently perceived the Divil working with him in that affair ; and he said to him, ‘ Do you think, John, that there is religion and serving of God in nothing but prayer, reading, meditation, [and] hearing of preaching ? Dost thou not think that when a webster is sitting on his loom, and working bussy at his trade, that he may be serving

God as well as when praying and reading?' My father could not answer him, but the temptation was still strong, and wrought with him; so that one day he was fully resolved to leave the school, and go to his father, Alexander Stirling's house, in Clarkland, in the parish of Steuartoun. Accordingly, he goes away some little piece out of Irwin; and, by a special Providence, he meets with Mr Dickson by the way, who had been at some part of his work in the country parish. The youth endeavoured to hide himself from Mr Dickson; but he soon found him out, and said, 'Where are you going, Sir?' He told him that he could stay no longer at school, for it did ill to his spirituall exercise, and he did not profit by it. Mr Dickson only put him [in] mind of that one sentence, Luke ix. 62, 'No man having put his hand to the plough, and looking back, is fitt for the kingdom of heaven;' adding, 'John, if you can answer that, you may go your way where you please!'—and left him. This did so move and affect my father, that he went presently back to the school, and never left it till he was through the Colledge, and laureat; and then Mr Dickson recomended him to my Lady Ramsay, a worthy good woman, to be her chaplain, for she had written to Mr Dickson to get her a West-country young man to her family. Accordingly, he went and stayed some time there, and thereafter went to Sir Arthur Erskin of Scotsraig, and was his chaplain; and came West, and passed his tryals at Paislay.

“When he had passed his tryalls, Mr Dickson gave him many excellent admonitions with respect to his publick preaching and prayer: That he should be as short and succinct as possible, that he might never weary the people: He told him that after he was ordeaned, he would have him to live, if he could do it conveniently, unmarried four years; which my father exactly observed. When he had spoken much to him about his preaching and administrating the two Sacraments, he closed up all with this, 'O! study God well, and your own heart!' I have heard that Mr Dickson was travailing in the way with a young man, who proved a robber, and took his money from him. Mr Dickson said, 'This is a very bad way of living you are now following: Take my advice; if you will needs take my money from me, go and trade with it; follow some lauffull tread of merchandizing, and leave off this woefull course of yours!'

What he said made such impression on the man, that he forsook that way, went and merchandized with the money he took from Mr Dickson, till he came to be considerably ritch, and came in to Leith, and enquired for Mr Dickson, (my father told me it was at Glasgou,) and found he was both Professor and Minister of Edinburgh; and he ordered a hogshead of wine to be sent up to Mr Dickson's house, in the Colledge. Mr Dickson and his family wer astonished at [it,] and supposed there was a mistake in [it.] However, it was taken in, till they should knou whose it was, and whence it came. The gentlman himself came to visit the Professor, who was extremly civil to him, being a perfect stranger to him; and [a] glass of his best ale came. The gentlman commended it, but asked, 'If ther was any wine in the house?' Mr Dickson said ther was a hogshead of it come that day, he supposed in a mistake, and asked him if he kneu any thing about it? He told him he had sent it, and asked him if he minded since a gentlman had taken his purse from him of four or five hundred merks, and had advised him as above? Mr Dickson minded it, and the gentlman told he was the man, and he had followed his advice, and nou he was come to a considerable stock, and he brought him his money with interest—my father called it double interest—and had sent the hogshead of wine to him.

“ Sir Patrick Houstoun tells me that that great Christian, Thomas Hall, used to say to him, that Mr Dickson, of all the Ministers he ever kneu, was the best for bringing in the tails, or who brought up the tails best with him. I took the meaning of it to be, that of all men, he was the most gaining on weak sinners, and young beginners, to bring them to Christ. Mr Patrick Simson told me that Mr Dickson used to say, 'We that are Ministers should make the dore as wide and broad as we can, to get poor sinners, once gained and brought in, to Christ; and, when they are [in,] close the dore, and lay on them [as] good [a] load of dutys as we can;' for, 'if I be a father, where is mine honour? if I be a master, where is my fear?' Mr Hugh Peebles, Minister of Lochwinnoch, said to me he never read that word, 'I caught you with guile,' but he remembered alwayes worthy Mr Dickson, he had such a strange and wonderfull way of catching sinners. The good old Laird of Craigends,

Alexander Cunningham, told me that when he was very young, and married about nineteen years of age, Mr Dickson, being in Houston, heard there that the Laird of Craigends kept family-exercise in his house. Mr Dickson came over to Craigends to see him, and desired him to let him see his garden and yeards. He told me he marked to him hou such a tree or plant was budding nou, and blossoming, and after some time it would fade ; and so he would discourse to the young Laird of the vanity of earthly things ; so that he was made to admire the way Mr Dickson took with him, it was so pleasant and gaining. He told him he heard a good report of him, that he was a seeker of God in his family, and entreated him to hold on his way, for that would be his greatest glory and renown.

“ Mr Dickson, when speaking to people about marks of an interest in Christ, he alwise endeavoured to lead people to lay their greatest weight on Christ’s imputed righteousness, and not to rest on any thing wrought within them. He used to take three or four verses for his text. He was not for straitning people in the least : He used to say, ‘ God’s bairns should gett a good blade* of his own bread ; and, when the steuard, the Minister, was distributing the food, he should sit down and take part of the meat to himself with the bairns !’ I heard, that when he was speaking of a man that was made Professor of Divinity, and was not a Minister, he said, ‘ He never loved a maiden midwife !’ This was spoken with respect to Mr John Young his being Professor. He was made Moderator of the Assembly 1639. When he saw all things going well with the work of God, he had that expression, ‘ The work goes bonnylike on !’ † And, when the woefull Revolution, 1661 and 1662, came, the cursed Malignants, for all the favour that worthy man had shewed them, by following the Publick Resolutions, yet they made a ballad on worthy Mr Dickson, and caused it to be cryed throu the streets of Edinburgh—

‘ The work goes bonnily on !

‘ Good morrou to you, bleu (or gray) beard.’

* Blad, a large slice of a loaf.

† The Royalist Writers refer this expression to the severities inflicted on the adherents to their party at a later period.

“ Mr Hutchison of Killellan told me, that one of Sir Ludowick Houston's daughters went with her excellent mother, Dame Margarat Maxwell, to visite worthy Mr Dickson when a-dying, after he was put out by the prælates, and heard Mr Dickson say to her mother, ‘ Madam, I must confess the Protesters have been much truer Prophets than we wer!’

“ When some Ministers, in an Assembly, wer questioning much the King's sincerity in taking the Solemn League and Covenant, Mr Hutchison heard that Mr Dickson rose up and told that remarkable passage about the stranger coming in to a man's house, and taking away a great pot, and being forced to come back again with it, in a great mist coming on, so that he kneu not whither he went. The man's wife did chide him for enterteaning such strangers as robbed his house. He told his wife, he had given him a very good and sufficient cautioner; for the theif said to the man, when questioning his honesty, that he would find God the burgh;* which was the way they had then of expressing, that he would give God [for] his cautioner. ‘ So,’ said Mr Dickson, ‘ the King has taken the Covenant, and so has given us a good and sufficient cautioner; but, alace, he took away a great pot, indeed, the gloriouse covenanted work of Reformation; but he never brought it back again!’ Mr Dickson laboured to find Christ in every text that he preached on. I heard a strange passage anent people's flocking to hear him when he was going to preach at Edinburgh; and that he was presently struck dumb and could say nothing, but only that God was jealouse of his oun glory, and would not give it to any creature. I heard that worthy Mr John Carstairs, late Minister at Glasgou, said, that though he had been so many times with worthy Mr Rutherford at Saint Andreues, yet he never kneu, clearly and distinctly, what it was to belive in Christ, till he came and conversed with famouse Mr Dickson at Glasgou; for young men got more true edification and profit by conversing with him than by all his dictates and writings. He would say to Mr Carstairs, ‘ Johnie, will thou not come and help thy father, man?’

“ I heard that when worthy Mr John Livingstoun, who was banished to Holland, with sixty or more, he was enquired at, whom he took to be

* *Borgh*, surety, cautioner.

the greatest Gospell Minister in all Scotland? He said he thought Mr Dickson was the greatest he ever knew. Mr William Guthrie, Minister at Finwick, came in one day to visite Mr Dickson, when at family exercise; he desired Mr Guthrie to pray, but he would not. Mr Guthrie said of him, 'He went away and prayed about ten words; but I confess,' said he, 'every word that he uttered would have filled a furlott!' Sir Patrick Houston told me, that in the time of the servants bringing up the meat from the kitchen to the Hall of Houston, Mr Dickson would have read [and] sung a part of a Psalme, spoken, and prayed in that short time. He was reconed a very wise and prudent man. My father told me, if I be not forgot, that Mr Dickson would have kneeled in the pulpit a litle time with himself, before he prayed before the people publickly; but that custome was taken away. It is reported of him that he was never convinced of the evil of praelacy till he was taken with a severe fitt of sicknes in a feaver. He had some very excellent sayings: He said he was getting nou and then some tast and savour of heaven. He had some very good remarks anent preaching on a text: He said, 'When a man came to a text, it was like a man's coming to a trea; a man should shake the trea, and then that which is ripe would presently fall and come off, and that which was green would bide upon the trea; so a man should not take all out of a text that might be drauen!' He was not for Ministers bringing out to the people variouse senses and expositions upon a text; he was only for bringing that which they thought the true meaning of a text; for Ministers bringing out severall senses to the people, which they did not like and approve, was just like a cook bringing up a peice of meat to the table, and saying, 'This is a good peice of meat, but you must not eat it nor tast it!'—and then he brings another, and says the same, 'The cook should bring up no meat but what he is to give them to eat.' He was altogether against Ministers bringing Latine sentences and high learned expressions to the pulpit, among poor common people; 'for their bringing learned sentences to the people in a pulpit, was like a cook's bringing up the spit and raxes to the table! These are fitt to be kepted in the kitchen, to make ready the meat, but they are not to be brought to the table.' It's said by some that Mr

Dickson and Mr Durham went sometimes to the Craigs, about the High Kirk of Glasgow,* and made that little peice we have called The Summ of Saving Knowledge.

“ He had a wonderfull opinion of great and worthy Mr Durhame. Whenever he had passed his tryalls before them at Irwine, he sent for the people of Glasgow, and caused them give him a call. So he was ordeaned, 1647, Minister of the High Church of Glasgow. He said somewhat to this purpose of Mr Durham, that ‘ He was like a great bottle full of excellent good wine, that when it did go to come out, it could not well come out, but it played buck, buck !—so Mr Durham had little expression, but much good and great matter.’

“ I heard that Mr Dickson, speaking of the Publick Resolutions and Protesters, acknolledged that the Resolutioners had a foul and black tail, for generally all or the most part of the Malignant Ministers that conformed to praelacy in 1662 wer all Resolutioners. And I can hardly find ther wer above ten or twelve Protesters that conformed in all Scotland. I knou Mr Hamiltonn, Minister at Innerkip, the great Mr Meinzie, Minister and Professor of Divinity at Aberdeen, who was the man that presented the Protestation to the General Assembly. Mr Thomas Laurie, Minister at Lesmahagou, indeed, conformed, and all these three were rebuked by God, and remarkably blasted for their conforming ; but what moe through the whole kingdome [there] wer, I cannot distinctly tell. I have heard it said that the great Mr Douglass should have said that the Protesters wer men that had eyes in their head, but the Publick Resolutioners wer really pore-blind.† For, as worthe Mr James Guthrie said, ‘ They committed the care of a good child to a woefull nurse, that would poison the child.’

“ When on his dea.h-bed, his brother-in-law was speaking to Mr Dickson, and said, ‘ That was one of his fancys.’ Mr Dickson replied, ‘ Sir, what ye call fancies, I call faith !’

“ Ther was much given to this great man, Mr Dickson, who was

* On which the beautiful Necropolis is now situated.

† Purbblind, near or short-sighted.

made by God one of the greatest seedsmen and fathers we had in the Church of Scotland. He was communicative of any thing he knew. Mr Patrick Simson, if I be not forgot, told me that Mr Simson told Mr Rutherford that Mr Dickson had some children removed by death. Mr Rutherford presently called for a pen to write, and wrote a profitable Letter to Mr Dickson; 'For,' said he, 'when one arm is broken off, and bleeds, it makes the other bleed with it.'

"I heard that Mr Dickson preached much on the Book of Job, and a man who used to hear him heard another Minister preach in another place on Job; and being asked, Where that Minister preached? He said, 'It was on Job, but it was not the Job of Irwine!'

"Mr Dickson was much exercised when he was young, and went to severall Ministers and Christians and discoursed with them; and used to say, when he was going to believe in Christ, he saw ane army of Devils standing between him and Christ; and never a person satisfied him till he came to that great and worthy person, the Laird of Carletoun, John Cathcart; and the expression he had to Mr Dickson was this, 'Though you heard a voice from heaven saying to you, 'Mr David Dickson, see that ye believe not on my Son, Jesus Christ,' you are not to regard it, for you have the written word to warrant you to believe; for if we or an angell from [heaven] preach another Gospell than that you have received, let him be accursed!'

"He used to say that men that had evil wives, the best way to deal with them was to make much of them, and buy them many bonnie things.

"At that time when the Parliament 1621 wer ratifying the Articles of Perth, ther wer severall worthy Ministers met together for prayer at the house of the Sheens, a litle from Edinburgh, and they wer all the time greatly straitned in prayer till once the Articles of Perth wer ratified, and then Mr David Dickson was put to pray, and he prayed with great liberty and enlargement of spirit; sheuing in prayer his great faith and assurance of God's dispersing that black cloud, and that he would once more gloriously appear in his (. was present,) told Mr James Rouat, Minister at Kilmarnock, who told it me,

that when Mr Dickson had prayed, they wer all as sure of a gloriouse delivery as if they had it in their hand.

“These are but a feu hints that are imperfect as to the life of that great man, Mr David Dickson, late Professor of Divinity at Edinburgh. Mr Patrick Simson told me ane expressiou of his, but I cannot well resume it. He was speaking of his being taken from place to place, from Irwine to Glasgow, from Glasgow to Edinburgh : He had something to this purpose, that God had made him to be so weaned to his own will, and so submissive to God, that God had made use of him as a shoe-whang* or lingell, that he might nou seu† him to what place he pleased.

“He had that expression, that the Lord had sent the English army among us [to] learn our Divinity the better ; or, by them, taught us to learn our Divinity the better. I referr you to what Mr Livingston sayes of this great man in his remarks.

“He dictat to Mr Patrick Simson at Inverary a short Commentary on all Isaiah, which I have seen and read.”

MR GEORGE HUTCHESON.

“He was first Minister at Cummonell,‡ then transported to Edinburgh. He had great difficulty to win throu the Colledge because of his poverty. He was truly a very good, great, learned, and wise man ; and as I heard my father, and worthy Mr Paton of Barnwell, say to me, he was tainted in his youth with Arminianisme, and was a mighty, strong, and subtile advocate for it. Mr Dickson said of Mr Hutcheson, of all that ever he had met with, ‘Thou George Hutcheson was one that was the worst to deal with ;’ he had such a strong naturall reach of reason. Mr Dickson bade him go away to God, and tell him that he had such high pouer of free-will. He himself said, that error of the Arminians was so pleasant and taking to corrupt nature, that if a man had a good measure, with his strong naturall witt and reason, nothing would turn that man from that

* Shoe-string, generally a cut of tough leather.

† Sew, attach.

‡ Calmonel, not far from Ballantrae, in Ayrshire.

dreadfull error but the true grace of God. When afterward he came to speak of the Arminians in his preaching, he used to call them, 'Deceitfull Arminians, and cursed Socinians!'

"He was a man of a brave large countenance, and very merry and facetious. Mr J. Tran said to me, Mr Hutcheson was one of the best and greatest expositors of Scripture that ever he knew in Scotland. Mr John Baird used to call him, 'Blessed Mr Hutcheson.' He was most happy and blessed in his expression. 'I helped him,' said Mr Baird to me, 'to midwife his excellent exposition on Job to the world; for I transcribed a great deal of it to him.'

"There was a certain Minister who came to worthy Mr Ralf Rodger, and told him he had received bad impressions of Mr George Hutcheson by the reports that had been spread of him. Mr Rodger said, 'Go to Mr Hutcheson himself, and converse with him a while, and he will soon remove from you all these.' It was Mr John Campbell, late Minister at Craigie; and he did so, and conversed with him a while, and saw he was a great and good man above many; he was made to admire at the great grace and gifts given him.

"I heard Mr Ralf Rodger say, that he had read that peice of Mr George Hutcheson's on the Westminster Confession, and he was but come to the Trinity, and he said he had writt seven quair,* and that it was so correct that it needed very little to put it in the press, and if he had lived to have perfected it, [it] would have been one of the greatest common-places [which] ever had seen the light.

"Mr Hutcheson wrote to my father, after he came to Kilbarchan, 1672, and had these expressions in his Letter, speaking of these Ministers who preached in the feilds: 'They are preaching the people from us; they will, in a little time, preach them from themselves, and all others. Bread-corn must be bruised, honest Ministers must not want exercise, though it should come from freinds; that they being broken or ground smaller thereby, this may the better contribute to fit them for the feeding of the Lord's people!'

* Quires of paper, or above 672 pages.

“ He dyed very hastily, either of an apoplexy or pleurisy. He was hardly half an hour sick or unwell till he was in eternity. He had only these words, ‘ The Lord has helped, and He will help me ! ’ It’s said of him he often wished his passage to glory might be short, which was granted.

“ I have heard it said of him, that he was a great school-man. He said to some, that he was more beholden to his own pen, and his own papers, than to all his books ; though he had a great library. He had many excellent sermons on Rom. viii., preached at Irwine 1671 and 1672. I suppose he dyed preaching on that notable chapter. It’s a great pity but they wer printed. He was chosen to be Chaplain to King Charles the Second with Mr James Durham, but I do not hear that he accepted of that place.

“ He, with Mr Wood and Mr John Livingstoun, was sent to bring over King Charles the Second from Breda, 1650. When there came on them a great storm, [the King] did usually cry, ‘ Toll the bell to pray.’ And, after the Restauration, he was with his parliament framing wicked acts against the godly, Mr Hutcheson used to say, ‘ This looks not like, ‘ Toll the bell to prayers ! ’

“ The great and worthy Earl of Cassills did so esteem and value this great man, that I heard that he left him four hundred merks at his death.

“ I heard that great saint, James Couie, speak much to Mr Hutcheson’s commendation of his sermons on Job, how much he was taken with them when he was servant to Judge Ker at Edinburgh. James thought, after these woefull differences ‘twixt the Protesters and Resolutioners arose, there seemed to be some change in Mr Hutcheson to the worse, he thought he had more reflections on the rest of his brethren that differed from him.

“ I heard he was once at the drauing up of the Remonstrance, but it was not long till he resiled from it. He told me also, that he perceived a sad change in worthy Mr Douglas after these sad differences.

“ I remember when once James Couie came to a Communion at Irwine, Mr Hutcheson did presently take notice of James in the Church-

yeard, and that before all the people, and said, ‘Honest James, is it you?’ and spoke very kindly to him.

“I remember Mr Hutcheson had a sermon on the Communion Munday, at Irwine, on Isai. xxxviii. 15;* wherein he appeared to be much assisted, and to be in a very good melting frame; and was observed to weep much in that sermon, and uttered these words in the beginning of it, ‘These words, (what shall I say?) are [the] top-swarm of this holy man’s elevated thoughts and affections.’ And, in speaking on those words, ‘Let me go, for the day breaketh,’ he had this expression, that ‘The Strenth of Israel seemed to put on weaknes.’

“He was reconed a great orator in his preaching. He preached on the week-day, Munday, at Irwine, on much of the Song of Solomon.

“I remember he that writes the Answer to the History of the Indulgence speaks very well of Mr Hutcheson, p. 372, 373, in these words: ‘I cannot pass his raking into the ashes of worthy Mr Hutcheson. If the comparison wer not a disparagment to a person of such worth, I would say for grace, gifts, and all ministeriall abilitys of all sorts, for usefulness in his generation, and service to his Lord and Master therein, and for usefulness to the Church of God in after generations also, Mr Hutcheson was a person above the Historian; and that he was free both of pædantry and plagiary, his most usefull works left behind him does declare; wherein every thing is judiciously drauen out of the fountain of Holy Writ, and not by way of cloutry† out of human authors; and that he had the least tincture of the opinion of Videlius is a thing that cannot be made out from his writings or actings!

“‘Although I need not add any thing to this commendation of Mr Hutcheson, whose works praise him in the Churches, yet having had occasion to be intimately acquainted with him, and finding him misrepresented by some, I cannot forbear to do him right after his death; I representing him just as I found him in frequent conversing with him. I

* “What shall I say? He hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.”

† Patch-work; rags and patches filched from the works of other men.

found him to be a very lovely man, of a sweet, amiable, loving, and compassionate disposition ; a man of great candor and ingenouity, and, though of eminent gifts, yet very lowly and condescending to those of low degree. I found him ready to receive light in Theology from these who were every way inferior to him, as might be made out by many pregnant instances ; and how much he was regretted, and his death lamented by the godly Ministers and Professors in the place he lived, and through the land, so well known and notable that is, that we need less to be at pains to clear it to any that is in this our Church ; his name for eminency, and abilities ministeriall of all kinds, and piety, being so savoury and famous therein, and his works for the Churches good, so much approved and applauded by eminent Divines abroad, together with the experience of godly and judicious Ministers and Professors at home, do sufficiently to the stopping of the mouths of all detraction and envy, commend him in the gate.'

"These, I suppose, are the words of great and worthy Mr Violant, late Minister at Cambusnethan, who dyed Professor of Divinity, and Principall of the New Colledge of Saint Andreus.

"I remember very well, that though my brother John* (now Principall at Glasgou) was then but four or five years of age, Mr Hutcheson took notice of him, and said, If John lived, he was very much mistaken if he did not prove a man indeed ! And when my brother was like to die, Mr Hutcheson said, 'John, if ye dye at this time, there will be more sorry for you than your father and mother.' And when Mr Hutcheson wrote to my father, after he was come to Kilbarchan, *anno* 1672, he particularly bade my father remember him to John ; and he prayed the Lord would make the harvest suitable to his present promising disposition. I heard Mr Hutcheson called, 'A golden balance to a Minister.'"

MR ALEXANDER DUNLOPE

"Entered into the ministry, at Paislay, about the year 1643 or 1644,

* The reader will remember that this portion of the *Analecta* was contributed by Mr James Stirling.

to be colleague to Mr Colwart,* who was truly a very godly zealous Minister, but was much laid by with his bodily weaknes. Mr Dunlop, after he came to Paislay, did wonderfully improve himself; as Mr Peeblis, Minister at Lochwinnioch, told me, he never kneu such a difference 'twixt a man in the beginning of his ministry and in the end of it as in Mr Dunlop; and the learned Mr James Vetch said to one about Mr Dunlop, that he really was made to wrong severall young men in causing them to come out too soon to the ministry; 'for,' said he, 'Mr Dunlop judged that our young men, after they entered to the ministry, might improve themselves as much as he himself did; but it was not one of a hundred that was capable to do it.'

"Mr Peeblis also told me that he hardly kneu any Minister that had so many great gifts and graces given him as Mr Dunlop had, viz. great grace, and a great gift of preaching; great learning, and a great gift of disputing and arguing; and a great painfulnes in reading and studying, and in all his ministeriall work. In the whole week he lay but three whole nights in his bed, as his own wife declared it to one from whom I had it. This, and to all these great gifts he sau added, as a great ornament to them all, that he was clothed with great humility, so that he thought highly of his honest bretheren that wer far inferior to him.

"When he had been one day at a Fast, preaching, he heard on of his brethren very far inferior to him at night lecture and speak a litle upon the chapter he had read. Mr Dunlop was so taken with what he delivered, that he said to one of his bretheren, 'I profess this man has said as much in a litle time, if not more, than we have said throu the whole day.'

"He had but feu words; he had but just so much as seemed to express his matter that he was to deliver. He had a strange gift and faculty of making very difficult things plain, even to the common people's capacitys; for he preached over the Arminian contraversys, in the pulpit, to the people; and he was made eminently successfull among his own people, and even to many people throu the whole Presbitry; so that he was a great father to many Christians in that country.

* Mr Henry Calvert, "who had come out of Ireland." See *postea*.

“He was a man of great sincerity, and very communicative. He had [great pleasure?] in Divinity, as Mr [Alexander] Hastie told me, he would have sitten with him till ten of clock at night, proposing doubts to him, that he might resolve them, till his landlord, William Adam in Culros, would have come in, and said, ‘Mr Hastie, you keep Mr Dunlop too late from his bed:’ And Mr Dunlop would have said, ‘No, William, he does not in the least trouble me; but he rather refreshes me by bringing things to my mind that I was nou ready to forget.’ He would have said to Mr Hastie, ‘Sanders, thir Arminians does not knou their oun heart that speak so of the pouer of free-will!’

“He was most single and impartial in his judgment of persons of worth, without respect of persons. He was one day commending to [Lady Ralston] Mrs Hastie; and he spake so much to her commendation, that Mr Hasty said to him, ‘I wonder to hear you speak so much to the praise of that lady; I think you speak more of her than of your oun wife.’ He answered, ‘Sanders, I love trully to be just to every body. I think my wife is trully a good woman, and all the rest of the sisters are good weemen; but I must say Lady Ralston is a person more than ordinary. I knou very feu comes her lenth; yea, Sanders, I trully think shame to even myself to be a Christian beside her, when I look to her carriage. She is a very odd woman.’

“He thought much of his son William. He would have said, ‘Sanders, I have as much of him as I could expect to have of one of his years; he fills all my calms.’* He was so very ingenouse that he said, ‘I was trully very angry at my good Lady Ross, Mrs Helen Foster, for making so much of her only son, George, Lord Ross; but nou I am as guilty as she was in making too much of my son, William.† He wrote much on the Confession of Faith.

“I heard that Mr Durham was one night with him at Paislay, and that he had left that book of his on the Confession on the table, in that chamber where Mr Durham was to lye. Mr Durham fell on it, and read the whole night on it, and went not to his bed. And when Mr Dunlop

* Moulds, or *matrices*, in which any thing is cast, moulded, or formed.

† Principal of Glasgow College, from 1690 to 1700.

came up early to Mr Durham's [chamber,] he found him up, and sayes, 'What makes you to be so early up?' Mr Durham replyed, 'Ye have keep't me out of my bed all night, by leaving a book on my table, which has truly tempted me to sit up all night.' They say Mr Durham, after that, ordinarily called him 'Dr Dunlop.'

"Mr Peeblis thought that Mr James Alexander, late Minister of Kilmacolin, was really wronged by Mr Dunlop's causing him to pass tryalls too soon: That he would have been a much greater man than he appeared to be had he gotten sufficient time to read, for he said he had a capacity considerably great for being a considerable schoolman.

"Our rulers intended to have banished Mr Dunlop to Holland with the other seven;* but Sir Robert Cunningham, the King's physitian, told Chancellor Cuninghame they might as well execute him on a scaffold as send him to the sea; for he could not be twenty-four or forty-eight hours upon the sea, but it would be his death, for by his extraordinary study and labour at Paislay he had brought his very strong body so low, that he could not live upon the sea a very short time. And so they turned his sentence of banishment to a confinement at Culros.

"He was about forty-seven years when he dyed at Burroustounness, 1667. He was so concerned and troubled about the fall of that worthy company at Pentland, that his deep concern for that terrible disaster did truly kill him, and hasten him to his end. For whenever he heard of their being broken, he sat down and weeped most bitterly; and when Mr Hasty would after that have come in to see Mr Dunlop, he would have seen him sitting, with his gown among the ashes, in a most forlorn and dejected-like condition, and he would have said to him, 'You look not like yourself! What makes you cary so?' He would have answered, 'What's the matter of me, Sanders, hou I sitt, when I see the work and people of God brought so low? I never thought that the pulse of this nation would have beat so feaverish as nou I find it does.'

"My good Lady Ross, Miss Grizall Cocheran, this Lord Rosses mo-

* Messrs Trail, Livingstone, Brown, Nevoy, Gardner, M'Vaird, and Simpson, banished, in 1662, for refusing the Oath of Allegiance.

ther, would have come to Mr Dunlop's house, in a plaid under a disguise, as she had been one of Mrs Dunlop's sisters, that she might converse with Mr Dunlop; and when that excellent Lady dyed, Mr Dunlop ventured quietly to go and visit her; though it was, as matters then stood, a thing full of hazard; yet, said he to Mr Hasty, 'I have a great measure of peace in what I have done in visiting that worthy Lady, let it cost me what it will.'

"James Couie told me, he came in one day to visit Mr Dunlop, I knou not if it was at Neilstoun, and he was walking up and down, and heard [him] with a great measure of sweetnes and pleasure repeating over these words to himself: 'Father, Father! Abba, Father!' which wer the words the worthy and excellent Lord Warristoun had upon the scaffold in the 1663, in his last address and solemn prayer to God; and they say he uttered these words, 'Abba, Father,' in such a manner that it was most pleasant, ravishing, and refreshing to all that heard him; though he was so lou and weak, that sometimes he fainted, and they wer forced to give him cordialls upon the scaffold, to keep him from fainting.

"Mr Dunlop said to Mr Hasty, 'My landlord, William Adam, is much stricter than I, Sanders.' And when Mr Hasty spake to him about that matter of hearing the Curats, he answered, 'Whatever may be said by some for the laifulnes of it, much may be said for the inexperience of it.'

"He had a great longing desire to see the worthy Lady Ralston before his death a litle; and when she came, he said, 'Nou I desire no more of this world, since I have seen this dear freind!' His son William, standing by his bedside, weeping, he called to him, 'Will, thou was always a good son to me: The Lord bless thee; my blessing be upon thee!' My mother often regrated to me, that she had not gone and seen Mr Dunlop, for she alwise reconed him as her father; and it was he that marryed my father to my mother.

"Soone after his death, [some?] wer talking about his being removed by death; his landlord, who lived above him, said, he did not at all wonder at his death, but rather wondered that he dyed not sooner; for after

the sad breach at Pentland, he heard Mr Dunlop, in the night-time, give such heavy sighs and groans, as would have killed many men.

“Mr Hasty said to me he was the most communicative person that ever he met with. Mr H. Peeblis [said] that he thought he truly excelled that man Mr George Hutcheson in point of disputing and arguing about a point they differed in.

“Mr Dunlop, and the great Mr James Ferguson, entered the ministry near about the same time, March 1643, and they very near dyed about the same time, 1667; and they wer *altera pars contradictionis* to one another. They both had a son that dyed with them about the same time. Mr Ferguson was once called to Paislay before Mr Dunlop settled there, and he settled at Kilwinning.

“Mr Dunlop said of one Minister, ‘I love and value that man very much; but there is one thing I am very angry with him for, and that is, that he is too great a freind to loun* Ministers.’

“Mr Dunlop was for ordinary very pleasant and chearfull in his converse with Christians and Ministers, and with a great deal of gravity he would have utered somewhat that would have made all his company chearfull. Sir George Maxwell of Pollock and he did make excellent company together.

“I hear he had a great respect and veneration for Altingius’ works. Mr J. Paislay’s father [told] him that my father would have been vexed and troubled about somthing a whole week; and that my father would have sent him in to Mr Dunlop, at Paislay, on Saturday, and Mr Dunlop would have sit down and writt ane answer to my father that fully satisfied him. My father would have asked at Bailay Paislay, If Mr Dunlop took any considerable time to answer his letter? He answered, that he took no time at all, but just sat down and answered it.

“He used, in the pulpit, to have a kind of a groan at the end of some sentences. Mr Peebles called it ‘a holy groan;’ and one John Knox, a worthy and great Christian, who was related to the Laird of Ramfordly, in Kilbarchan, said of Mr Dunlop, when he had been hearing him at Paisly, ‘Many a good, happy word he groaned over my head this day!’

• Calm or indifferent.

“ When he came to Paislay there was not an honest, godly Minister [there,] save worthy Mr Henry Calvart, who had come out of Ireland, and was much superannuated. After Mr Dunlope came, he laboured with some difficulty to get Mr Peeblis to Lochwinnioch ; Mr J. Wallace to Inshanan ; then Mr Hutcheson to Killellan, Nov. 13, 1649 ; then my father was brought to Kilbarchan, Dec. 12, 1649.

“ Mr Dunlop was speaking of some Ministers that took too much of other men’s sermons, and was not at suitable pains themselves to find out pertinent matter, and had that expression about it, That he would not offer to the Lord that which cost him nothing !

“ He ordeaned Mr J. Hutcheson to Killellan, and my father to Kilbarchan. He got that Presbitry pretty well purged, by death and depositions, for Mr Andreu Hamiltoun, at Kilbarchan, dyed ; Mr Lau at Inshanan, and Mr Hay at Renfreu, wer both deposed for drukennes ; Mr Matheu Birsbane at Erskine was also deposed, and Mr John Lau at Neilstoun was deposed mainly for insufficiency. Mr John Creightoun, Minister at Paislay, was deposed for mainteaning severall gross errors. I suppose one Mr Robert Birsbane was deposed. Mr John Maxwell at Eastwood demitted by his son Sir George’s advice. Mr Ninian Campbell at Kilmacolm, who was not very satisfying to that religiouse people, was transported from thence to Rosneath. Mr Alexander Hamiltoun at Lochwinnioch, the good Laird of Halcraig’s father, the Laird of Torrance son, a naughty man, and ill-reported of for adultery with my Lady Sempill, he also dyed.

“ There was one said of Mr Dunlop that he was a very stout and courageous souldier, and would have foughten very manfully ; and that he excelled even his son, Mr William, in military courage, though he was very well reported of for his courage. This was told my wife by one Robert Chau, a souldier, that was with Mr Dunlop in the army, when he was a Regiment Minister.

“ I hear he was against taking any suretys in his bonds, for in all his bonds he had no surety.

“ He said of some that wer very vexing and troublesome to him, in Paislay, that he could never be quatt of them till he prayed them out of the place !

“ When one John Wallace, an excellent Christian, in Paislay, rose early to work, about three or four of the clock in the morning, yet he said he could never rise that early but Mr Dunlop was up before him ; and it's said that he rose truly sooner in the winter than in the summer time.

“ He had a brother, called Mr John, who was Minister at Buttle,* in Gallouay Synod. He said to some that his brother, Mr John, was far above him for parts.

“ It was Mr Dunlop that dreu and inticed Mr James Stirling to embrace the call to Paisley, when he had, in the meantime, a call from the parish of Erskin.”

MR JAMES STIRLING, MINISTER AT PAISLAY.

“ He was my father's youngest brother, and was, 1654, ordeaned Minister at Paislay, when about twenty-three years. By all that knew him he was reconed a very considerable man. He was very acute, and learned, and pious. He had a very polite and accurat way of preaching. My father would have sometimes said to my mother, ‘ O ! but my brother has great gifts and parts !’

“ He was very zealous against the Publick Resolutions. He was very ready to gain upon enemies, and to win them. A very great malignant spoke to me once of him in a high commendation, not knowing my relation to him. He was mighty familiar and well acquaint with our great Noblmen, such as the Marquise of Argyle and others ; for he was well-bred and well-behaved, and yet he was most condescending to the meanest sort of people.

“ He penned the first part of Nephthali, as Mr Spreul the merchant tells me ; and that he dictated a good part of it to him. He wrote the Church part of it, and Mr James, afterward Sir James Steuart, since [Lord] Advocat, wrote the Lau part of it. My uncle, Mr Robert, was once enquired by him, if he had a copy of Nephthali ? and answering ‘ No,’

* Buttle, in the Presbytery and Stewartry of Kirkeudbright, and Synod of Galloway.

he said, 'They cost me too dear for you to want one of them ;' and so he gave him one of them.

"After he was cast out of his charge he could never rest, but went from place to place, till at Leith he sailed away to the East Indies to the Isle of Bombay, where he dyed, 1671 or 1672. There, riding upon a great Indian horse, the horse cast him, and he took a feaver and dyed. There was a souldier told my brother, that afterward, riding on the same horse, and he had almost broke his neck upon him.

"He made some lines upon Beltrecs, who had compared the Prælates coming in to the ark's being returned [from] its captivity.

"Mr Dunlop had a great respect for him. I heard Mr David Blair, late Minister at Edinburgh, speak well of him. He kneu him at London ; and the excellent Mr Robert Fleeming, Minister at Rotterdam, spoke well of him to my brother Mr John, and said he liked Mr James Stirling much better than Mr Robert Ferguson, who was then much thought of.

"He wrote to my father from Bombay : ' I seem nou to be in another world ; my heart is so full that I knou not liou to break off. Tell all my com-presbiters that they be faithfull to their great Lord and Master !''

MR JOHN STIRLING, MINISTER AT KILBARCHAN.

"He was ordeaned Minister at Kilbarchan, December 12, 1649. He was the first Minister that was ordeaned with fasting and prayer in the Presbytery of Paisley ; by one Minister preaching, in the fornoon, the dutys of Ministers, and ordeaning the man ; and another Minister, in the afternoon, preaching the dutys of the people ; which custome, since that time, has alwise be[en] continoued in that Presbytery. Mr Dunlope preached first, and Mr Peeblis in the afternoon.

"My father told me, that when he was fifteen years [old,] Mr Ephraim Melvill, then an expectant,* and the good and excellent Lady Boyd's Chaplain, being invited by the Minister of Steuarton, he preached

* A probationer, licentiate, or preacher.

that day, and was the instrument of his conversion. He had that expression concerning it that he putt a sturr to my stomach that never did go from it.

“ This Mr Ephraim Melvil was ordeaned Minister of Queensferry, and from that transported to Linlithgou, and dyed Minister there. I have heard that [when] Mr Rutherford heard of it, he said, ‘ And is Ephraim dead? He was [as] an interpreter, one among a thousand.’ He was Mr Durham’s father,* and some say also he was a father to Mr John Dury, Minister at Dalmany, who was much esteemed of in his time, as having a taking and soring† gift of preaching, much like Mr William Guthrie’s gift.

“ After John Stirling was converted, he went to the school at Irwine, where William Smith was master, who afterwards came to be Minister of the Larges, elder brother to Mr Hugh Smith, Minister at Eastwood, and reconed a very eminent man for piety, having a taking popular way of preaching.

“ Mr Hugh Smith told my mother that her husband was then a good Christian, and a seriouse seeker of God, when he was at school; and after the school was ended, he would go away to conferr and pray with his brother Mr Smith; and Mr Hugh with my uncle, Mr James, who wer then very young, made their own observes on my father, and said, merrily, ‘ There is the old scholar going away with his schoolmaster; for,’ added he, ‘ Mr James and I wer two great knaves, young lads playing then, when your husband was a seriouse seeker of God.’

“ I observed before on Mr Dickson’s life, my father was greatly tempted by Satan to leave the school, but Mr Dickson was his nurse and foster-father, that held him still at the school and colledge. He had no great talent given him either for learning the languages or philosophy, but he was a man of good naturall reach, naturally very wise and prudent, reserved, and closs; and he had a very clear materiall and popular way of preaching. He was very painfull in reading and studying, and was well seen in the Scriptures.

* Father in Christ; the instrument of his conversion.

† Soaring, lofty.

“ His great exercise in religion did leave a great impression on his brother Robert, younger than he, so that it wrought some conviction on him, and made him pray to God that he would let him know what troubled his brother John, for he thought he was large* as blameless as he; and he wondered greatly to see his brother John so vexed and troubled, as he clearly saw he was. Within a few days, about eight or ten days after he had prayed that short prayer, my uncle Robert goes to Finwick to hear Mr William Guthrie, who preached that day on that noble and seraphick exercise of praising God; and after he had pressed that duty as seriously as he could, Mr Guthrie came to answer some objections that might be proposed. Among other things he said, ‘ And ye may praise God that get many mercys from Him; but what say ye to us that are under many miseries and wants, and gets not mercys from Him?’ Mr Guthrie, looking out at the window of the Kirk, and seeing very pleasant weather, he presently says, ‘ Yes! has thou nothing to praise God for, will thou praise God, man, for good weather to the lambs?’ This word took my uncle Robert by the heart, and made him know what troubled his brother John. And the next day he went to Steuarton, and heard honest Mr Andrew Hutcheson, Minister of the place, preach. He prefaced a little upon that word, in the Proverbs, ‘ There is a generation pure in their own eyes, and yet are not washed from their filthiness;’ which drove the nail to the head, as he expressed it to me.

“ This I heard from Mr Robert Stirling, when Minister at Steventon, near Kilwinning; and then he became a very serious Christian, and a great answerer of the cases of serious people, who would have resorted to the people to answer their cases. Then he would go to the school; he went to Mr Dickson and told him his designe, and got not that encouragement from him that he expected. He said to him, ‘ Robert, what moves you to go to the school? Is it because you see your brother John following the school that makes you to seek to go to the school?’ He went to the good Laird of Corshill, and desired him to

* To the full, quite.

speak to his father, Alexander Stirling, to put him to the school, which he engaged to do; and he prevailed with his father to do it. All this I had from himself. It was observed that when he was shearing with his father, the tears would be dropping down his cheeks; and some present told me, when he was laying in the corn in the strape,—which puts me in mind of a note he had on my Communion Munday in Kilbarchan, preaching on 1 Tim. vi. 12, ‘Fight the good fight of faith,’—he said, ‘O! Christian, or beliver, thou may be truly fighting this good fight of faith, when thou art kemping* on the harvest-ridge.’

“My father greatly abhorred a talkative temper of speaking too much. He usually called them† ‘a bagg of clatter!’

“He was very short, usually, in family-prayer. He followed what great Mr Dickson directed him to do as to that; and all his publick preaching and prayer. He had very much sound, substantiall matter in all his sermons. Sir George Maxwell said once to him at the Communion of Steuartoun, ‘Mr John, you are a very ill steuard,‡ for you might have made two or three preachings of this one ye have nou delivered!’ he had so much matter in it. He had not at all the gift of eloquent speaking given him, but he was very solid, and mighty Scripturall.

“He used much that expression, in his family-prayer, ‘O! that thou would make us seriouse and single, and pour floods on our dry ground!’

“I remember he desired me and my brother to set down in write our observations on God’s special Providences towards us, for, he said, he was truly faulty in that himself, in that he had not written severall things anent his Christian exercise.

“When he was well asisted in preaching, ye would have thought him smiling, when he uttered some sweet expressions. He spoke, ordinarily, with great affection, and fervency, and vehemeney, so that he was very weary when he had ended his Sabbath-dayes work; and yet, after all his publick work, he usually kept a lecture in his hall, to which many of the Clachan§ of Kilbarchan did come, and severalls from other parts of

* Striving to excell as a *kemp* or champion of the harvest-field.

† Implying that he was a spendthrift of his labour.

‡ Those who did so.

§ Kirktown.

the parish. In these lectures he went over Matheu, Mark, and Luke, [at] least the greatest part of them. And the thing that moved him to keep up in his house these evening lectures was this : He was called to visit an old woman that was dying, and really found more in her than he expected, for he took her to be a stranger to a work of grace, and yet he found ther was a work of grace and true conversion wrought in her. He questioned her hou she came by it ? She told him she came to hear him preach publicly in the Kirk of Kilbarchan, but she did not knou really what he would have been at ; for he was preaching then against a sinfull torrent of errors, which the English Sectarian army had brought in : ‘ But,’ says the poor woman, ‘ I heard you preach in your hall, when all was done, and ther God took me by the heart. Commend me to the hall-preaching, and see that ye alwise hold up yours !’

“ He was visiting another sick woman, and found there was a real change wrought in her. He laboured narrowly to search and try her, and ding* her from her great confidence she expressed ; and she answered, ‘ Ye need not trouble yourself to ding me from my well-grounded hopes, for when ye come in, at the great Day of Judgment, and all the parish of Kilbarchan at your back, I shall be found one of the jewells of your croun of rejoicing !’

“ Ther was a very sad thing that befell my father with respect to a young man called John Henderson. He had been at my father a litle before he went to the Communion of Lochwinnoch to assist worthy Mr Peeblis ; and before he came home, on Munday, Satan did so farr prævail with the poor man, that, after he had made his family-exercise, he immediatly went to his yeard, and took a cord or a rope and did hang himself. When my father came home, he gote nottice of this sad Providence ; it made him to be so affected that he took his bed, and did lye for some time. He thought the exercise of the man looked very hopefull-like.

“ Mr Hutcheson of Killellan said to me, ‘ Your father and I, when we came forth to preach, we were not taken up with a fine way of accurat

* Drive, force.

preaching, as many young men are nou, but we fell just belly-flaught* on the work of conversion. And it was not so with your father as it uses to be with other Ministers, when they come first to a place; they use to have the greatest success at their first coming in; but it was observed that he had most success a good while after he came in. And when the Gospell was doing most good in his parish, then the Devil of uncleanes was made to rage greatly against him; for in a very litle time five adulterys brake out, all after one another, and one of them fell to be a mighty great professor of religion, Jean Whithill.'

"Mr James Glendinning, who had come out of Ireland, and had been for some years in Kilbarchan with one Mr Andreu Hamiltoun, a naughty, corrupt man, indeid much given to drukenes. He was a son of the house of Millhouse, in Kilbride. Mr Glendinning had done much good in Kilbarchan the time he stayed; but he held that for a principle, not to stay above four or five years in a place, for after that time he thought he would do no more good in that place; and he would not stay longer in Kilbarchan. Mr Hamiltoun being dead, who had been a fifty year old plague to that poor people, for their slighting and breaking the heart of that worthy godly Minister, Mr Robert Stirling, son of the house of Lau, as the good Lady Achinames said, 'For their breaking the heart of that godly youth, Mr Robert Stirling, God sent them in Kilbarchan a plague of Mr Andreu Hamiltoun for fifty years, who drank and debauched with them, and would have gone with them to the foot-ball on the Sabbath after sermon was over!'

"I say Mr Glendinning stirred up the Session of Kilbarchan and Heretors to call my father, immediately after he had passed his tryalls, and said this of him: 'Call this young man, for he is an old-headed and experienced Christian, though he be but a young preacher.' So he came to visit my father, after these five adulterys broke out altogether, and he said to him, 'Sir, the Devil is very angry at you, for he thinks you are coming in upon his quarters to spoil and rob him of souls; and he is doing all he can to faint and discourage you, by raising all that

* Pell-mell.

sculduddey work against you ! But be not discouraged, for God is doing much good by your ministry, and the Devil is very angry at you.' And when Mr Glendinning went thro the merkat-place, to go away from my father, he cryed out, ' Bless God for your Minister.'

" Mr Hutcheson was not so solid and sicker at that time in his way of preaching as he became afterwards. Thomas Hall, that great and knowing Christian, hearing Mr Hutcheson one day giving marks of grace, he thought one of them was not well-grounded ; and he said, ' This is a Yorker ;' for so some ill peices, in those dayes, were called. Some knowing Christian said of my father that he was ' a solid, sicker preacher, and a good sole-aground !'*

" He was one day preaching on Luke xix. 41, ' When he beheld the city, he wept over it ;' and thought himself much deserted and greatly straitned, and compleaned of this to Thomas Hall. Thomas said to him, ' When ye but read your text, it was a preaching great enough to me !' Yet my father could never be satisfyed till he preached again on the same text ; and got great liberty and enlargment of spirit, and the good old Laird of Craighends, Alexander Cunningham, wrote it, and read it over to his family with a deal of affection and seriousness.

" My father enquired at Mr Glendinning, after the sad Revolution 1662, what he thought of the times. ' Very good times, very good times,' said he ; ' for honest men are nou kent to be honest men, and knaves to be knaves !'

" Ther was a great hunger† among the people of Kilbarchan, the first thirteen years my father was there ; for he had preaching every week on the Friday. And he told me, ' In very heat of harvest, he preached on Friday, and his Kirk would have been full even to the very door. The people would have left the harvest for ane hour and a half, and heard the preaching with a great greedines, and then returned to their work presently ; and that dayes work was as well wrought as any day of the week ; and their carnall master did never grudge at their going to sermon, since he got his work weel enough wrought !' But when he came back in the

* Probably sheet-anchor, or one standing firm on level ground.

† Desire of religious instruction and exercises.

1672, in the time of the Indulgence, he could never have a week dayes sermon in time of harvest. That ten years that the hireling Curat was among them, ther was a sad and woefull sett of profanity and loosnes put upon them; so that they wer then cursing and swearing, who had been a sort* of sober and morall people before.

“Mr Hutcheson said to me, ‘I never looked at your father, but I minded what Paul sayes, Rom. xvi. 7, of Andronicus and Junia, that are of note among the Apostles, who wer also in Christ before me; for,’ said he, ‘your father had a great start of me, for he was a good and well exercised Christian when he was at the Colledge with me, and I kneu nothing then of true religion, and I was made to admire him for his great wisdom and prudence, and his great gift of preaching. Particularly at one of my Communions, at Killellan, he preached on the Munday most notably on that text, Heb. iv. 7.† I scarce ever heard a greater sermon, and I thought after that I would think shame to go and preach to my people after him; for,’ said he, ‘I thought my preaching would never gust in their gab‡ after that they had heard such a choice and notable sermon.’

“My father did ordinarily wish and desire earnestly, that, when the Lord came, [he] might find him either preaching or praying; and so it fell out, for he preached the last Sabbath of his life all day on Rom. viii. 29, ‘Whom he hath predestinat to be conform to the image of his Son.’ And on Munday he went large two miles to see a sick person at Achindinnan Mill, and went up to Lochwinnioch to bury a gentleman of the name of Ramsay, who had died most suddenly playing at the bullets.§ He was of the house of Devisse,|| where my father had been Chaplain some time. He came well home to Kilbarchan. On the Munday evening he caused me to walk with him down to Johnstoun, about half a mile from his own house. He made exercise there, and supped; and I came home with him, and he made exercise in his own house, and went to his bed that night better than he had done ten weeks before.

* An assemblage or company.

† “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.”

‡ Taste, or relish, in their mouths.

§ Bowling.

|| Dalhousie; ennobled in 1618 as Baron Ramsay of Melrose, and created Earl of Dalhousie in 1633.

“ But Tuesday morning, early, about three or four in the morning, he takes a great unweelnes in his stomach, and a purging in his belly : He lay the most part of that day, and slept and souched* nou and then ; and when he awakned he fell a purging. He seemed to grou a litle better in the evening, and sat up a litle, and talked some to a gentlwoman who came to visit him. My mother would have had my sister Elizabeth sent for, who was then at Blackstoun, about three miles from the Kirk of Kilbarchan. He appeared angry at my mother, and said, ‘ Ye will still make a noyse and all the country adoe with my unweelnes !’ Then she felt his pulse, and said, ‘ Ye have no pulse, and are gone, and ye are not sensible of it.’ Then he felt his oun pulse, and was surprisid at it. He was never apprehensive of it till then ; and aye the nearer it came to night, he gren the worse. We sent for Dr Johnstoun ; but it was to noe purpose. The Doctor called his desease an overflowing of the gall ; within a very litle time he greu so weak that he could not speak to us. We sau him much taken up and exercised. We asked him, hou it was with him ? He answered, it was all well ! Yet he held out his hand to me, and looked to me, but could not speak. My mother said to him, ‘ Will you not leave your blessing to me and your bairns ?’ He said, ‘ I have not that to do till nou !’ So on Wensday morning, being July 18, 1683, he dyed about seven of the clock.

“ I remember very well the doctrine he had on the Sabbath was, that true belivers wer conform to the image of his Son. He shewed wherein they wer conform. Among severall things he came to this, that they wer to be conform to him in glory, and in speaking upon that wonderfull glory, he fell into a sort of rapture, wondering, and admiring, at the greatnes of that glory, it would be so great that the beliver would be ready to miskent himself ; and would then cry out, ‘ Is this I ? Is this unbelieving I, that often evened myself to hell ? Is this He, is this He, that I grieved and provoked so much, and that I had such undervaluing thoughts of ?’ I

* *Souching* is generally understood (in this sense) to be the sound emitted by persons during profound sleep, louder or fainter, according to the state of health or disease of the individual.

† Misknow himself—not be aware of his own identity.

remember also, that when the people did go to run away that day before he had said the blessing, he chapped* on the pulpit and said, 'Hou often have I reproved you for this? It's like you would be glad to hear this within a litle, and ye shall not get it!' And so it was, for he never spake any more to them publickly. After that, he said after, All was done! In the beginning of that dayes work there went such a stoun† throu his body, that he thought he should have stoped from speaking any thing at all; but that pain went off him, and he proceeded, and preached both fornoon and afternoon.

"His eyes did much fail him some time before his death, so that he could not read his old notes; he would have called me, and I would have read them to him, being well acquainted with his hand. He would have caused me sitt down and write some notes of his sermon to him; and such was his moderty‡ and humility, that he would have said§ to me, What would ye say more upon this? I told him that I was not one that could help him by my invention.

"He would have desired me to speak to my brother John when he was much exercised and troubled. I answered, 'Sir, you are more fitt to deal with him than I; and I wonder much that you should desire me to speak to him, who am but a novice, when compared with you.' He said, 'He will readily take more heed to what ye say to him, than to what I shall say.'

"When my father sau me very melancholy, and much dejected, he would have said to me, 'You should not be so dejected, but encourage yourself in the Lord, that ye may be a comfort to your mother when I am dead;' and she lived twenty-five years after him, wanting only some moneths.

"When people wer crying out much against the Indulgence, he said, 'I am not much moved with all that they can say; for I am perswaded it was my duty to accept of it.' For before he accepted of it, he seemed to be somewhat troubled, but at lenth he gote that clearnes from God

* Knocked, beat. † *Stound*, a sudden and violent shooting or aching pain through the system.

‡ Moderation, or, perhaps, modesty. Probably this word is the same with the term *moderance*, a word not unfrequently employed in ancient Scotch authors.

§ Was accustomed to say.

about it that he was never troubled any more with all that they belched out against it.

“ Though he was one that preached as much as many men before he was Indulged, yet he was strangely kept out of the enimies’ hands that they got never pouer to apprehend him, or put him in prison. Though one time ther was a party of souldiers sent to Cunninghamhead to apprehend him, yet he gote notice of it before, and went to Edinburgh, though ther was one among them, a naturall freind* of his oun, Robert Montgommery of Giffen, that appeared to be very rude against my father, and said, ‘ We shall have him, if he be out of hell !’ and yet, when the party of souldiers, having missed him at his oun house, they mett him in the way riding from Edinburgh with some other gentlemen, that same man stayed a litle behind, and spoke to my father, and said, ‘ We have been at your house, seeking you ; but, God be thanked, we did not meet with you there !’

“ My mother told me that William Taylour, one of the choicest Christians in all Kilmarnock, (Mr Wright’s grandfather,) said to her, ‘ We knou your husband to be a good and well-exercised Christian long before he was a Minister ;’ and he said to my mother, ‘ Do ye not reu that ye married a Minister, when ye see hou they are handled ?’ and she said, ‘ Indeed no :’ And he said, ‘ Fair fall you, woman, that sayes so !’

“ One Thomas Fleeming, that was Corshill’s cook, told me that my father† would come to their meetings for prayer, and they would have desired him to pray, and he would have said, ‘ I can do nothing but mourn.’

“ He was much against popular insurrections, for he thought they could do no good, and he frequently said to my mother, that it was oft born in upon him, that we, of thir lands, wer so guilty a people, that none among ourselves would be honoured to be instruments of our deliverance !— which nou has been clearly seen.

“ He said also to Mr Peeblis, as he told me, that he thought they had gone too far in severall things. That there wer some things they had done that they could not well approve of when they seriously reflected on the same. Though my father was not for the Publick Resolutions,

* Near relation.

† Was in use to.

yet he was not for Protesting against the being and constitution of the General Assembly, for he thought that was a dangerous matter to subvert the being of an Assembly, because ther was some wrong thing in the election of members.

“ He kepted great authority over his children ; and yet when they wer sick and unwell, he was affectionately concerned in them, so that he would have sitten up a great part of the night with them.

“ His servant, Robert Paislay, observed him to pray a great part of the Saturday, having studyed his sermon before ; and he would have overheard him saying to God, ‘ Lord, we have been thinking on somewhat to be spoken to this people, but if Thou see it not fitt for them, O ! will Thou suggest somewhat to me that Thou sees will be more fitt for them ? ’

“ That good man, John Knox, would have said of my father, ‘ O ! but Mr John Stirling is a man of great faith ! ’

“ He thought he had done himself great harm and prejudice by fasting in the morning ; for this brought a great wind to his stomach, that, for the most part of his life, he was much troubled with a rifting* to the day of his death.

“ He was one of the most moderat and temperat men, for meat and drink, that ever I kneu. A very litle would have served him. When he had a young child removed by death, my mother really thought he was not suitably affected as he should have been ; and she said, ‘ I wonder to [see] you cary so, you seem to despise God’s chastning ! ’ ‘ No,’ sayes he, ‘ I am not guilty of that ; but truly,’ sayes he, ‘ I have got so much faith of that child’s salvation, and eternall well-being, that I cannot be very much troubled, as some other parents will be.’

“ One might have committed the greatest secret in the world to him, for he was one of the most reserved men that ever I kneu ; yet would, in converse with others, be most chearfull and pleasant.

“ The great Mr Fleeming said to my brother John, when at Rotterdam, ‘ Your father was a faithfull Minister, indeed ! I heard my mother say that the great and wise Mr Ferguson of Kilwinning had a very great love and respect to my father.

* Eructation.

“ The Lord blessed him in all things, both spirituall and temporall. He had one elder brother that was reconed as wise a man as any of the three, called Archibald, if not above them ; yet he could never read nor write. He was a man of great and wonderfull memory. It's said he kneu not what it was to forget a thing he desired to retein. He would have lifted fifteen or sixteen thousand merks yearly* to two gentlemen, Corshill and Dr Cunninghame, and yet by his memory he would not have miscounted two shillings Scots. This man was also reconed a good man. He was married to Mr Alexander Dunlop's sister, Jean Dunlope.

“ Their father, Alexander Stirling, was really a godly and very wise man, as my father told me. Mr Andreu Hutcheson, Minister at Steuartoun, said to my mother, that Alexander Stirling, my grandfather, kept exercise in his family, when feu in the whole country about him kept it. He gave all his four sons great satisfaction at his death, and sheued them that Mr William Guthry was the instrument of his conversion.

“ My father was much troubled with the gravell. I kneu him in the time of a great frost that he got not to his bed for eighteen nights, only would some times lye down on a shake-down, before his bed.

“ My uncle, Mr James, wrote to my father out of the East Indies, that ‘ No person could value their happines in having their lines casten in Scotland, but these who had seen other places ; where, as many people as many religions, and he might truly say no religion at all.’

“ There was a son of the Laird of Achinames who was much at sea. He told my mother, that my uncle, Mr James, was greatly esteemed, and much valued abroad. He heard some of these people abroad say, ‘ Ther was one Mr Stirling, a Scotsman, that would lead all that Island by the nose !’

“ My father was born 1620, and baptized by Mr Hanse Hamiltoun, Minister at Dunlope ; and dyed, as I observed, July 18, 1683.

“ I observed the ratts did most violently rage in my father's house a litle before his death. They would have come down severals of them together to fall on the meal. We wer necessitat to poison them. They

* From this circumstance it would appear he was a factor or land-steward.

did rage most violently in my house, 1699, a litle before I left Kilbarchan and came to the Barrony ; and fell on my books, especially some of Mr Rutherford's Letters.

“ That day he was burryed ther wer two great candles burning in the chamber, and they did go out most surprisngly without any wind causing them to go out.

“ He was greatly affected and afflicted with many good people their going to Bothwell, for he alwise said, they would only make themselves a sacrifice, and he supposed the best of them might be destroyed, as indeed it fell out. He preached, at that time, much on Hab. iii. 16.* I observed that [when] the engagment of Bothwell was, being a Sabbath, ther was a strange noise and din in Kilbarchan Kirk, and in other Churches, in the end of the Church, as if it had been some seats fallen down.

“ When souldiers came to quarter in Kilbarchan, he was very carefull to visit their officers, and to be very civil to them. They would have come and visited him, and this had a great influence on them to restrain them from making any abuses in the place. They commended him in the Haukheid, to the late Lord Ross, as a civil and discreet man ; for my father was kind and courteouse in all the steps of his carriage. He was greatly troubled about that pretended Plott broke out, in which Sennock, Jeriswood, and some others, wer said to be concerned. He thought there would be a Thanksgiving for it, which he would never [have] kepted.”

MR JAMES HUTCHESON.

“ He was ordeaned Minister at Killellan, Nov. 13, 1649, by Mr A. Dunlop, who preached on Lev. x. 3.† He was a Chaplain, if I mistake

* “ When I heard, my belly trembled ; my lips quivered at the voice : rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble : when he cometh up unto the people, he will invade them with his troops.”

† “ Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.”

not, in Rickertoun Drummond's family. He went to visit his sister Margaret, who was a lady's gentlwoman. His sister was a very religious woman. She desired her brother, Mr James, to pray after they had been some time together, and asked [each] other [of] their weelfare. After that, he desired her to pray, and her prayer converted him, truly so, that he became a neu creature. She gote not full liberty to pray so long as she desired. Her lady called for her, so that she was obliged of cutt short, and he would gladly had her continuing some time : ' But,' said he, ' she said as much as did my turn.'

" When he went back to his master, Mr Hutcheson's judgment was quite changed and made neu ; for the Minister of that place, Mr David Drummond, whom he had highly valued before, he sau him clearly to be but a naughty man, as quickly was made evident ; for he was convict of a fearfull conspiracy, for which he was very shortly deposed.

" Mr Hutcheson was really a scholar, and a man of learning. There was a very great gift of prayer and a popular way of preaching given him, especially in the latter end of his dayes. He aknouledged that he thought shame of those preachings he had the first thirteen years. He had another and more accurate and excellent way of preaching since the Revolution. Then he said to my mother, he ouned that those sermons of his that he thought shame of had really done most good ! He was at great pains in studying his preaching.

" His sister Margaret, who was made the instrument of his conversion, by her prayer, married Mr Daniell Douglas, a Minister, a considerable scholar, but was really a stranger to a work of grace. They came both to Killellan to visit Mr Hutcheson. Mr Hutcheson went some piece of the way to convoy Mr Douglas and his sister. Mr Hutcheson fell to discourse on the work of conversion and true regeneration, and by that discourse he converted Mr Douglas, as he himself said afterward. ' As a scholar and a learned man, he could talk and discourse on Regeneration ; but he really kneu no more of it upon his oun heart than the horse he rode upon ; so,' said he, ' I gave my sister a good requittall for what she was instrumentall to do to me, for I converted her husband by discoursing to him in the very way as she converted me by prayer in the family !' Mr Hut-

cheson was about eighty year when he dyed. (Mind, here, the account he gave me of the conversion at Merns—his not setting his foot in a tent* without gripping† one or two—his blessing me—his sermon at Eastwood on the Sabbath night—and what he said of my father, if those be not above.) The worthy and excellent Mr Gray, late Minister of Glasgow, commended much his gift of prayer. It was at Killellan that Mr A. Gray first broke and extended his voice.”

MR JAMES ALEXANDER.

“The late Blackhouse’s father, who was married to an aunt of mine, Mary Maxwell, a most choice Christian from her youth. He was very young when he entered into the ministry, litle more than twenty years. He was most eminent for piety, and a considerable scholar. When ordained Minister of Kilmalcolme he was singular for gravity, and of a most oblidging temper, as Mr Hutcheson tells me. He took a high fever, of which he died about thirty-four years of age. He varried‡ a litle in his fever, but it was alwise on spirituall subjects. He would have said, ‘The bargain is nou concluded in heaven; it is done; it’s ratified!’ He was heard cry, ‘O! for my poor father.’ He used to weep much in prayer and preaching; he was every way most savoury. His death did so break his wife’s heart that she lived litle more than a year after him. She was challanged for it at her death, that she had not taken her dear husband’s death in better part.”

MR DAVID VETCH,

“Minister at Govan. He was a great scholar, so that I hear Mr Rutherford and Mr Wood would have referred what was in contraversy between them to Mr Vetch. He was a man of great piety, very painfull, and mighty laboriouse in his ministeriall work. He had a most pleasant

* At a field preaching during the celebration of the Communion.

† Laying hold of, converting.

‡ Wandered or roved, during the height of the fever.

and affectionat way of popular preaching, which was most taking to his people. He continued only about four years in the ministry, and dyed in the year 1658, very shortly after Mr Durhame. He was but twenty-seven years when he dyed. I heard from Mr Hutcheson at Killellan, that sometimes he was so full of the manifestations of God's special and graciouse presence, that he would have said, 'I feel the river of God's grace running in-throu and out-throu my soul.' He was named by Mr Durham to be his successor ; but, as I said before, he dyed soon after."

MR HUGH BINNING

" Was ordeaned Minister of Govan. He was a man of very great piety and eminent learning. I heard old Mr Simson say, that when they wer seeking to get old Principal Strang out of the Colledge, the Principal said, 'Ye are seeking to get me out of my place, and whom have ye to fill my room? I knou none, unless it be a young man neuly come out of the school,' viz. Mr Hugh Binning. He was truly more fitted for an University than for a country congregation. He followed much Mr Leighton's way of preaching, which made him less usefull to the common people of Govan. Mr R. Muir of Kilbride told me, that Mr Ralf Rodger told him, that Mr Binning, at his death, did very much regrate to him his taking such a way of preaching ; and said, if he had lived, he was fully resolved to have followed that way of preaching, by doctrine, reasons, and uses, which he declared he was then best pleased with. Speaking of human learning, he said, he did value more one line of the word of God, than all the human learning in the world. He was about twenty-six years when he dyed of a decay. If he had lived, it's thought that he had been one of the greatest schoolmen of his time."

MR JAMES FERGUSON

" Was, in June 1643, ordeaned Minister at Kilwinning. He was then

twenty-two years of age, and continued in his ministry twenty-four years. He was a very pious man. He ordinarily kept exercise in his family three times a-day.

“ Mr Ralf Rogers said of him to one who told it me, that he truly thought him a man of as few infirmities as any person that ever he knew. He was much admired for his great and singular wisdom and prudence, being reckoned one of the wisest men in a nation, most fitt to be a counsellor to any Monarch in Europ.

“ Mr Peeblis said of him to me, that he never knew a man whose witt gave his grace more to do ; for his great witt was truly like to be a great snare to him.

“ He was a man of very great and considerable learning, so that the Church, in the 1661, thought fitt to transport him to the Profession of Divinity in Glasgou. But the Earle of Eglingtoun was so disoblidged at this, that it was never put in execution ; so that he dyed at Kilwinning, March, 1667, about forty-six years of age.

“ He told my father that he was very angry with himself for not valuing and esteeming Mr David Calderwood, as now by his book, ‘ Altare Damascenum,’ he clearly perceived he deserved to be esteemed : ‘ For,’ said he, ‘ I see all that has been said since that time, he has upon the matter said it all before in that book.’

“ He appeared too much for the Publick Resolutions. He seemed to regrave this to Mr Peeblis at his death, and said to him, ‘ Dear brother, we wer all wrong.’ Mr Peeblis also remarked to me that Mr Ferguson, by his great forwardnes for the Publick Resolutions, was made to be cold-ripe* to the truly godly, and that he came that lenth as one day in pulpit of Kilwinning, on a Sabbath, to speak against worthy Mr William Guthrie of Finwick, which a parishoner of Mr Peeblis in the Kirk that day told him. He would not believe it, till one day after, he mett with Mr Ferguson, and questioned him upon it. He could not deny it, but burst forth in tears, and said to Mr Peeblis, ‘ O ! if ye knew how we in this Presbytery are handled ! If I had been in your Presbytery, it’s like you should have heard as litle of me as of any Minister in this Church.’ Mr

* Lukewarm, indifferent.

Peeblis said, ' Does this look like you, Mr Ferguson, your wisdom and prudence, to cary so to such a Minister of the Gospell as Mr Guthrie is ?'

" They would hardly preach one with another, as Mr Peeblis told me, till at one time, at a Communion in Beith, he gott them, with some difficulty, to preach with one another, without reflecting one upon another ; and then they wer made both to commend one another to Mr Peeblis. Mr Ferguson said to Mr Peeblis, ' I am much refreshed in hearing Mr Guthrie preach so well.' Mr Guthrie said the same of worthy Mr Ferguson.

" If Mr Ferguson had not had got grace to be stedy at the turn, and had gone wrong in the late times, he had been one of the most dangerous men in the three nations, because of his great and subtile witt.

" He was much greived and deeply afflicted with the fall of that worthy company at Pentland ; but when they brought him the publick speeches of these worthys, he was much taken with them, and said, ' It was worth all their suffering ; though God had not countenanced them in fighting, and acting for him in the feild, yet he had signally countenanced them in suffering for him.'

" He had a most free discourse with Chancelor Cunningham at Eglington. The Chancelor enquired at him, What he thought of their turning out so many Ministers, by the act of Glasgow, for Non-conformity ? He answered, They acted a most foolish part even for their own interest ; none could have acted more foolishly than they had done ! The Chancelor enquired, What, would you have done more wisely ? He told him, They had turned out a number of godly and learned Ministers for no just cause, and brought in, in their room, a great many scandalouse and profane men, that could not get leave to be schoolmasters in the North of Scotland ; and this had made their cause odious and hatefull in the eyes of all sober and morall men ; and made people think, and that very justly, that they wer fully resolved to bring in Popery to this land. ' If I had been in your case, I would have attacked some of the chiefe and leading men of that perswasion, that I could get any plausible ground against, for their being for the English Usurpation, or had been guilty of any of the extremitys that wer fallen upon in these times, and

then I would have sought out some of the most able, learned, sober, men that wer Episcopall in their judgment, and have put them in the room of these great and learned men that wer turned out!

“ And the Chancellor, allowing him a free parliament,* that he might tell him all his mind, without being challengd any way for it, he told him of two or three remarkable periods of time, who was the cheife Statesman, and who was the cheife Churchman, that had brought in Prælacy on this poor Church, and hou God had alwise most remarkably plagued and punished them, even in this world. ‘ And nou, my Lord, you may very well knou who is the cheife Statesman, and who is the cheife Churchman, that has brought in Prælacy at this time ; and gather what may befall these men that have brought in Prælacy !’ The Chancellor sighed, and said nothing. He himself was the cheife Statesman that brought in Prælacy, and it was not long till that traitour, [Archbishop] Sharp, overthreu him, and made him take a feaver, and dye with greife and overthrau,† crying out severall times, ‘ Saint Andreus ! Saint Andreus !’ And when some enquired at him if they should send for the Archbishop of St Andreus, he said, ‘ No, no ! He is a great knave, and has severed this soul from this body !’ As some say, he bade the Devil go with him, for he had lost his soul with him. ‘ Bring me Mr Robert Douglas !’ and when Mr Robert Douglas was sent for, he could not be found ; and they gote one Mr Ker to come to him ; but he was past speaking before he came. So the great man that had the cheife hand in thrusting out three hundred godly Ministers from their charges, could not get one of them to visit him, and pray for him at his death, when he most earnestly desired it !

“ Mr Ferguson once heard some great Noblman swear most fearfully in the Earl of Eglington’s house ; and took this most prudent and canny way of reproving him. ‘ My Lord Eglington, what is this you are doing to this noble person that makes him speak thus ? You must certainly [be] doing him some great wrong that he speaks to this company after such a way !’ This made all the company stand amazed.

“ He was one day at the Earl of Eglington’s table, where wer seve-

* True liberty of speech.

† Disappointment.

rall Noblmen, and they wer fearfully running down godly and faithfull Ministers, because they alledged they wer guilty of such and such things. The Noblman enquired at Mr Ferguson what he thought of what they wer nou saying? He answered, 'What would you infer from Ministers being guilty of such and such faults is no good consequence, nor any way consistent with the rules of good logick to say, because some men, that are Ministers, are guilty of such faults, therfor ther must be no Ministers in the Church: Even as I would nou argue against you that are Noblmen, and say, Such a Noblman there is guilty of great swearing, and profaning the name of God; and, pointing to another Nobleman, he added, and such a Noblman is guilty of great drukennes; and such another, pointing to the third, is guilty of great uncleanes and adultry, and to drau this consequence from it, therfor there must be no Noblmen in the land! This would be a very bad way of reasoning!' This did mightily confound them, and put them to silence.

"It was observed by the good Laird of Corshill, commonly called 'the Dourie Laird,' and he told it to my mother, that though Mr Ferguson was a very great man, and had a great gift of preaching, yet he never kneu so great a man do so litle good, and have so feu converts as Mr Ferguson had in Kilwinning, though he was there twenty-four years.

"He preached his first preaching in Kilwinning, March 19, 1643, and he dyed in March 1667. He had a great and mighty struggle at his death. He cryed out severall times, 'Unfaithfull and unfree have I been! O! pray, pray much for me! I thought ay to have gained them by fair means; but, alace, I have been unfaithfull and unfree!' This he uttered a litle before his death. His wife said to him, 'My dear, I wonder to hear you speak thus, who have been so usefull to so many at their deaths, and has spoken so weel to them!' He answered, 'My heart, I must go to heaven the very same way that the poorest person in the parish must go.' Mr Nisbit of Irwine came to see him, and desired him to utter these words, 'Into Thy hands I committ my spirit.' When he had uttered these words, he desired him to say what folloued, 'for Thou, O Lord! hast redeemed me;' but he stood* to do it.

* Hesitated, felt reluctance.

MR RALF RODGER

“ Was ordeaned Minister of Ardrossan, where he had a call given him by the toun of Air, and after Mr Durham’s death, July, 1658, he was transported from Ardrossan to Glasgow, to Mr Durhame’s charge in the Inner High Church. He was truly [a] very great man. He had a most grave and venerable countenance; he was a godly, graciouse man, of great learning, and an excellent gift of preaching. I heard him preach on the Communion Munday at Steuartoun, a notable sermon on Eph. vi. 13.* He had a great gale† given him that day, to the observation of many. I heard my oun father commend that sermon very much to Mr P. Cumming, schoolmaster at Irwine.

“ I was acquainted with him; he was pleased to be very kind to me and familiar with me. He was a very modest man and bashfull. He said he was too young when he entered into the ministry at Ardrossan, for he was but twenty-three years of age. He had a great liking to all young men that wer modest, and not confident and forward.

“ He was against the Publick Resolutions, and Mr Gabriel Cunninghame told that when the two parties, Resolutioners and Protesters, appointed a meeting for conference and mutuall accommodation, the Protesters appointed Mr Rodgers on their side to conferr and debate with that great and worthy man, Mr James Ferguson; and Mr Cunninghame said that Mr Rodgers nottably acquitt himself, and nottably held to Mr Ferguson, and that Mr Ferguson did not gain any ground at Mr Rodger’s hand.

“ After Mr Ferguson’s death, Mr Rogers was Indulged to Kilwinning, who came to it 1669, and was there fourteen years, for he was not put out till the 1684.

“ He had a great love to Dr Ouen’s writings, for he said he was most sound in the point of doctrine of any man he sau.

“ He was a most calm man; rarely would you ever have seen him in

* “ Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”

† Fluency.

a passion. I never saw him in a passion save once, when very severely provoked to it by some young man's very impertinent carriage. He was very basely and unworthily treated by Bailay Gilhagie, just about the time of the Prince of Orange coming over to England; and it was observed, that man never thrave in any thing after he dealt so basely with that venerable man. He came to great disgrace and contempt, so that he left the town of Glasgow, and went and lived in the parish of Bothwell, in much contempt and disgrace, and no person whatsoever did respect or commend him for his carriage to that great and venerable person. And it was thought that it did take impression on Mr Rodgers himself; he thought, as I was told, that the town of Glasgow might have resented it more. However, he did not live long after that, though he had a great desire then to live, that he might see the work of God revive and flourish before he dyed.

“When Mr Ramsay, Minister of Calder, came in to see him with some others, when he was very low, he said to him, ‘Tell me your good news, Mr Ramsay, that I may carry them to that desirable place I am going to.’ He dyed about the Revolution. My wife, now with the Lord, was sitting up with Mr Rodger when very near death. She observed him in [the] night some time very much concerned; and after he had been musing a good while, she heard him utter these words, ‘Now I believe!’ And he said to one, ‘O! but justification by the blood of Jesus be a sweet and soul-refreshing doctrine!’ Some time before his death he preached on these words, Esai. xxx. 18, ‘Blessed are all they that wait for him.’ All the fourteen year he stayed at Kilwinning he preached alwise for the most part upon Luke's Gospell. I heard him preach on Luke xxii. 31, 32.”

MR JOHN CARSTAIRS

“Was first Minister at Cathcart. Then he was, very much against his will, transported to Glasgow, to be colleague to the great and excellent Mr Durhame. He said to one, their taking him out of Cathcart did never go from his heart; he could never win over it, he was so de-

sirouse to stay in that small and mean congregation. Mr Peeblis told me he thought he should have killed himself with weeping ; he never hardly saw any man weep so much as Mr Carstairs did, when he was transported to Glasgow.*

“ My mother told me she heard him preach at Cathcart ; and after the sermon he did pronounce the sentence of excommunication against one Corbet, if I be not mistaken ; and in the very time of his pronouncing that fearfull sentence, that woefull wretch thru a stone at Mr Carstairs in the pulpit, which he very narrowly escaped.

“ Worthy Mr Paton of Barnweel told that he was as much edified by Mr Carstairs his first prayer as his preaching ; for when he first entered on his Sabbath's work, he ordinarily prayed ane hour, for he took in† all the publick things in that prayer, which is truly conform to our excellent Directory for Worship.

“ Mr M. Crauford, Minister at Eastwood, told me that he thought from the time Mr Carstairs began his first prayer to the time of ending it, the people's faces wer generally changed. He thought they looked with another countenance, and seemed to have another sort of frame upon them, than they had before his prayer.

“ My nou glorified father told me, that when worthy Mr Andreu Grayes corps wer taking out to be buryed, Mr Carstairs was put to prayer with his relict, the late Jerriswood's sister ; but, he said, such a prayer he never heard all his life ! And I cannot but say my father used to be very sober in his commending any person ; he never used to speak of any thing of that kind but within the bounds of truth and sobriety.

“ When they wer calling Mr Carstairs to Cathcart, ther was an old Minister said to a gentleman of that place, ‘ Call this young man, for he is a man of many meditations !’

“ The great and learned Mr Wood, Mr Carstairs' brother-in-law, said of Mr Carstairs, We can some way hold up with my brother Carstairs in lecturing or preaching, but none of us all can hold up with him in prayer ; he ther far excells us all, and goes out of all our sight !’

* Mr Carstairs was ejected from his charge at Glasgow, 1662. He went to Holland in 1664, returned in 1666, and seems to have spent the remaining years of his life in Edinburgh. † Introduced.

“ He was called to be with Chancelour Rothes at his death. He had such a prayer then, in the hearing of many great Nobles, that made them all stand amazed, and be strangely confounded ; and even a great enimie, a woman of some note, went out of the chamber where Mr Carstairs was praying with the Duke of Rothes, but she heard him abundantly well in the room where she was ; and was forced to say, she [‘ I never kneu the difference before, so clearly, between a Prelatick and Presbyterian Minister, as nou I perceive, when I hear this man’s prayer.’ Duke Hamiltoun (William Douglas) said to some of the Nobles that wer with him, ‘ This is a strange thing ! We are ay hunting and pursuing thir men in the time of our life and health ; but we are, many of us, made to call for them at our death !’ The Duke said to the late Orbestoun, ‘ I never heard such a prayer as this, since your father, Sir James Hamiltoun, died.’ He made them all, generally, weep who wer in the Chancelour’s chamber ; he had such a strange and ravishing way of prayer.

“ His band, in the Sabbath, would have been all wett, as if it had been douked, with tears, before he was done with his first prayer. In his prayer he usually came to speak of the palm-bearing company ; and in his prayer he ordinarily used, as I hear, to have that expression and petition, in many of his excellent prayers, ‘ O ! that we may never outlive our integrity, nor dye undesired !’

“ He was a man of great and rare piety ; he was full of love ; he dwelt, walked, and lived in that fire of love.

“ James Couie told me he was in a meeting wherein the Protesters and the other party wer to meet to make up some agreement. Some of the Protesting Ministers said, they would agree with their bretheren if they would confesse some faults they wer guilty of. Mr Carstairs said, ‘ Let us agree with our bretheren, though they should never confess a fault.’ The worthy Mr Rutherford said, ‘ O ! but that brother has much of heaven in his bosom, for he lives, dwells, and walks in love. But I cannot say so of severall other Ministers in some Presbitrys of this Church, that will not suffer some excellent and worthy young men pass tryalls, meerly because they are not for the Publick Resolutions.’

“ I have heard my father, or some who heard him, tell that he was

visiting Mr Carstairs some time after he was turned out of his charge ; and Mr Carstairs said to him, ' Brother, I cannot but say, though the Nobles of our land have deprived us of our stipends and mentainance, yet all this time bygane our stipends has been right well payed to us by the Lord himself !'

" He was ane excellent and brave orator, and of a most tender and melting frame and disposition, for he used to weep much in prayer, and I knou not but he weeped also much in preaching ; also, even in ordinary discourse, he spake like ane oratour, and above the ordinary way of speaking. He was nobly well-bred, and well-behaved towards every person he had to do with. He was very neat in wearing his cloaths. Ye would have knouen him to be a weel-born gentlman by his courteouse carriage, as indeed he was. He would have penned a letter nottably well to great and mean persons.

" I heard a very strange passage anent him ; that Mr Thomas Melvill, at Calder, did give him a call to come and assist him at a Communion. When he came to preach, Mr Melville happened to be siek and unweel, that he could not go out and preach the action-sermon, and so laid it on Mr Carstairs ; and he did preach it, and was well assisted therin ; and when he came to consecrat the elements, he was more than ordinarily assisted, and did serve the Tables so well, that though ther wer severall worthy honest Ministers there, none of them would so much as come near, and serve any of the Tables. Mr Carstaires was in a kind of holy rapture all the time, and was necessitate to serve all the Tables himself. I knou not whither there wer ten, twelve, or sixteen. When he ended, after the action-sermon, he caused sing the xxiv. Psal. 7 [verse,]* and James Gray, that worthy Elder in Calder, said, that he hardly ever sau so much of the glory of God shine forth and evidently appear as did that day in that Kirk, in singing that Psalm, ther was ; and ther was even a sort of glory shining, and evidently appearing among the people, without the Church in the Churchyard ; that some without the Church cryed out, ' O ! what a glory appears here !' They

* " Lift up your heads, O ye gates," &c.

would have gladly been within the Church that they might have seen the great glory that behoved to be there. ‘What glory,’ said they, ‘must be within, when so much appears without, visibly!’

“His body at that time got a sore stress, for when some wer seeking him to assist at some other Communion, he told them that his body was really brought low by what he was made to do at Calder.

“I heard another strange passage, which I wish I could get well attested. It was either at Kirkintilloch or Kilsyth. The Communion Tables wer all ended, and the evening sermon after the Tables was fully ended, and when the people wer just ready to go home, it being farr in the evening, ther comes on immediatly a most fearfull and terrible shour of rain that forced the people to stay, a great part of them, within the Church for a considerable time. Mr Carstairs being there, and seeing the people fall to their idle and vain discoursing one with another, he, to divert them from that, goes up to the pulpit, and has ane excellent extemporary discourse to them about faith in Christ, perswading them earnestly to close with him. And it was said to me, if I be not forgotten, that by that extemporary discourse of Mr Carstairs there should have been about two hundred or three hundred persons converted; among whom, James Gray himself was one. This, Carlsburn told me, he had this passage from the late James Gray, who was sent away in the late bad times to America to be sold as a slave, and yet he was most favourably dealt with among these strangers, and met with kindnes, and came home, and was very instrumentall in getting Calder planted by Mr Ramsay, my brother-in-law, who had also a call to Campsie and Old Kilpatrick at the same time.

“This James Grayes wife, a worthy Christian, told her husband, when he was sent away to be sold as a slave in America, that he would come back again to Scotland, and she herself would see him again at Chreistoun, his own house, in Calder parish; for she had gotten the faith of it, as she said, and nothing would make her belive the contrary: Which accordingly fell out, and his wife, who was sister to that worthy Christian and Elder, Thomas Pettegreu, in the Green of the Westertoun of Shetloun, in the Barronie parish of Glasgou.

“ Mr Carstaires was most tender and exact in his practise. He was very [averse] from Ministers meddling with any work but what properly belonged to them.

“ When his son,* Mr William Carstaires, was put to suffer for meddling with these Greivances, in Lauderdale's time, that I suppose Sir James Steuart, the late Advocat, had drauen up, and his son Mr William was released after sometime's imprisonment, I did hear that his father, Mr John Carstaires, did solemnly charge him never to meddle with such things again, but to exercise himself in preaching and prayer, and what other exercises did properly belong to a faithfull Minister of the Gospell: And it was most greivouse to that worthy man, when his son fell into that same evil that he had formerly discharged him to meddle with; for which he was made to suffer sadly in the year 1684, about the time of his worthy father's death; and his father was so angry at him, that he would not for severall dayes suffer his son to come near him, for he had most evidently disobeyed his worthy father's commands.

“ And this confirms to me what the late Sir William Steuart of Castlemilk told me at Castletoun. He went with his mother, the late worthy Lady Castlemilk, to visit Mr Carstaires at his own house at Edinburgh. She caused her son Sir William to go out of the chamber where Mr Carstairs was till she discoursed a litle with Mr John Carstaires. He went out, but not being very far from the chamber, he heard Mr Carstairs say, ‘ Madam, I have a son called Mr William, and a good-son,† Mr William Dunlop;‡ they will be aye plotting and plodding till they plodd the heads off themselves; and this is very greivouse to me, for as they are Ministers of the Gospell, they are not called to meddle with that work which noblmen and gentlmen may very lauffully be called to!’ This Sir William told me.

“ I do very well remember I did hear, when worthy Mr Carstairs dyed, which was sometime before the happy and gloriouse Revolution, and on the same day with the excellent Mr Melvill, Minister at Calder, who dyed at Drumry in East Kilpatrick, he should have called his daughter,

* He was afterwards Principal of Edinburgh College.

† Son-in-law.

‡ Afterwards Principal of Glasgow College, from 1690 to 1701.

Mrs Dunlop, and given her a solemn charge, which he ordered her to give both to her husband and her brother, Mr William Carstairs, that soe they never medled with any work but what properly belonged to them as Ministers of the Gospell.

“ When he was dying, he had these expressions : ‘ I am dying, and dying in the Lord ; and nou I have nothing to doe but to dye ! ’ He called all his children, and blessed them ; and he added, ‘ Yea, and they shall be blessed.’ ”

“ And yet this was the man that was the cheife butt of [Archbishop] Sharp’s malice and fury ; for he persecuted him most of any, because of his being witnes to famouse Mr James Wood’s* testimony, which he gave at his death to Presbyterian Government, as is set down in Naphthali.

“ When severall of the honest Ministers wer one day together, and pretty chearfull and merry, and they wer enquiring at one another, What they would be, and what they would turn themselves to, when they could not get their Ministry followed ? One said, he would be this and another that ; and honest Mr Carstairs says, very gravely, ‘ I think I could be a Laird ! ’ At which all the company smiled and laughed very heartily.

“ It was Mr Carstairs that gave the late Mr Robert Alexander, one of the Principall Clerks of the Session, right and true impressions of the late renoued and worthy Marquise of Argyle. When Mr Carstairs spoke of that Noblman, Mr Alexander told me he usually called him ‘ that noble Prince in our land ! ’ Mr Alexander had mett with some Malignant persons who had been at great pains to misrepresent that worthy Noblman to him ; and so was under very bad impressions of him, till he met Mr Carstairs, who did very clearly and fully acquitt the Marquise of all these base calumnies they had endeavoured to fasten on him.

“ Mr Carstairs was called to be with the Marquise, to preach to him in the prison the last Sabbath of his life. The Marquise sau one of the Bailays come in to hear ; wherupon the Marquise spoke a litle in secret

* Professor of Divinity in St Andrews. He was brother-in-law to Mr Carstairs, who attested his dying Declaration.

to Mr Carstairs, before he began to preach, that Mr Carstairs might be in a special manner on his guard, in his preaching or prayer, to utter nothing anent the severity of that sentence now passed upon him: 'For I suppose,' said the Marquise, 'this Bailay is sent in by our rulers to be a spy, to take away any thing he can hear that may serve in the least to reflect on the present Government.'

"Worthy Mr Carstairs was taken among the dead at Dunbar, and stripped naked, and lay for some time among the dead; and he said there came some souldier to strip the dead bodies of men of what could be usefull to them, and he came upon him, and set his foot upon him near about his lisk,* but he said he never bore a greater stress than that was, for he behoved not to stirr least he should have been slain immediately, for they thought he had been dead. There came at length a poor woman to him, and enquired at him, If he desired any thing of her? He said to her, 'If ye could give me a napkine I would desire it;' for he was weeping sore. He enquired at her, If she saw Mr James Guthrie ride by her? for he was much concerned about his safety.

"When he was brought before the Council,† at the time when many wer denying the King's authority, a litle before King Charles II. dyed, they enquired at Mr Carstairs, If he acknouledged the King's authority? He answered, Take away Mr Paterson—who was then Archbishop of Glasgou—he did oun the authority of all the rest that wer present! The late Lord Ross said to my father, they wer all very well satisfyed with Mr Carstairs' discourse that he had before the Council; and that he was not pleased that Archbishop Paterson should have meddled with him, for Mr Carstairs, according to his oun principles, could not speak otherwise.

"He was much troubled with the gout for a long time, and I suppose it came up upon his heart and killed him.

"When he was in his hiding, in his Patmos, he made some pleasant verses, which I have seen in print. Mr Carstairs dyed at Edinburgh, Feb. 5, 1686, in the morning; and Mr Thomas Melvill, Minister of Calder, dyed at Drumry, Feb. 5, 1686, at night."

* The groin.

† In 1680.

MR ANDREU GRAY

“ Was very young when he was ordained Minister of Glasgow, scarce twenty years compleat. He was about two years in the ministry here when he died. Mr Hutcheson of Killellan called him to me ‘ a spark of heaven.’ He said he never heard a man speak with such authority as he did, without any passion. When he first entered, he was not well heard in Glasgow, so that the people would be seen going out of the lofts* in the Outter High Church, just because they did not hear him. He came out to the Communion of Killellan, being invited, and there he was perswaded and desired to extend his voice to a great multitude of people, and from that time he spoke alwayes well out, so that he was abundantly well heard in Glasgow; and then the people all followed him. Mr James Broun, late Minister of Glasgow, told me he had it from some good people that heard Mr Gray; they said he had a strange voice, and an odd strange way of speaking, that they never heard any man have the like. He came to Kilbarchan from Killellan with my uncle, Mr James Stirling, to see my father. My mother told me, that my uncle and my father went a litle aside, and left her with Mr Gray. She kneu not well hou to entertain him with a suitable discourse. She told me he had a sort of heavenly majesty in his very countenance. She enquired at him, How he liked to preach in land-ward† to our country people, in respect of his preaching in the toun of Glasgow? He answered, ‘ Mrs, I do like it much better to preach in the country then in the city; for I see them going out of the Church before my eyes, just because they do not hear me.’ He commended to her Mr Hutcheson of Killellan for his gift of prayer. He said, ‘ O, he prays well!’ He used to say, ‘ O, when shall the twenty-one year of our minority be past, that we may enter to our matchless inheritance!’ And, indeed, he was not much beyond twenty-one year when he died; he was but twenty-two, at the most, when he was removed. He said, ‘ Now I am to leave off

* Galleries.

† In the country, in contradistinction to burghs.

prayer, and to enter upon my endless work of praising Him !' Old Mr Simson told me he had knouen and seen him very young one year, and he was then very much given to play ; ' but when I sau him a litle time after that, O, what a great change was wrought upon him in a litle time !' His wife was sister to the late worthy Jeriswood, who suffered at Edinburgh 1684, about Dec. 25. She was afterwards married to Mr George Hutcheson, who died Minister of Irwine, of whom I spoke before."

MR ROBERT M·WARD

" Came to Glasgow in Mr Gray's room, in the Outter High Church. The people of Areskine had truly brought him West from St Andrews to be their Minister, and the people of Glasgow intercepted him by the way. They gave him a call, and so he was ordained Minister of Glasgow. He was much bred up with the great and worthy Mr Rutherford. Mr Craighead said, that Mr M·Ward and Mr John Baird, when they were at the Colledge of St Andrews, were reckoned the two best schollars in all the Colledge of St Andrews. Mr M·Ward was a great oratour. He had a very oratorious way of preaching ; he would have sitten up a whole night studying his sermon before he preached it. One said of him he was ' a brave busking* preacher !' And it's reported of him, that worthy Mr James Rowat, Minister of Kilmarnock, said to Mr M·Ward, ' God forgive you, brother, that darkens the Gospel of our Lord Jesus Christ by your oratory !'

" He was challenged by the Parliament 1662 for somthing that he uttered in his sermon at Glasgow. I suppose it was on that text, Amos iii. 2,† for which he was banished to Holland. His death, I suppose, was once feared ; but they turned it into banishment.

" He married worthy Provost Graham's relict. Mr M·Ward was a

* Gaily attired or dressed. Of course, this phrase is used in reference to his ornate style.

† " You only have I known of all the families of the earth : therefore I will punish you for all your iniquities."

godly and worthy Minister, and a man very zealous against the Publick Resolutions ; but when he went to Holland, he hearkened too much to the information of some persons that conversed with him, that did him a great deal of prejudice, and he was made to see the great evil of these causes [courses?] sometime before he died, for his wife declared she saw him tear some of these papers with his own hand that these people had sent to him ; and that even these people did cast at him among the rest. It's said he and some others kept pretty right ay while the great and worthy Mr John Livingstoun lived ; but when he died, Mr M^cWard and Mr Brown went very far wrong in cherishing and fomenting divisions in this Church."

MR FRANCIS AIRD

" Was Minister of Dalsersf. He was a choice and more than an ordinary man for piety. He was a great weeper, both in prayer and preaching. I have heard much of him told me, but I do not well remember it. He always used to have much about death and judgment to come, in all his sermons. Yet Mr Oliphant, Minister of Carstairs, told me, that he was with Mr Aird a litle before his death, and he said to Mr Oliphant, ' I have often been thinking upon death, and preaching anent it, and yet I think that now I am surprized with it ! ' which was a strange word to come from such a great man for piety. Mr Durham did name Mr Aird to succeed him in the ministry at Glasgow.

" I heard that Mr Aird was once preaching before the Synod of Glasgow, and he was speaking much about the faults of Ministers, and he was weeping much. He began to speak of their apparel, and of their very gloves ! He said, weeping, ' And we, Ministers, must have our mounted* gloves ! '—and Mr Durham was just sitting before him with a pair of good new gloves, and he presently took them off his hand, (it's said,) and put them up in his pouch ! When he was very heartily weeping, he would

* Embroidered, ornamented.

have been complaining much of the hardness of his heart ; he would have said, ‘ We need not take out a napkin to wipe the tears off our eyes, for we cannot weep’—when he was weeping as fast as he could.’

MR WILLIAM VILANT

“ Was first Minister of the Ferrie,* in the Presbytry of St Andrews. He was there, as I hear, about seven years, and then he was Indulged to Cambusnethan. He was of a French extract by his father, who was called Nicolas Vilant, who came over from France with the Earl of Strathmore, and was his chamberlain. He was about sixty-six years before he married, and he begat Mr Vilant in his old age. He (his father) was more then a hundred years [old] before he died. Mr Vilant did marry Mr Francis Aird’s only daughter, who became a very good woman. Though Mr Vilant was naturally passionat, yet by his own watchfulness, and diligent care, and due consideration, [he] came to have a great mastery over his passions, that he was rarely, for many years, ever seen to vent any passion at all. His own wife said to one that told me, that she had been his wife twenty years, and she had never seen him in a passion all that time. When he was any wise moved, she observed when he was sore provoked, that a litle reedness did rise in his cheeks, and that he would touch his forehead a litle with his finger ; and that was all the sign of any passion that he seemed to express all the twenty years she was his wife. The great Mr Wood called him ‘ the Signed† Cat,’ and [said ?] that he could very well fill his place. He died Principall of the New Colledge of St Andrews, but he died so soon that he never got any publick prelection made. He rarely spake to any man’s commendation till he was dead. He was a man of great piety and learning, and excellently well seen in the Arminian and Prelatick Controversy. He spake much against the lust of evil-speaking that some had. He was called to be a Minister to the good Earl of Cassills for some years

* The parish of Ferry-Port-on-Craig.

† *Singit*, puny and ill-favoured, *q. d.* “singled.”

before he came to Cambusnethan. He had very low thoughts of himself, for when some came to him when he was dying, they asked him, How he did? he said, 'God be mercifull to me, a poor sinner!'

MR JOHN M'LELLAN

“ Was Minister of Kirkcudbright. He was a very great, learned, and bold man. He was thought to have something of a prophetick spirit. He did utter very sad things against England in a letter to my Lord Kirkcudbright. He lived a litle in Kilbarchan, in the Lawas. I heard my father tell that he heard him, in 1648, preach very boldly before the Parliament upon these words, Psal. xciv. 20, ‘ Shall the throne of iniquity have fellowship with thee?’ He had that expression, ‘ I shall now prove they are framing mischief by a law.’ And when he had done, the great Mr Blair meets him, and says to him, ‘ Fair fa’ thee, Johnie! Thou has touched him in the quick this day!’ I heard my wife’s uncle, Captain Muir, tell a strange passage anent Mr M’Lellan: Captain Muir had come out of Ireland very quickly, and came presently to Edinburgh to his cousin, Mr James Hamiltoun, who was Minister at Edinburgh. He was telling Mr Hamiltoun how the Malignant party had pitifully betrayed and cheated the honest party there. Mr M’Lellan was there with Mr Hamiltoun when he told this; and Mr M’Lellan, after he had mused a litle, uttered these words: ‘ By this time, these enemies that have so cheated and abused these honest people, they are now broken and defeated!’—which made Captain Muir to stand amazed; for he was but newly come from Ireland by the post. Houssoever, he marked the hour and the day when he uttered these words, and he told me he found what he had said to be exactly true. It was thought he was wronged by some witches getting power over him at his death. When the woman that had wronged him saw how much he was lamented by all persons, she offered to come in and remove his trouble; but he would not hear of it, and said, He was going to his Father’s house, and he did not care who was the messenger to carry him to it!”

MR JOHN BAIRD

“ Was first Minister of Innerwick, in the Presbytry of Dumbarr. All the Ministers in that woefull Presbytry had no will for his coming among them. Mr John Livingstoun, that great man, that was banished to Holland for his faithfulness in 1662, when he heard of their unwillingness to have Mr Baird coming among them, he said, ‘ They were very feared that Christ should come over the water upon them.’ These wretched Ministers did all they could to make that godly man uneasy, as Mr Clark, Minister in Glasgow, who was Minister of Innerwick for some time, told me. He found, by their Presbytry Book, that they did all they could against worthy Mr John Baird ; and it could not be otherwise ; for one Mr Wood, a Minister among them, turned a Bishop, and all the other eight turned Curats ; so Mr Baird was the speckled bird among them, and the only faithfull man that stood out and held by his excellent principles. He married that worthy woman, Margaret Bruce, daughter to a Minister called Mr James Bruce, Minister of Kingsbarn,* in Fife.† It was by a very strange Providence that she escaped being Mr James Sharp’s wife, who became primate, and was then Minister of Creiling, in Fife. He was very earnestly wooing her. She, on a Sabbath day, in a disguise, went to Creiling to hear Mr Sharp preach, and he preached extraordinarily well, as she thought, so that really she had some design to embrace his offer, if he came again to renew and urge his proposal. She was alwayes a very curious and inquisitive person. When her father went out, she used to try if he had left his chamber door open. Accordingly, after she heard Mr Sharp preach his sermon, she goes to her father’s chamber, and finds his study door open ; she goes in, and presently falls upon a new English sermon, which her father, Mr Bruce, had gotten out of England, and it was upon the very same text that Mr Sharp preached on. She reads the sermon, [and] she finds that Mr Sharp had stollen the whole sermon, and had most faithfully repeated the most part

* Kingsbarns.

† He received the Indulgence, permitting him to officiate at Paisley, 1669 ; was amerced in a half year’s stipend, 1673, for not celebrating the anniversary of the Restoration.

of what was in that printed English sermon ; which opened her eyes so clearly, that when he came again to renew his proposall, she utterly rejected his offer ; and it was, indeed, a happy Providence to her, for, if she had fallen in that wretches company, she had been miserable in time.

“ She declared that God took her by the heart when she was but six years old. She was a most proper, comely, tall, well-bred woman, that could converse with the greatest persons, and with the meanest persons, in a nation. She was married to a compleat man, indeed, a man eminent for piety, gravity, and learning, and a man of a rare gift of neat popular preaching as ever I heard. He was of a thin small body, that had little flesh upon his body, but had a great spirit in that thin body. Mr Ramsey said of him, ‘ What, am I to be a colleague to such a person ! He is truly a spirit.’ The great Mr George Hutcheson said, that he never went to the pulpit with a more pretty, accurate, and exact popular preacher than Mr Baird was. Mr Craighead, that was some time in Glasgow, a worthy man, indeed, said, that when Mr Baird passed his tryalls in St Andrews, he was put to make,* and Mr Rutherford came up after him to add,† and when that great man came to add, he had that remark upon Mr Baird’s making, ‘ Ye have the words well explained, and better then well, (if I may so speak.’) Mr Craighead heard Mr Rutherford utter these words.

“ My father had Mr Baird alwayes with him at all his Communions in Kilbarchan, which were about three. I remember Mr Hugh Peeblis fell to preach with him upon the Communion Munday of Kilbarchan, and they fell both on one text, Deut. v. 28, 29. When Mr Baird came up after Mr Peebles, he made a very pretty apology ; it was not of choice, but by a special Providence, that they were led to one text, that the same truth might be confirmed by the mouth of two witnesses ; and what he was to say farther might be as the latter growth after the King’s mowings ; and, indeed, they that heard them both would scarce have known that they were on the same text ; for the one went one way, and the other went another way. Many excellent and accurate sermons had Mr

* To explain a passage of Scripture.

† To deduce inferences from the passage explained.

Baird, in Paisley, upon the Covenant of Grace. He preached much on the week-dayes on the Song of Solomon ; and he preached much on the ii. and iii. chapters of the Revelation, upon the Sabbath-dayes ; and he preached on Psal. lxxviii. 34, 35. I heard him, I remember, on a week-day, preaching on Psal. xxv. 10. I came to him before he went in from the pulpit to his own house. His dear wife was lying on her bed with that cancer of which she died, in the latter end of the year 1684, at his own house in the Salvage at Innerkeithu ; and he sayes to me, ‘ This doctrine that I have been now preaching, it is very difficult and hard for any man or woman to beleive it, that all the paths of the Lord, all the dispensations of His Providence, however crushing and afflicting they may be, that they are all mercy and truth ! Is it not (said he) hard for you to beleive that his taking away your dear father from you by death, and in one dayes sickness, was mercy and truth to you ; and that my dear wife’s lying sorely afflicted with a cancer, that that is mercy and truth to me ? ’

“ They were speaking to Mr Baird of his submitting to have his wife removed from him. He told a passage of a poor man that had the same thing said to him anent his wife. The man said, ‘ It is very true we should submit to God to do to us what he will ; but I am sure God knows very well how ill I can want her ! ’ I never looked on Mr Baird’s walk, but I thought he preached as much to me by his carriage as by his sermons. He was truly a lively picture of piety and gravity. He took but very little meat, and drank much spring-well water ; and he did commend it much to my father to drink good spring-well water. All his sermons were so neat, accurate, and well studied, that, if they had been exactly written after him, they might all have been printed. When he went away from Paisley to Glasgow I did accompany him so far as to Glasgow. He desired me, in a letter, to have even a special care of the body, as being the soul’s house ; and to read much of the Scriptures, for he had that usual expression to me, *Bonus textuarius est bonus Theologus*.

“ When I went in one day to see him in his own chamber, in hast, he had that expression to me, ‘ James, it’s very true that Solomon sayes, ‘ Who knows what a day may bring forth,’ for one day brought your dear father to his long home.’ I was speaking to him about what sort

of books he would recommend to me? He had that expression about them: He said, 'Books are much like meat that men makes use of; some men likes one sort of meat, and some likes another sort of meat.' He regrated to me that that peice of worthy Mr Blair, his Commentary upon the Proverbs of Solomon, was not printed; for he said, 'Mr Blair might truely be called our Scots Seneca!' He thought him a very wise and prudent man, and his talent lay much that way.

"Mr Baird was a very considerable scollar, and would have impugned* theses against the young men very notably. As Mr Hutcheson said to me, he thought he filled Mr Alexander Dunlop's room pretty well as to impugning of theses. He had a fair, clean, and neat hand of write; and I never saw almost any woman write any better hand than his wife would have done. She spelled excellently well, above the most part of women. I supposed he died in the year 1685, either in February or March. If [he] had lived, he was resolved to have gone to Holland.

"His only son, James [Baird,] who came to be a Doctor, was a great and living cross to him; and I beleive he by his carriage did hasten them both to their death. When one was lamenting for Mistress Kelso when her daughter was dying, Mr Baird said, 'Forbear, forbear! a dead cross is easy to bear when compared with a living cross that is come out of one's own bowells!' He said to Mr Robert Alexander, that married afterward his daughter, Sophia, 'That son of mine is such a heavy cross and burthen to me, he shall never get any thing from me of my geir that I can keep from him!' And the maid-servant, Janet Young, that was with her† when she died at Innerkeithen, she saw her take her husband by the hand, and take a promise of him that he would give such and such to her son James; and the maid-servant heard her utter such words to her dear husband, which was a clear evidence of his mind being altogether alienated from him. And it was much that made him to be so to his own son; for he was a man of great love and affection to any person that he had to do with. Though he was naturally somewhat passionat, yet he had gotten a great victory over his passions.

"I heard Mr Baird on a Communion Saturday in Kilbarchan, or on

* Impugned.

† Mrs Baird.

the Sabbath night, tell that he was with the great and famous Mr Blair a litle before his death. He said he gave him a pleasant history of the severall passages of his life, from year to year, which was most desirable to hear ; and that he saw him perform somewhat upon his own young daughter, called Catherine, that looked like a miracle. He called for all his children to bless them, when Mr Baird was present ; and they did forbear to bring that young child of his to him, for they thought her dying of a sore King's evil, that was running vehemently upon her. He said, ' Why do ye not bring that young child to me ? ' When they brought Kathrine to him, he put his finger or hand upon the place where the disease was, and he looked up, and with great confidence and authority he uttered these words, ' My God, heal my bairn, and she shall be whole ! ' And though it seemed incurable before, after he uttered these words she every day recovered, and became a proper and well-favoured woman, and was married to Mr George Campbell, late Professor of Divinity in the Colledge of Edinburgh.

" Mr Baird has penned a personall Covenant with God that he made for himself and his children, which Mistress Luke (Martha Miller) in the Gallogate told me she had, but I never saw it. He also penned a peice about the Magistrat's power about sacred things. He was the great penner of that peice called ' Balm from Gilead.* ' When Mr Ramsay died, Mr Baird preached on these words, Job xxiii. 2, ' My stroke is heavier then my groaning.' "

MR MATHEW RAMSEY

" Was first Minister of Old Kilpatrick, then was Indulged to Paisley, in 1669. He was a pious man and an able Minister. He was a great oratour, and spoke with great boldness and authority. He was importuned by Chancellour Cunningham to take a Bishoprick, and he offered him no less then to make him Archbishop of Glasgow. Mr Ramsey

* He wrote an Essay against Indefinite Ordination ; *i. e.* without a particular charge.

told the Chancellor, Before he did, that he would take his wife in his one hand, and his ten bairns in the other hand, and take a staff in his hand, and beg his bread ! The Chancellour said, ‘ Mr Mathew, we will not let you be as the former Bishops were ; we will have you limited.’ Mr Ramsey answered, ‘ My Lord, ye do not know us that are Kirkmen ; for when we are put out of our own proper sphere and place, we are the proudest men in the world ! Ye will never get us limited, and* ye make any [of] us Bishops, we will tread on all the necks of you that are nobles in the land !’ The Chancellor was made to know the truth of this very shortly ; and when he came West, he called for Mr Ramsey, and told him he had found him too true a prophet, for Mr Sharp was endeavouring to trample upon him ; and by an order from the King, he had gotten power to sit before the Chancellour in the Council, at least to take the place of him : ‘ But, Mr Ramsey,’ (said he,) ‘ I will go and represent it to my master the King.’ He answered, ‘ My Lord, I am far mistaken if ever ye see your master, for ye will die ; and this that you now meet with will help to hasten you to death !’ And so it was, for he never wan to the King, but took a fever, and died of perfect overthrow, crying out, ‘ St Andrews ! St Andrews !’

“ Mr Ramsay was much with Sir James Hamiltoun of Orbistoun when he died. He was much satisfied with Orbistoun’s exercise, and as his son, Mr Thomas, Minister of Aberdeen, told me, his father was very angry with himself that he had not written down all the several steps of his exercise. I remember I heard there was one thing that troubled Sir James much, and that was his taking the Declaration against the Solemn League and Covenant. Sir James had a sad and most fearfull night about his taking that woeful Declaration ; he said he would not have such another night for that Declaration for a whole world, though it were all given him. Mr Ramsey desired Sir James to send for his own honest Minister, Mr Mathew M’Kail, who was Minister of Bothwell, wherein Orbistoun’s land lyes. Sir James seemed to speak somewhat diminutively of worthy Mr M’Kail. He said, ‘ He is a good, sory, honest man ;’ for there had been some drieness between him and Sir James be-

fore. Mr Ramsey took him up very sharply: 'Sir, know ye what our great Lord sayes in the last day? It's not said, 'Well done, good and great, and most wise servant!' but it's said, 'Well done, good and faithfull servant!' How come ye to speak so of such a servant of Christ as Mr M'Kail is? I cannot hear you speak so of him.' And so he was sent for, and gave Sir James great satisfaction by his very prayer that he had before ever he knew his case when he came first. For, before Sir James had told how it was with him, Mr M'Kail prayed Sir James' case as if he had told him all his case before; which endeared Mr M'Kail so to Sir James that he would never want him* after that.

"After that, Mr Ramsey was very much esteemed and valued in Paisley, as I heard. He was much helped in publick to be very free in reproving the sins of great men and rulers; and he did it in such a manner that they could no wayes win at him; for he alwayes brought in most suitable and pertinent Scriptures, for confirming all that he said about the sins of the times. He would have said, 'Ye need not say, 'Mr Matheu Ramsey sayes this;' but 'it's the prophets Isaiah and Jeremiah sayes this. Hear what the prophet Isaiah sayes.' He was one day most free and faithfull, when a great number of Nobles were present in my Lord Dundonald's loft; and when he had ended his sermon they were all forced to say, 'This is a very odd and strange man; for he has been all this day upon the very borders of treason, but we could never get him uttering that which we could prove to be treason;'—he so confirmed all that he said by the plain word of God.

"He appeared very free and faithfull against Bishop Leightoun's accommodation. He said to one that told me, 'I shall never be the man that shall bear one of the spakes† to bury our glorious and covenanted work of Reformation.'

"When the Bishop said, 'Who shall begin our Conference with prayer?' Mr Ramsey very boldly answered, 'And who should pray here but the Minister of Paisley?' So I beleive Mr Ramsay himself prayed, for I suppose the Bishop thought they should put it upon himself to

* Be without him.

† Hand-pokes, used at foot-funerals, for carrying the body to the grave.

pray, he being then Archbishop of Glasgow ; but Mr Ramsey prevented him ; and, if I be not mistaken, prayed himself.

“ I have heard him commended by some, as being above Mr Baird for a most bold way of preaching ; and ay the longer he lived he was the more free and plain against the sins of that woefull time wherein he then lived. And when he came to die, he lamented that he had not been free enough ; and that he cried out, ‘ O that I had but one day in the pulpit of Paisley, I should be more free and faithfull than ever I have been !’—for he lived but a short time in Paisley. I know not certainly if he was there above three years ; and when he died, worthy Mr Baird did much lament his death ; and preached most pertinently after his death upon these words, Job xxiii. 2, ‘ My stroak is heavier than my groaning.’ ”

MR WILLIAM ECCLES

“ Was first ordained Minister of Air, as colleague to that great man, Mr William Adair, and was Indulged to Paisley, to be colleague to Mr Baird after Mr Ramsey’s death. He was a godly man, and was very wise and prudent. His gift of preaching was not so popular and taking as Mr Ramsey’s was ; but he had a great talent for moderating in a Presbitry or Synod. I never saw one moderat better in the Synod of Glasgow then Mr Eccles did, for he held his bretheren closs to the point they were on, and would not let them any way extravagane.* I heard him as much commended for his moderating in the Synod as any Minister that did moderate after him. He, after the happy Revolution, came again to be Minister of Air, and he died Minister there.”

MR WILLIAM GUTHRIE

“ Was ordained Minister of Finnick, † or New Kilmarnock, which was

* Wander away from the point in hand. Lat. *extravagare*. To ‘stravague’ is still, in popular language, used for denoting the motions of one who roams or wanders about, without a settled home.

† Fenwick.

a new erection. He came out of that wofull country of Angus. He was a very well-born gentleman, and was the head of a family himself. He had a wonderfull and rare gift of popular preaching above many Ministers in that country, and he had a choice and most excellent gift of prayer. I heard Mr James Hutcheson of Killellan tell me he was once present at one of his Communion in Finnick. He heard him pray his first prayer in the Communion Sabbath morning, before his preaching his action-sermon: It was about the space of an hour, but for great liberty, spirituality, great fervency, and great melting of spirit, with many tears, he thought he never heard a greater prayer in all his life then that prayer was; and Mr Hutcheson was no incompetent judge of a gift of prayer, for he himself excelled in that gift.

“ I heard a very exercised woman, Agnes Biggart, tell me that Mr Guthrie would in one sermon have gone over a great part of the spiritual exercises of a true Christian.

“ He had a strange way of perswading sinners to close with Christ, and answering all objections that might be proposed against closing with Christ; yet he was very humble, and not at all lifted up with people's running after him from all places.

“ Mr Hutcheson told me, when he was at that Communion, he beleived if there was a Kirk full of saints in the world, the Kirk of Finnick was a Church full of saints that day; for there was a great company of saints from all places in the country gathered in Finnick that day.

“ I heard James Cowie speak much of him. He told me he was much taken with his way of conversing with people; for he was most cheerfull and pleasant in his discoursing with people, and yet that did not in the least marr his spiritual frame and exercise. James told me he essayed to imitate him in his way, but it would not do with him. He said he thought so much of him, that he would have been content to go throw the whole world with him. They told this to Mr Guthrie, but Mr Guthrie said, ‘ And* he kneu me a litle better, he would not say so!’

“ He was wont to say upon these words, ‘ God hath spoken in His holiness, I will rejoice’—‘ All is mine oun, and a part of my neighbour's!’

“ He told, ‘ The people of God got many a sweet fill of himself. Ye men of the world call the people of God fools ; but fool here, fool there, it’s good fooling that fills the womb* of a person !’

“ I heard Mr John Durie came once to Finnick Communion, and preached a most searching sermon, that laid by† the most part of the Christians that were met there. After Mr Durie was ended, Mr Guthrie rose up and said, ‘ Sirs, ye would never beleive me what I said to you ; but nou God has sent you a Minister out of the East country to tell you the truth.’ But Mr Guthrie, the next Sabbath morning, made a string, as he called it, whereby he laboured to bring in all these Christians that Mr Durie had laid by with his most searching sermon.

“ Mr Guthrie had a most gaining way of conversing with people, and he would have stollen them off their feet to Christ before ever they were aware. He had a gift peculiar to himself of speaking to common people in their own dialect.

“ He had been sountime away from his people. My mother-in-lan, Mistress Dunlop, heard him that day. He said, ‘ I see the Kirk floor all mouldie, and many of the seats of the Kirk all muled. What means [it] that the Kirk floor and the seats of the Kirk are so mouled ? I think non of you answers me. I will tell you what it means ! It seems’ (says he) ‘ ye have left all the preaching ye have heard mouling‡ behind you. Ye have not taken them with you, but left them mouling behind you.’

“ The great Mr Foster said to me, he would have been heartily content to have lived under Mr Guthrie’s ministry all his lifetime, though he had been but in the station of a poor plowman. He told me one of Mr Guthrie’s Notes : ‘ Why behoved our Lord Jesus to be a man, that so we might reach and win near him ? For if he had not been man, our arm or hand would have been too low or short to reach up to him.’

“ I heard he carried most oblidgingly to the Earl of Glencairn, in the time of the Englishes ; for when the Earl was in prison, Mr Guthrie went in to the prison, and visited the Earl, and he said to the Earl, ‘ My

* Belly.
of their own deficiencies, &c.

† Deterred them from offering to come to the Communion, from views
‡ Getting mouldy.

Lord, though you be a great man, yet I have known some great men have been much slighted by their friends when they have been in adversity; but see, my Lord, if your Lordship be in any strait for want of money, here I am ready to advance money for your Lordship in your strait.' The Earl thought much of his kindness, and thanked him most kindly, but did not take any money from him; but the Earl did never forgett his kindness; for when the sad Revolution came, the Earl dealt with the Archbishop of Glasgow to get Mr Guthrie kept in his Kirk, but the Bishop would by no means hearken to him, and said he was a most disloyal and seditious man, and was not to be tollerated at all; which greatly disgusted the Earl at the Bishop. And when severals brought Mr Guthrie's fue* sermons that he had to Chancelour Cunningham, he would have said, 'They will bring ill tales of this man, but I desire to hear no ill of them.'

"My mother told me, when she was living in Stewartoun, she went one week-day to hear Mr Guthrie. He had a most wonderful prayer, wherein he greatly lamented his taking away the great burning and shining lights, and that he had left but a few small weiks† behind, and they bad, and very litle creish about them; she thought his prayer was worth all her journey, though she had got no more.

"He was a great melancholian,‡ and therefor he behoved to divert himself by fishing, hunting, [and] hauking; but in the midst of his greatest sport he would have said to Rewallan and Crawfordland, when they came to some quiet place, 'I think, Sirs, we will pray a litle here.' He would have fallen into prayer, and would have been as fervent and serious as if he had been praying all the time, and when he had done he would have said, 'Now, let us to our sport again.'

"He died in Brichan, with his brother-in-law, Mr Skinner, and had great pains of the gravel upon him. They were so vehement that he said, he would have been content to have digged his grave with his very nails; that was in 1665.

"His daughter, Mrs Warner, told me that her father said to her mother, that he would be glad to give a whole world, if he had it, to have

* Probably *five*.

† Candle or lamp wicks.

‡ Hypochondriac.

but one forenoon's free conference with the Council of Scotland! His wife said to him, 'What makes you say so, that has many a time used so much freedom in publick already?'

"The late Laird of Johnstoun told me he heard Mr Guthrie once, in the High Church of Glasgow, preach a litle before the sad Revolution 1661; and he had these words, 'Sirs, there will be changes, changes, changes, and ye will not knou what to make of them all!'

"He was but about 45 years when he died. He had that expression one day, 'The cause of God most not want witnesses for it, though they should be brought out of France to witness for it, and lay down their life for it at the Cross of Edinburgh: ' Which was truly verified in the famous Lord Waristoun.

"Mr Guthrie had three bretheren, beside one that he gave his estate to, I knou not certainly if he was called David; Mr John [and] Mr Alexander, that were Ministers, and Mr Robert, that was an expectant.* I knou not if he died of his wounds at Pentland."

MR JOHN GUTHRIE.

"Brother to Mr William Guthrie, was ordained Minister of Tarboulton, † in the Presbitry of Air, a most holy and pious man, of a most strict life and tender walk, as Isbell Stirling, his servant, mother to Mr James Livingstoun, Minister of Streblain, ‡ told me. He had not such a popular gift as Mr William had, but was not short of him for eminent piety and holiness.

"His brother, Mr William, said of him, 'If John once come forth to the ministry, he will darken me much.'

"One told me upon these words, 'With his stripes we are healed,' he had this expression, 'O what a strange thing was [it] that one stripe should heal another stripe.'

"He was an excellent musician, as Mr William also was.

"I forgot to tell of Mr William, that some parishes were seeking to

* A preacher, or probationer.

† Tarbolton.

‡ Strathblane.

have Mr William transported to them, and Mr David Dickson was Moderator. The people of Finnick wer telling how much good he had done in Finnick, and how usefull he was ; and Mr Dickson had that homely expression upon it, 'I see our Lord Jesus is gone there to the Muirs of Finnick a-pouting,* and far be it from me to spill the sport !'

"Mr John Guthrie I heard was at Pentland, and died somtime after that."

MR WILLIAM SMITH.

"Elder brother to Mr Hugh [Smith,] Minister of Eastwood, who was my father's schoolmaster at Irwine, was ordained Minister of Largs, as I suppose. He was a choice man for piety, and had an excellent popular gift of preaching, most taking with the people. He was with Mr James Glendinning at his Communion in Kilbarchan. My dear mother told me she heard Mr William Smith preach notably at that Communion upon these words, Ezek. xx. 37.† She told me she and many others were much refreshed with what he delivered at that time. She told me some of his most choice and excellent notes. She thought he had much of God and of heaven even in his very face and countenance, so that she thought he could not be long out of heaven ; and it fell out most exactly to be so ; for about fourteen or twenty dayes after, that worthy and most excellent Mr Smith was removed by death. For when my mother went to Paisley, on a week-day, to hear Mr Dunlop preach, when she came to the Church-yard of Paisley, the Elder that collected that day told her that Mr Dunlop was gone away to Largs to be at Mr Smith's burial. He was thought to be far above his brother Mr Hugh, who also was a goodly and worthy Minister.

"Mr William Smith was once at a Communion Table, I do not certainly know whether it was at Largs or elsewhere, and he saw all the

* Literally, after "*muir-pouts*," wild game, such as grouse, &c.

† "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."

people generally in a most sweet, pleasant, melting, and desirable frame. He cried out, 'Welcome, welcome, Holy Ghost, doun amongst us!' Mr Smith was somewhat lame in some of his feet."

MR WILLIAM ADAIR.

"Son to Sir Robert Adair of Kilhilt, [Kinhilt,] was ordained to be Minister of Air. He was in his youth reckoned a very eminent man for piety and learning, and a good gift of preaching, and had a more than ordinary gift of prayer.

"My father told me he went on a week-day to hear him preach at Air; and after that he went to visit Mr Adair in his own house, and he was at his family-exercise, singing, and reading. He desired my father to pray, but he refused to do it, so Mr Adair prayed. He said he was truly more refreshed and edified with Mr Adair's prayer than with all his week-dayes sermon that he had preached on that day.

"He was for an eminent gift of prayer next to Mr John Carstairs and Mr William Guthrie, who, of all the Ministers, in that time, in Scotland, were reckoned most eminent for the gift of prayer.

"I heard James Cowie speak also much of Mr James Simson, Minister of Airth, one of the seven Ministers that were banished to Holland, 1662, that he had a most choice and eminent gift of prayer; and that he has seen that great Christian, the famous and worthy Lord Wariston, write Mr Simson of Airth's prayer, he was so much taken with it; which was a practice somewhat extraordinary, and not practised by any person that ever I knew. I heard that the seven banished Ministers that were in Holland, meeting together for prayer, and Mr James Simson was put to prayer; and he prayed very well, and at a more than an ordinary length, so that he complained of himself that he had prayed too long, and he was affrayed that he had wearied them all. Mr M^cWard should* have said something to this purpose: 'Ye have, dear brother, prayed very well, and somewhat long, and I am affraid it may be your last!'—and shortly after that he died in Holland.

* Was reported to. A common form of expression at that time.

“ Mr Adair came to visit that worthy choice Minister of Christ, Mr Robert Cunningham, Minister of Holywood, when he was dying, at Irwine, about the year 1637. Mr Cunningham desired that favour of Mr Adair, that he might be kind to his dear wife after his death. And when Mr Cunningham was dead, that which Mr Cunningham said came into his mind, and was much born in upon him, what way he should express his kindness to that worthy Minister's relict; and he thought the best and most effectual way of shewing kindness to her was to marry her himself. And so he went, sometime after Mr Cunningham's death, and proposed marriage to her; at which she seemed to be much surprised, and to stand amazed to see such a well-favoured and handsome young man, of such reputation for piety and parts, to propose marriage to a woman of her years, and a widow, having five or six children, and who had very little to maintain them upon. She told him, that, if Mr Cunningham had been alive, he would very readily have given one of his daughters to him, if he had any desire that way; but she did not well know how this proposal could be suitable to such a young man as he was. He told her, that if he only married her daughter, he could only be her son-in-law; but if he married herself, he would then be a husband to herself, and a father to her daughter, and to all the rest of her sons and daughters. Mrs Cunningham wrote to the good Lady Houston, Dame Margaret Maxwell, and several of her honest friends in the shire of Renfrew, to know their mind anent this proposal, and what they would advise her to do?—and desired that they might hold up the thing to God, by prayer. And when they heard of it, they considered it, and did pray about it, and thought it was a very strange and wonderfull kind Providence come to her door, which she should very gladly embrace, and not rashly reject it. And, accordingly, she accepts his proposal, and was Mr Adair's wife, and she bore one child or two to him; and he shewed a great respect to her, for she was a most excellent woman, and he was a most loving father to all her children, and saw well to their education. There were three of her sons to Mr Cunningham, Mr James, Mr John, and Mr Robert, who were, as I hear, all honest Ministers, but came not up any of them

to their father's length for great eminency in piety and great parts. Mr John Law, Minister of Campsie, and afterward Minister of Edinburgh, was married to one of Mr Cunningham's daughters, called Isobell ; and another of his daughters was married to that good honest man, Mr John Kennedy, an apothecary at Edinburgh ; and Sir Archibald Muir of Thorn-toun, late Lord Provost of Edinburgh, married her daughter that was born to John Kennedy, Mr Cunningham's grandchild, whom I kneu ; who had three daughters to Sir Archibald Muir, one daughter married to the Laird of Caddel, of the name of Cunninghame, who was formerly called Laird of Hill a Beith, who lived some time in Kintyre ; and another daughter of Sir Archibald Muir's was married to one Dr Forrest, a Doctor of Physic in Edinburgh, a son of Mr John Forrest, who died Minister of the Gospel at Prestonhall, and had been formerly Minister of Tilliellan ; and the third daughter was married to one Mr Sinclair, Laird of Stempster, a gentleman that has a considerable fortune in Caithness, but is not well affected to our present Government, either in Church or State.

“ Mr Adair, as I hear, was a zealous Protester in his youth against the Publick Resolutions ; but in his latter dayes he seemed to decline somewhat from his former zeal and forwardness ; so that his first wayes did far excell his last wayes. Few persons, either Christians or Ministers, can have this character of the Church of Thyatira given them, that their last works are more then their first !”

MR WILLIAM SEMPLE

“ Was reckoned one of the most choice and excellent Ministers of Christ in the Church of Ireland in his time. I suppose it was at Kilkennie that he was Minister. He came over to Scotland in the time when the Sec-taries prevailed in Ireland ; and he was for some time (I know not how long) Minister of Neilstoun, in the Presbytry of Paisley. I heard him much commended for his singular piety, great learning, and a choice gift of preaching. He was reckoned more eminent then any of the rest that

came over to the Presbytry of Paisley, viz. Mr Gemmell at Merns, Mr Drysdale at Paisley, Mr Thomas Hall at Kilmacolme, [and] Mr Hugh Cunninghame, Minister at Areskine.

“Mr Sempell solemnized the marriage betwixt Mr Alexander Dunlope and Bessie Muir, my father and mother-in-law; and my mother-in-law said, when she came before the Minister to be married, she was in the greatest confusion that a person could be in; but after she was married all her confusion was fully removed, that she never after that was any more troubled about her marriage. He was such a comfortable, and pleasant, and desirable husband to her, and she a most comfortable wife to him, that, as he said to Mr Hastie, she thought it her very credit and honour to get leave to do service to such a husband as he was. This Mr Semple was a cousin-german (if I be not mistaken) to him that was called Goodman of Caldwell, Caldwell of that Ilk. Mr Semple went back again to Ireland to his charge, and died there.”

MR ALEXANDER JAMISON

“Was first a Regent in the Colledge of St Andrews, and then afterwards was ordained Minister of Govan, after great Mr Binnen's [Binning's] death. He was by them that knew him reckoned a very learned man, and an acute and most able disputant, and a very serious, most pious, and godly man.

“He disputed with Mr William Tullidaff for the Regent's place; Mr Tullidaff had some advantage of Mr Jamison then with respect to his skill in Divinity; for Mr Jamison had not, at that time, read Divinity, as afterward he did; but Mr Jamison had the rather better of Mr Tullidaff with respect to his skill in Philosophy, so they that were there judges thought fit they should put it to a lot which of them should have the Regent's place. Mr Rutherford was then very bent to have Mr Tullidaff preferred to the place, and when the lot fell upon Mr Jamison, he truly seemed to be angry at it; and he said, the prayer was not right said, and he would pray himself, and have the lot casten over again; and accord-

ingly Mr Rutherford himself prays, and the lot is casten again, and it falls again upon Mr Jamison, which did greatly confound Mr Rutherford, and made him to be angry at himself for striving against sovereign Divine Providence. He then sayes to Mr Jamison, 'Come forward, Sir, and put on your gown, for it appears now, clearly, that you have a better right to your place than I have to mine!' This account I had from that worthy person, Mr James Wodrow, late Professor of Divinity in the Colledge of Glasgou, and Minister of the Gospel there; and he had this account from Mr Jamison himself. Mr Jamison was altogether a stranger to Mr Rutherford at that time when he disputed for the Regent's place, but afterward he became very familiar and intimate with famous Mr Rutherford; so that Mr Rutherford did like Mr Jamison much better then he did Mr Tullidassie when once he came to know him.

"Mr Jamison was a zealous man against the Publick Resolutions. Mr Hastie told me he truly thought there was not a more learned man in the whole University of Saint Andrews then Mr Jamison was. There were some great schollars then in the University that had evil designs against Mr Jamison, so that they did all that they could to put out Mr Jamison in disputing with him; but it was all in vain, for they could not get it done. And when some enquired at them, If they had put him out? they answered, 'The Devil could not put out Jamison!' I suppose that Mr James Graham, late Episcopal Minister at Dumfermline, was one of these young men, and one Mr Canaries was another of them, as Mr Hastie told me.

"Mr Jamison's great learning seemed to be more suited for an University to fit him to be a Professor of Divinity, or a Principal of a Colledge, then it suited for a country congregation, such as Govan was. Howsoever, I find he was most savoury among that people of Govan.

"He had a brother called Mr Edward, Minister of Monimaill, that was a most learned and pious Minister.

"Mr Alexander Jamison married Lady Achingray, Sir George Maxwell of Nether Pollock's sister.

"When he came to die, he was in a most sweet, melting frame. He confessed he had a deep sense of his own great failings; but he had fled

to his last and best refuge, 'and there must I ly secure,' (said he.) This he said to Sir George's Lady who came to visit him.

"He told Mr Hastie, that when he had his Laureation in St Andrews, though Mr Rutherford and Mr Jamison were then become very great and familiar with one another, yet Mr Rutherford proposed an argument against the theses, that when the young man repeated it, Mr Jamison was like to be nonplussd with it, and could not at the first see through it; but at the second repeating of it, Mr Jamison saw it clearly to be a sophisme, and did fully answer it; and Mr Rutherford was so well pleased with that dayes work, that he said to Mr Jamison, 'I bless God for this dayes work, upon your account, for I never heard theses better impugned and better answered, then this day I have heard.'"

MR JOHN WALLACE

"Was born in Paisley, I suppose, and was ordained Minister of Areskine. If he had lived till the happy Revolution came, I judge he would have been brought to Glasgow.

"I had particular occasion to know him, for I was boarded in his house about two years in Paisley. He was one of the most pious men that ever I knew, and that from his very youth. They told me he would have keept family-exercise in his father's house when he was twelve years of age. I thought piety and holiness were strongly imprinted in his very face. He had one of the most serious wayes of praying that ever I heard any person have.

"One told me that he was a great and mighty advocat for unbelief;* people would have wondered to hear him reason so strangly for unbelief.

"He was a man of very great prudence and wisdom, very well bred, and mighty humane and courteous, of a most pleasant, sweet, oblidging temper.

* It was the custom of the age to dwell much on controversy in the pulpit, stating the arguments on both sides.

“ He was long in my Lord Rosses family. He was governour to this same Lord, and his brother Mr Charles, till the Bishop Rosse drave him out of that service.

“ He was come of the Wallaces of the Laird of Johnstoun’s family. His parents were not reckon’d good people. He died in July 1683, in a very litle after my father, Mr John Stirling, died.”

MR ROBERT BAILAY OF JERRISWOOD

“ Was a man of great natural parts, and learned and well travaill’d, and very pious from his very youth. He said, as I heard, that God had begun to work upon him when he was about ten years of age. That Christ crucified had been his daily study, and constant delight. He was a man that had a sort of majesty in his face, and statliness in his carriage. He was a nephew of the famous and excellent Lord Wariston, and was married to his uncle’s daughter. He was for a long time very unwell, in the time of his imprisonment at Edinburgh, which was about July 1684. He was brought prisoner from England to Ediuburgh. At length they gave him ane Indytment. He was so unwell and weak, that when he was in the pannel,* his sister-in-law, Lady Grading, behoved to be with him in the pannel, and gave him some cordial now and then to support him; and yet he was kept in the pannel from eleven of the clock forenoon to eleven a’clock at night. And the next day he was taken out, about ten a’clock, to be sentenced to die; and, at twelve a’clock, they sentenced him to be hanged that day at two a’clock in the afternoon, and to be quartered and drawn; his head to be put up on the Nether Bow; † one leg to be put up at Jedburgh, (where the greatest part of his estate lyes;) and another leg to be put up at Lanerk, (near to which his house of Jerriswood lyes;) and another member to be put up at Glasgow; and another member to be put up at Air. When he received the sentence, he was heard by a knowing gentleman (Sir John Harper)

* In the “dock;” or standing as “pannel” at the bar.

† Port of Edinburgh.

to say to his judges, 'My Lords, the time is very short, and the sentence very sharp; but I thank my God that has made me more fit to die than you are to live!' It was observed that King Charles II. took up a great prejudice against him. When he was brought in to the prison, he fell over into a bed, where he broke furth into a most wonderfull prayer. He seemed to be in a rapture. There seemed to be a shyning majesty in his face; the tears abundantly trickling down from his eyes. He spoke like one in heaven; he shewed what great and wonderfull joy would be at the meeting of the saints with the Lord, and with one another. He said God had begun the good work in him; he had carried it on, and now he was putting the cop-stone upon it, and now he had received a wonderfull cordial: That within a few hours he would be beyond conception inexpressibly well.

"When Mrs Durbame came to him that morning before he gotte his sentence, he said he was never better, and within a very litle time he would be well beyond conception. He said they are going to send me in peices and quarters through all the country; but let them hagg and hew all my body in as many peices as they please, I am not much concerned about that; for I know assuredly there shall nothing of me be lost, but all these members shall be wonderfully gathered, and shall all be made like His glorious body, the body of His glory. I being then in Edinburgh with my mother, saw him carried in a chair to the scaffold; and when he came out of the chair, he had not strength to go up the ladder, but they behoved to help him up. He was in his night-goun as a sick, dying man, and when he was set upon the ladder, they say he uttered these few words: My faint zeal for the Protestant Religion has brought me to this end. With which they began to beat the drums. He said they needed not trouble themselves, for he was to speak no more. Within a very litle, after prayer, he was throun over.

"He said in his prayer, (immediatly after receiving the sentence,) that he was to be made a sacrifice; he prayed it might be an acceptable sacrifice to God, and that his death might put a mercifull stop to their cruell shedding of the blood of his people. He said to his son George,

‘ If ye have a strong heart, ye may go and see me magled ;* but if ye have not a heart for it, ye may stay away ! ’ His sister-in-law, Lady Grading, went with him to the scaffold, and saw him all quartered, and took every peice, and wrapped it up in some linnen cloath. They laid up all his members in the Thieves-hole. His lady petitioned the Council that they might be all buried ; but they rejected her petition. The King himself was petitioned about that, and he also refused ; so they lay in the Thieves-hole near about twenty dayes till the very rats were like to fall upon them ; and at length all these members were put up in these four or five several places, at Jedburgh, Lanerk, Glasgow, and Air, and his head was put up at Edinburgh in the Nether Bow. After they had thus magled his body, they set a guard of souldiers (the next night after the execution) at his lady’s door, that a gentlwoman could hardly win to see her and deliver a paper to her, which he† had given to her ; and that which made them to set the souldiers at his lady’s door was, that they might get his speech‡ from her, and so within a litle time after she gave them a copy of it, and so these souldiers were removed. When he went out of the prison he kissed all his fellow prisoners, and blessed them all, and prayed earnestly that God might be with them all ; ‘ and,’ said he, ‘ within a litle we shall have a chearfull and blyth meeting in heaven ! ’ — And so pleasantly parted with them all.

“ He was much affraid of torture, and was greatly at ease when he heard he was to die a violent§ death. I hear the worthy and famous and learned Dr Owen had a very great esteem of him, and said, that he believed that there were very few gentlemen in Brittain like to this worthy gentleman for great piety, learning, and wisdom. When he went by the famous Lord Waristoun’s lodging he looked up to the chamber, and said to his sister-in-law, Lady Grading, ‘ Many a sweet day and night with God had your now glorified father in that lodging or chamber ! ’

“ His speech is extant, and also some sweet savoury meditations he

* *Maiglit*, mangled, disfigured. † Her husband. ‡ His last Speech and Confession, which it was then customary to read or repeat on the scaffold ; and it was afterwards printed, and widely circulated. § Quick, or sudden.

had on the glorious actings of the three glorious Persons of the ever blessed Trinity, about the work of man's redemption ; which are in some person's hands. He was a very sound and orthodox Protestant, and did not in the least own any rebellious principles against the King's authority ; and that he had never any plot or design against the King's person or authority, but all he designed was to have our great greivances redressed, and to have a Protestant Succession secured, that a Popish Idolater might never sit on the throne of Brittain : He owned himself a true Presbyterian, and a son of the Church of Scotland in her purest and best times : He was a great lover of publick ordinances and sweet communion occasions : He was frequently present at severall Communion occasions in Cannethan, when worthy Mr Vilant was Minister there, and he went to the Communion Table there with a great measure of seriousness and devotion, greatly trembling, and yet sweetly coming forward with a holy boldness to that Table.

“ This is but a very short and lame account of that excellent and worthy gentleman, Mr Robert Baillie of Jerriswood. A litle before his death, he called for an apothecary, and ordered his account to be payed him, and said, ‘ It's true my family greatly suffers be me, but God be thanked that no other body suffers with them by me !’—for he left a free estate of eight or nine thousand merks a year, without owing any debt to any person. He said, with respect to the witnesses that were made use of against him : ‘ I pitied poor Sandie Monroe, (commonly called Commissar Monro,) for I saw he looked to me with a ruefull countenance, and had no will to depone any thing against me ; but it was all extorted from him what he declared.’ But for my Lord Tarras, that was married to Lady Jerriswood's neice, he said of him, that he saw he most officiously told severall things of him that they had talked of together at their own fireside, and that he knew no reason for his so doing, but that he only did it to gratify these that were most maliciously seeking after his life ; but that he heartily forgave him and all men that had any way injured or wronged him.

“ He was kepted so closs a prisoner, that no person could get access to him but with great difficulty ; and was certainly for many weeks before

his indytmēt in a dying condition. When these that were prisoners in the chamber that was next to him, when they went together about worship, he brought his chair hard to their door, and laboured thus to joyn with them as far as he could, and had no other way of conversing or talking with these gentlemen in the next chamber but by sitting at their door, and talking with them through the door, what were the remarkable occurrences falling out in that sad time."

MR ROBERT DOUGLAS

"Was, as I hear, a Minister in Gustavus Adolphus' army, and that then he got the most part of all the Bible in his memory, having almost no other book to read; so that he was a man mighty in the Scriptures. He was a man of great authority and boldness. There was a godly, learned Minister, (viz. Mr Tullidaff,) said to me, he could never look to Mr Robert Douglass but he really stood in au of him; and he said so of worthy Mr Robert Blair, that he thought there was a great majesty and authority appearing in both these men's faces, that he could not take a look of them but he really stood in au of them! It's reported that Gustavus said of Mr Douglass, when he was going to leave him, 'There [is] a man who, for wisdom and prudence, might be a counsellour to any King in Europe: He might be a Moderator to any Assembly in the world; and he might be a Generall to conduct my army, for his skill in military affairs!' When some were speaking to him about the Ceremonies of England, Mr Douglass said, that 'the Bishop was the greatest ceremony of them all!' If he would have complied, there would no man been Archbishop of St Andrews before Mr Douglass. They report that he said to Mr Sharp, 'If my conscience had been as yours, I could have been Archbishop of St Andrews before you!' It's said, when a great person was pressing him to be Primate of Scotland, to put him off effectually, he answered, 'I will never be Archbishop of St Andrews, unless I be Chancellor of Scotland also, as some were before me!' Which made the great man speak no more to him about that

affair. Ther was a Minister said to me, that Mr Douglass was a great State preacher, one of the greatest we had in Scotland, for he feared no man to declare the mind of God to him ; yet he was very accessible and easy to be conversed with. Unless a man were for God, he had no value for him, let him be never so great or noble.”

MR [ANDREW] HENDERSON.

“ I knou litle, or have heard litle, anent him but what is set down in The Fulfilling of the Scriptures, the first part. He was a man of great wisdom and understanding. He took great pains to gain great men to Christ, and his way I hear [was,] That at the Assembly 1638, at Glasgow, he sat up a whole night with my Lord Lorn, who was afterward made Marquis of Argyle, and suffered in the 1661 ; and he entirely gained him to Christ ; and Mr Henderson said he thought that was one of the best spent nights of his life, he having gained so great a man ! Mr Henderson, I hear, took great pains to gain the great Mr Wood, afterward Professor of Divinity. Mr Wood was both Arminian and Prelatick in his youth. Mr Henderson, perceiving him a smart and most acute young man, alwayes made much of him, and was most kind to him when he met with him at any time. One time he invited Mr Wood and Mr David Forret, both then Prelatick, to be present at some of their Presbyterial meetings. Mr Wood objected that they would not win in. Mr Henderson told him he needed not fear that, for he should bring them both in ; and so they wer both present at a Presbyterial meeting for prayer and conference. After the meeting was over, Mr Henderson called for them both, and said, ‘ Now, Jacobe, what think you of our meeting when compared with yours ? ’ Mr Wood said, that he was much taken with that meeting, and that there appeared to be much more of the presence of God with them then at their Prelatick meeting. Mr Forret seemed to be more taken : He said, he saw nothing of the presence of God in their Prelatick meeting be* what he saw that day in their Presbyterial meeting. But Mr Wood answered, ‘ We are men,

* By, in comparison of.

and must not only have our affections moved, but our judgments must be satisfied.' Mr Henderson was very well pleased with what he said ; and he said, ' That is very true, Jacobe : Ye are men, and must have your judgment satisfied ;' and so he enquired at Mr Wood, If he had read any of their Presbyterian wryters ? And he declared he had never seen any of them, when he named them to him. And so Mr Henderson lent him '*Altare Damascenum,*' and desired Mr Wood to peruse it seriously. Accordingly he read it, and was intirely gained thereby. He declared his judgment was fully satisfied with what he had read in that book. As for his Arminianism, he had been seduced and corrupted by one Panter, a corrupt Arminian Doctor of Divinity in Saint Andrews.

“ Mr Wood was one day in his chamber, praying his alone ; and he was praying that God would grant him such and such things. It was presently born in upon him with a sort of power, ' What needest thou seek that from me, which is in the power of thy oun free will ?' With which he was so struck, that he could not stay any longer on his knees, but got presently up, and went away to vieu his papers where all his Arminian errors were, and he then sau them all to be a mere refuge of lyes, and so was intirely gained to be a great enemy to all Arminian errors. This account I had from the late Reverend Mr William Tullidaff, late Principal of St Leonardius College, in St Andrews. I heard him tell this account of Mr Wood, when Mr Tullidaff was Minister of Kilburnie in the Wast. Mr Wood used to say that he owed much to God for these two great points of truth against Arminianisme and Prelacy, for with a strong hand he had been brought off these errors.”

MR WOOD

“ Was a man of acute judgment and clear witt. Mr Hastie said to me, he never heard one more pungent and pathetick in application then Mr Wood was. Though great Mr Rutherford differed from Mr Wood in some things about the Publick Resolutions, yet he had alwayes a great esteem of him, and respect to him for his honesty. One day Mr Wood

in some meeting, where severalls were present, fell upon that business about the Publick Resolutions. Mr Rutherford did not at all meddle with Mr Wood ; but whenever Mr Honnyman fell upon that affair, Mr Rutherford rose up and took him up very sharply, though it was to the same purpose with what Mr Wood had spoken. Mr Blair, after they came forth, said to Mr Rutherford, ' Prefecto, Brother, you are very censurable for your partiality this day.' ' Wherein, Sir,' said he, ' am I censurable for partiality ?' Mr Blair answered, ' In that you let Mr Wood win away without ever contradicting him ; but when my poor colleague fell upon that same purpose, you fell on him most severely !' Mr Rutherford answered, ' I know Mr Wood to be very far wrong in that particular ; but yet I know he both is and will prove an honest man ; but for your colleague, my heart did rise much against him, because he is a knave, and will prove a knave !' Mr Andrew Donaldson, Minister of Dalgety, was present, and heard him say (viz. Mr Rutherford) this to Mr Blair, and he lived to see all this fulfilled ; to see Mr Wood shew himself an honest man, and die so, and also to see Mr Honnyman prove a knave, and die so !

“ This Mr Donaldson told Mr Hastie, Minister at Glasgow, from whom I had this account ; and Mr Hastie told me also that Mr Donaldson told him that after the sad Revolution 1661, Mr Donaldson did meet with the great man Mr Wood at Edinburgh, and Mr Wood was more then ordinary kind to Mr Donaldson ; and he said to Mr Donaldson, ' I see, nou, that the Protesters had the right end of the string ; but,' said he, ' I was greatly against you, because I thought alwayes ye were for separation, which I alwayes greatly abhorred. But, O,' said he, ' to see one fair day in the Church of Scotland !' But Mr Donaldson answered, ' But how will you get that nou, brother ?' He was so kind as that he desired to know where Mr Donaldson's chamber was (at Edinburgh,) that he might come and see him ? Mr Donaldson answered, It was not yet come to that ; but he desired to knou where Mr Wood's chamber was, that he might come and wait upon him ? It's reported, when Mr Rutherford was a dying, Mr Wood came and saw him, and prayed with him ; at which he was not at all moved, but when Mr Honnyman came to

see Mr Rutherford, and prayed with him, Mr Rutherford weeped all the time that Mr Honnyman was praying; and being enquired what made him weep so at Mr Honnyman's prayer, and not at Mr Wood's? Said he, 'Mr Wood and I will meet again, though we be now to part, but, alace, for poor Honnyman! he and I will never meet again in another world!—and this made me weep.' Mr Wood, it's said, regrated much his reading so much in the night time, for he found it had greatly impaired his health, and done him great prejudice as to his body; for when Mr Rutherford would be going in to his studie in the morning, Mr Wood very readily met him coming in from his study to his bed, which was about four o'clock in the morning! It's said, he wished he had never read much after ten o'clock at night. Mr Wodrow, the late Professor of Divinity in Glasgow, told me this, that Doctor Colvin, Professor of Hebrew in the College of St Andrews, said, that neither Mr Wood, Mr Rutherford, nor himself, any one of them would make a good masoun, take them separately; but put all these three, Mr Rutherford, Mr Wood, and Mr Colvin together, they would make a good masoun: For Mr Rutherford was fit for digging the quarrie, and bringing out a great heap of materials; Mr Wood was fit for polishing the stone; and Mr Colvin, being *didacticos*, was fit for laying the stones; and all these three together made a good masoun! Mr Wood had, at his death, a great combat and wrestling about his interest in Christ. Mr Wood was, indeed, most excellent about handling new controversies. I hear he was resolved to answer Stillingfleet's *Irenicum*. That was his infirmity, to be too hot, and so sometimes did overrun himself with his passion. I heard Mr Wood said of his brother-in-law, Mr John Carstairs, 'We are in some case to hold to our brother some way in lecturing and preaching; but for prayer he far surpasses us all, and goes very far out of all our sight.' I heard, when Mr Wood was a dying, when some were lamenting his loss, that they knew feu or non fit to supply his place: He said, he kneu of one, viz. worthy Mr Vilant, that could do it very well; but he said he was like the singed cat, that did not promise much to outward appearance! And I heard Mr William Wetch [Veitch] (being lately at Glasgow) tell me that he was with Mr Wood at Edinburgh in 1661, after Mr Sharp

was become Primate. Mr Wood was desirous to see that traitour, Sharp, when he came out of his coach with the Commissioner Midltoun, going in to the Parliament. Mr Wood stood and stared Sharp in the face, and uttered these words anent him, in Mr Wetcche's hearing, ' O thou betrayer of the Church of Scotland, if God suffer thee to die the ordinary natural death of man, then I know nothing of the mind of God ! ' "

[MR ROBERT DOUGLAS.]

" Mr Walkinshaw, Minister of Badernock, my uncle-in-law, told me that Mr Ramsey, Minister of Old Kilpatrick, going to see the great Mr Douglass, he met Mr Vilant coming out from Mr Douglass. He knew him not. Mr Douglass said to Mr Ramsey, ' Do you know that litle man, Mathew ? ' He said, ' No, Mathew, though that litle man promises not much to look to ; yet, ' said he, ' I could venture to set that litle man to plead our cause of Presbytry against all the fourteen Prelates his alone, and to venture the cause on him ; for, ' said he, ' he is like the signed cat,* indeed ! ' "

" I heard old Mr Patrick Simson say, he heard old Mr Douglass preach in Pencaitland when he was eighty years of age, upon these words in xliiii. Psal. 1, ' Plead my cause against an ungodly nation : ' He uttered that day some prophetick-like words, and said, ' If ever God plead the cause of a nation, he will plead thy cause, O Scotland, against an ungodly nation of men ! ' He told me also, that great Mr Douglass was begotten by his father, one Mr Douglass, in adultery ; and that his father, Mr Douglass, was a bastard of Queen Mary's, begotten upon her when she was prisoner in Lochleven ; yet, said he, God made him a great man for both great wit and grace, and more then ordinary boldness and authority, and a full majesty appearing in his very countenance and carriage." †

* In allusion to a proverbial saying, " He is like the singit cat,—he is better than he is bonny."

† What follows on this and the succeeding page of the MS. consists of notices relative to Mr Robert Bruce and Mr David Calderwood, and are deleted by Wodrow, as having been transferred by him to his " Biographical Collections."

[MR RUTHERFORD.]

“ I have heard several things anent Mr Rutherford from an excellent Minister, Mr James Urquhart, Minister in Kinloss, in the North, in Murray. He said to me, in 1692, that he kneu many great and good Ministers in this Church ; but for such a peice of clay as Mr Rutherford was, he never kneu one in Scotland like him, to whom so many great gifts were given ; for he seemed altogether to be taken up in every thing that was good, and excellent, and usefull for his generation. He seemed to be alwayes praying, alwayes preaching, alwayes visiting families, alwayes visiting the sick, alwayes catechising, alwayes teaching in the schools, alwayes writing treatises, alwayes reading and studying ! Mr William Tullidaff said to me, that many times he thought Mr Rutherford would have flown out of the pulpit when he came to speak of Christ, the Rose of Sharon ! Then he was as a fish in the ocean, he was never in his right element but when he was speaking of Christ, and commending him. A certain person told me he would have fallen asleep speaking of Christ. He had two quick eyes, and when once he entered into the pulpit he held them up toward heaven. One day when Mr Dunlop, late Minister of Paisley, Glanderstoun,* and some other worthy Ministers and Elders were present, hearing Mr Rutherford preach at Edinburgh, he fell upon these sad differences of the Protestation and Publick Resolutions. After he had been a while discoursing on these differences, he breaks out in these expressions : ‘ Wo is us for these sad differences and divisions, that makes us lose the fair scent of the Rose of Sharon,’ and then he fell out in commending of Christ, going over all His precious titles and stiles about half-a-quarter or a quarter of a hour ; and Glanderstoun said, in the meantime, ‘ Now, you are right, hold you there !’ He was born in a parish called Creiling, † near Jedburgh, a son of an heretor there. When he was a child, there is a tradition anent him there in

* Mure of Glanderston, in the parish of Neilston.

† Crailing.

that country, which a young man, Mr Davison, an expectant,* told me, that when he was playing with some boyes he fell into some well, and the rest ran away to tell he was fallen in. His parents coming to search for him, thinking he was certainly lost; after they had searched for him some litle time, they found the child, Samuel, sitting on a hillock a litle from the well, all wet and cold. They enquired at him how he came there? He answered, 'There was a bonnie white man came and drew me out of the well, and set me down here!' It is thought it was an Angel.

"He had an excellent gift for lecturing. Mr Hastie said to me, he had a strange utterance in preaching, a kind of a screigh† that he never heard the like. He said he would not take a Professour's place without having some pastoral charge; and he said it was never better with him than when he was sitting on the mortar stone‡ betwixt the door, and the poor people standing before him. Then he had great liberty in speaking to them, and a great pleasure therein, in speaking particularly to every one of them about their precious souls. When he walked, it was observed he held ay his face upward and heavenward. He was eminent for charity to the poor. That strange and wonderfull book of Letters declares what an odd man he was. I heard Principal Carstairs say, he heard once great Mr Baxter, in England, speak of Mr Rutherford's Letters after a strange manner, though he differed very far from Mr Rutherford in several other things: 'But,' said Mr Baxter, 'for that book of Letters, hold off the Bible, such a book the world never saw the like!' 'Which,' said Mr Carstairs, 'was a great token and evidence to me of Mr Baxter's true piety.' And some Minister in England, speaking of that book of Letters, said, I hardly ever read that book but I am confounded with these Letters. It might have served not one Minister, but a whole Synod of godly Ministers, to have written such a book of Letters as that book is. Mr Flavel calls him 'that enamoured lover;' and sometimes transcribes whole pages of him.

* A Probationer, a Licentiate, or Preacher of the Gospel.

† Scream, screech.

‡ A stone trough for bruising barley, to be found in every house in the country a hundred years ago.

“ He had such a great love to worthy Mr Guthrie, late Minister of Stirling, that he would have come and stayed with him at his house eight or ten dayes together. A servant woman that was in Mr Guthrie’s house at that time told me, that she observed Mr Rutherford in his chamber walking his alone, and meditating and praying. She observed him have these three petitions, at some litle distance after one another : When he walked sometime, she heard him say, ‘ Lord, make me beleive in Thee !’—and then he sat down and mused sometime : He rose again and walked ; she heard him say, ‘ Lord, make me love Thee !’—and then sat down again : And again he rose, and uttered these words, ‘ Lord, make me keep all Thy commandments !’ Mr Guthrie and he would have examined one another how they spent their time : Mr Rutherford was heard to say to Mr Guthrie, ‘ I think it would be a good recreation after dinner for you to go out and visit three or four families in the toun.’ There was a meeting of Ministers and Christians for prayer where Mr Rutherford was ; and after several Ministers and Elders had been made to pray, the late worthy Laird of Glanderstoun (this Laird of Caldwell’s father) was put to pray, and after he had done, old James Cowie, that worthy Christian, being present, heard Mr Rutherford say of Glanderstoun’s prayer to some of his bretheren, ‘ This is a prayer indeed !’ He was observed to die and go to glory near about the same time he used to go to his study, which usually was about four a clock in the morning. When any Minister came to visit him, he would alwayes have some of them to pray with him before they went away. He shined in humility, and thought alwayes meanly of himself and highly of other Ministers. Though he was Principal of the New Colledge, and chief Professor, yet he would alwayes endeavour to set worthy Mr Robert Blair before him, who was then Minister of the toun of St Andrews. If he had been sitting in the Church, or any other place, he would have risen to have given him the place, and Mr Blair would have frowned on him to sit down and keep his own place, and that because Mr Blair was the elder Minister ; he never used to call Mr Blair ‘ Brother,’ but alwayes ‘ Sir,’ when he spoke to him ; he had such a high esteem of worthy Mr Blair.”

MR ROBERT BLAIR.

“ As to Mr Blair, I can say little but what is set down in *The Fulfilling of the Scriptures*. Mr Vilant had that observe anent Mr Blair, that scarcely did he know a more rare conjunction of these three things, more eminently shining in any one Minister, then Mr Blair, viz. eminent piety, prudence, and learning, and a most peaceable, calm temper of spirit. Mr Tait told me he heard his son, Mr David, say, that his father was once riding with famous Mr David Dickson, and he was going to tell Mr Dickson some remarkable thing, and immediately his horse fell with him, and had almost killed him, or did him considerable damage. Howsoever he was safe; and when he was mounted again, Mr Dickson desired him to proceed, but he said, ‘ No more must be said anent that matter! I have met with enough at this time to stop me.’ He was hardly ever observed to be straitned* in publick preaching or prayer; he had a strange oratorious gift, and was hardly ever brangled† as to his assurance of his interest in Christ. He was much given to observation of Providence. One time, going to ride a water that he knew not, he saw a cow taking the water at another place; he followed the cow and went through, and when he enquired at a man what if he had taken the water at the other place that he was first going to, he said, ‘ If ye had taken the water there ye had been lost!’ And one time, having a great desire of meeting with Mr Rutherford and Marion M’Naught, when he came to the parting of the way, he suffered the horse to take what way he pleased, and so the horse went straightway to Kircudbright to Marion M’Naught’s house, where he found also Mr Rutherford, and if he had gone to Anwoth he had met with non of them. In Oliver’s time, when he was called before the English Counsel, they were intended to take his place and pension from him, as King’s Chaplain; but he made such a wise appearance before them, that when he was removed, he that was their preses said to the rest, ‘ It is well that this man is a Minister, for

* At a loss.

† Shaken, thrown into disorder, confounded.

if this man were not a Minister, he might vex us all with his great wisdom and policy ; therefor let us not take his pension from him, but let him keep it.' And so they dismissed him with great respect. He was reckoned one of the wisest men in the nation. I heard my father say, when he was a young man, he went to St Andrews to hear him ; but he would have him to go and hear Mr Rutherford, and not with him ; but my father heard him lecture on the Sabbath night in his own house, ' But O, how divinely did he speak, as one in heaven, in that exercise !' said my father ; and Mr Blair acknowledged to my father, that it had been very well with him through all that day."

MR JAMES GUTHRIE.

" Mr James Guthrie, Minister of Stirling, in the year 1661, who died June 1, 1661, at Edinburgh, for his faithfull adhering and cleaving to the Covenanted work of Reformation. I heard him called son to the Laird of Guthrie, in Angus. He was first a Regent, I suppose, in St Andrews. He was then Prelatick, and for the Ceremonies, so that he was courting the Bishop's daughter. When he went to take the Covenant, he met the hangman just as he was going to take it, which did move him somewhat, and made him walk up and down a litle before he went forward, and think a while what that might mean. He judged the meaning of it might be, that what he was now going to do, if he adhered to it, it might cost him his life ; and so he went and took it with that firm resolution to adhere to it, though it should bring him to a violent death ! When he got the sentence past upon him in 1661, some of his friends put him in mind of this passage, and he acknowledged it was very true. I have heard many things anent him from that eminent saint, James Couie, who was his precenter at Stirling, and his amanuensis who wrote all his papers to him. I heard James Couie say, that Mr Guthrie's life and walk preached more to him than all that he delivered in the pulpit. He said, that though he was a great and learned man, he was kept as fresh and lively under deep Christian exercise as if he had been but a young convert,

which he evidently perceived by his prayers in the family, which James once thought he was thereby aiming at James himself, and could not think it was his own privat exercise; till one day he enquired at Mr Guthrie himself if he was any way dissatisfied with James? and desired him to use freedom with him, if there was any thing in his way that was greiving to him; and he declared he would use the utmost freedom with James, if he were any way greiving to him, [by] which he perceived clearly it was his own sharp soul-exercise that made him pray thus in his family. He was the person that recommended James Couie to my father, Mr John Stirling, Minister of Kilbarchan, as a person of great worth for eminent piety and sense.

“James Couie waited on him to the very scaffold, and was with him in the last night of his life in the prison, and heard him sleep as sound and as sweetly that night as ever he heard him before. In the morning, before he came out of his bed, he heard him pour out his soul to God with floods of tears; and when he came out to his chair, James enquired at him how it was with him that day? He said, ‘Very well.’ He said, ‘This is the day God has made, we will be glad and rejoice in it.’ He saw him take his dinner as composedly that day, and eat as much as he used to do, though he was to go out at two a clock to die. He seeing the cheese ly at the end of the table; because of the gravel, he scarred to take cheese in his life, but he said that day, ‘Ye may give me a good peice of cheese this day, for it will not now be my death;’ and accordingly he took his peice of cheese heartily, and did eat it, for he loved it. James told me he was once like to die of a sore feaver. There were several worthy persons about him, as my Lord Waristoun and some others: He spoke well to them all, and gave my Lord Waristoun a copy of a Covenant which he had drauen up, which he desired him to make his own use of. They all prayed for him, but it was with much submission; but James observed my Lord Waristoun [was] more peremptor in his prayer for his life, and said to God, that the Church of God could not want such a great instrument. When [he] had spoken to them all very freely, he said, ‘I desire no more nou but to be an hour or an half at the back of the Protector’s chair, that I may tell my mind freely to

him ;' for he was equal in his zeal against all the Sectarian parties as well as against the Malignant party. He would hardly baptize any of their children, (viz. of the Sectaries,) or marry any of them. James Couie went one evening and heard one of the Sectaries' Ministers* preach in Stirling. Mr Guthrie missed James out of the house, and he very narrowly enquired where he had been ? James did a while conceal where he was, but at length Mr Guthrie importuning him to tell, he at length told that he was hearing one of the English Ministers preach ; at which Mr Guthrie seemed to be very displeased, and said, ' James, go not to Gilgal nor to Bethaven ! Whatever these men be, they have nothing to do here !'

“ There was a Minister, if I have not forgotten, it was Mr James Sharp, Minister of Govan, that said of Mr Guthrie, that he kneu many Ministers and many Christians in Scotland, but he never kneu one that was so much a Christian at all times as Mr James Guthrie was. He was a man of a wonderfull publick spirit, much taken up about the Church and the publick interest. When he was sitting at his table, dnying or supping with his friends, his friends, particularly Mr John Guthrie, Minister of Tarboltoun, quarreled him that he was too sad and sullen, and was not hearty with his friends at meat ! He answered, and† it were not for one thing, he could be as hearty with them as any man ; and that was the sad and low case the work of God was in, which made him to be thus sad and deeply concerned. James Couie saw Mr Hugh Walker, Minister of Nilstoun, coming in to visit him in prison a litle before his death. Mr John Guthrie was with Mr Guthrie. He told Mr Guthrie, (Mr Guthrie not knowing Mr Walker,) ‘ Sir, this is an honest Minister in the West country that is come to visit you.’ To which Mr Guthrie answered, ‘ I knou there are honest Ministers and honest men in the West country, but the dayes are coming, that it will be a crime great enough to be found or called a West country man !’—which was exactly verified in our late sad times. Mr Guthrie had a great advantage above many great men, that he, in debating with any person, was

* Viz. of Cromwell's troops.

† 1f.

most calm, and not in the least passionat ; and if he observed any heat or passion break forth, he would have said, ' We must now give it over ; for if we turn any way passionat, the true end of this present exercise is entirely lost.'

" Mr Tullidaff, Minister of Kilburnie, late Principal of the Leonardine Colledge of St Andrews, called Mr James Guthrie to me ' a great Master of reason.' When he was lying like to die, he caused James Couie read to him Rom. ix. ; and when he came to these words, ' I will have mercy on whom I will have mercy,' Mr Guthrie burst forth in tears, and said to James, ' I have nothing else to lippen* to.' He was alwise so grave in his ordinary converse, just as if he had been studying a sermon. A certain Christian was with him on a Saturday. They made apology that they were in the wrong, hindering him from his study ; he said, ' May not we study here ?' I heard James Couie say, that the great Mr Douglas, when he came to visit him in the prison, he would have taken him by the hand most heartily ; and that he said of Mr Guthrie, that ' though I and that man have differed in several things, yet I can truely say, I dearly love that man as mine own soul.' He observed the great Mr George Hutcheson, when he prayed for Mr Guthrie, he had that expression, or somewhat like it, ' Lord, hide him from himself.' He was one day discoursing with some of his worthy brethren, such as Mr Gilbert Hall, Minister of Kirkliston, and some others, anent their predominant sins, whatever was each of their predominant sin. Mr James Guthrie said, he thought too eager a desire to die a violent death for a good cause was his predominant sin : ' For,' said he, ' if it were truely lawfull for me to chuse my oun death, I would chuse a violent death for a good cause, for then I retain my reason, the use thereof, and the use of all my senses to the very last moment of my life ; but in a natural death we differ very litle from the beast ; for so long as we loss the exercise of our reason, so long we doe not see, nor hear, or speak !' The rest of his brethren said they differed from him, for they would rather die in their bed a natural death. One Mr Alexander Rollock, Minister

* Trust, confide in.

of Perth, a chearfull merry man, said one day, merrily, to Mr Guthrie, ' We have a Scots proverb, ' Juick, that the wave may go over you ;'* will ye juick a litle, Mr Guthrie ?' Mr Guthrie answered, ' Mr Rollock, there is no juicking in the cause of Christ !' When Mr Rollock died, he lamented that he had rested and relyed too much on the faith of adherence, and had not pressed so much as he should have done for the faith of assurance ; and he said he was fully perswaded that what Mr Guthrie was suffering for was the cause of Christ. This did greatly rejoice Mr Guthrie's heart, and confirm him, when he heard Mr Rollock's words read to him. Mr Guthrie said to his wife, that he was more conform to Christ his Master in his death then the Marquise of Argyle, for my Lord Argyle was to be beheaded, but he was to be hanged on a tree, as Christ was ! And he said, when they put him out among the wicked souldiers to contrive the manner of his death, he declared he never found more of God upon his spirit then at that very time. James Couie said to me, when he had received the sentence of death, he came furth with a sort of majesty, and that his face seemed truely to shine.

" Mr Wodrow, the Professor of Divinity, told me, that when my Lord Argyle came to take his leave of worthy Mr Guthrie, Mr Guthrie took the Marquis by the hand, and uttered these words, ' My Lord, God has been with your Lordship, he is now with your Lordship, and will be with your Lordship ; and such is my love to your Lordship, that if I were not under a sentence of death myself, I would very willingly die to save your Lordship's life !'—and so they parted. And when my Lord Argyle went forth of the prison, he said, ' Will ye go, gentlemen ? They that go first go cleanliest !' and cocked his hat ; and said, ' For courage I could die as a Roman, but I will die as a Christian !' Mr Guthrie, when he spoke before the Parliament in his own defence, he held ay the Bible in his hand : He told them that he had trode other steps in his youth ; and that it was now upon the covenanted work of Reformation he stood, and he had these words, ' If the foundations of the work of Reformation stand, I stand with them ; but if they fall, I am heartily content to fall

* The proverb rather is, ' Jouk, and let the jaw gang by.'

with them :’ And he had these words of Jerem. xxvi. ‘ As for me, [behold,] I am in your hand : do with me as seemeth good and meet unto you. But know [ye,] for certain, &c.*’

“ When Mr Guthrie went up the ladder, James Couie heard him utter these words, Hab. i. 12, ‘ Art thou not from everlasting, O Lord my God, my Holy One ? We shall not die, O Lord, thou has ordained them for judgment ; and, O mighty God, thou has established them for correction.’ I heard my uncle-in-law, the Laird of Fergushill, say, that Sir John Cunninghame† of Lamrochtoun, who was truly a great lawyer, he said to him, that he was employed by Mr Guthrie as one of his lawyers to plead for him ; and when he, with the rest of the lawyers, came to discourse with Mr Guthrie what they should make use of for his defence, he said, that in the very point of law and acts of parliament, Mr Guthrie was more capable to teach and instruct them than they were capable to instruct him. He said, he never knew one of his profession like Mr Guthrie ; for he thought nothing that he was more knowing than they in Divinity, but that in some respect he should be as knowing, yea more knowing, in the very Law than they were, was to him an great admiration ; for he could teach his very lawyers how to plead for him, even according to their own law. When he had framed a paper in his own defence to be presented to the Parliament, he sent it first to him that was called Judge Carr, that he might give him his judgment of that paper. Judge Carr sent word to him when he read it, that though all the advocats and lawyers in Edinburgh had met together to frame a defence for him, they would not have said better then he had said in that paper.

“ He was very hardly used by the woefull Malignant party in Stirling. One day they stoned him, and he very hardly escaped with his life, and if he had not won to a house, they had killed him outright ; for in a cer-

* “ That if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof ; for of a truth the Lord hath sent me unto you to speak all these words in your ears.” Jer. xxvi. 14, 15.

† The remarks following are ascribed by Wodrow in his History to Sir John Nisbet ; but it appears from the trial that Nisbet was not, and that Cunningham was, one of Guthrie’s Counsel.

tain lane they threw him down to the ground, and because they could get nothing truly faulty in him to quarrel, as to his personal walk, they in derision called him ‘ Sicker-foot.’* And for as hardly as he was used at Stirling, he would never hear of going from it, nor leaving it; but said, he would die Minister of Stirling, for he was transported from Lauder to Stirling, I know not what year of God it was.

“ It’s reported, when his head was put up on the Nether Bow, several dayes after it was put up it dropped severall drops of blood upon Midletoun’s coach, who was then Commissioner. I heard Mr Guthrie was once at Glasgow when Cromwell was there. Cromwell called for the Toun Ministers, and they took Mr Guthrie with them, who did notably argue with Cromwell, to the conviction of all that were present; and the Ministers went away blessing God that had ordered Mr Guthrie to be there that day. I heard that when Mr Guthrie was at London, he studied a sermon to preach before Cromwell, if he had invited him. It was on these words, Psal. xciv. 20, ‘ Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?’ But he never desired him to preach, but he studied this sermon lest he should have surprised him. Cromwell said of him, as is reported, that Mr Guthrie was a short man, and would not bow.† He was very charitable to the poor, and cared nothing for the world. When his wife was taking her leave of him, she said, ‘ I but trouble you, and must now part with you!’ He said to her, ‘ Henceforth I know no man after the flesh.’ He was one day going to the Church in Stirling, on a Sabbath, and the Malignant party joined with the Sectarian party and stoped him from going, so he was forced to preach in his own house; and when he had done, he said to his wife, ‘ Give me my dinner; for I hope, for all that I have met with this day, that my Master has accepted of me, and is well pleased with me.’ He was a very temperate man, and took but little meat at any time. He was a great penman; he penned generally all the acts of Assembly after Mr Gillespie’s death. He was the great man made use of for penning all their papers, both in Assembly and Commission. And

* Literally, Sure-foot.

† He was stiff, unyielding, or unbending.

it has been observed, that all his great enemies at Stirling, something remarkable befell them all, generally ; they went not out of the world without some mark or other of His* displeasure.

“ He said on the scaffold, ‘ Give Mr Wisheart my staff.’ When any Christian or Minister came to visit him in his house, he used alwayes to cause them pray with him before they parted. When he heard that Mr Patrick Gillespie receded from his former Testimony, Mr Guthrie was greatly moved, and said, ‘ And has he suffered so many things in vain, if it be yet in vain ?’ And it was observed that Mr Gillespie was never in such great account after that time. When he gave in a paper to the Parliament, acknowledging that he had offended the King in the matter of the Remonstrance, and several other wayes ; and it’s said that King Charles seemed to be angry that they had spared Mr Gillespie and taken Mr Guthrie’s life ; for, said he, ‘ Mr Guthrie was the honestest man to me of the two, and if I had known ye would have saved Mr Gillespie, I should have pardoned Mr Guthrie myself !’

“ Mr Rutherford had a great esteem of Mr Guthrie. He would have come and stayed with him eight dayes together. I heard my uncle, Mr Stirling, Minister of Stevenstoun, say, that Mr Guthrie was a very sober man, even as to his judgment about the Protestation and Publick Resolutions. He said to him, ‘ Mr Robert, ye think us a divided Presbytry ; but I shall very freely yeild that ye pass upon your tryalls, wherever your judgment may be about these controverted matters.’ So that he was not so violent as many Ministers were at those times.

“ I heard Mr Hastie, Minister of Glasgow, say, that Mr Guthrie fell out† at a Communion Table in a certain Church in a strange manner, shewing what a fearfull and terrible storm was coming upon this Church of Scotland, that would blow severals that were there to long eternity, in a most violent manner ; which made many Christians and Ministers that were present to be greatly amazed and astonished. This was some litle time before King Charles the Second’s coming home, in the year 1660 ; and when he was come home to England, Mr Guthrie said to a certain honest

* God’s.

† Broke out.

Minister, (I do not know but it was Mr Thomas Hog, Minister of Labyrinth,) ‘This is a terrible and most fearfull time; for some men’s heads will not stand long on their shoulders!’ And he said to his own wife, ‘Whither desire ye the Castle of Stirling or of Edinburgh to be my prison?’ And she answered, ‘I desire non of them.’ But he said, he behoved to have one of these two to be his prison very shortly; which accordingly fell out, that he, with some other Protesting Ministers, (as Mr Trail and Mr Moncreiff,) met together at Edinburgh, for framing an excellent Petition to the King, were apprehended and imprisoned in the Castle of Edinburgh for writing this Petition, which is set down in the Apology said to be written by Mr M’Waird. They were apprehended and imprisoned by Sir George Maxwell of Newark. The rest were set free, but Mr Guthrie was detained still prisoner, and sent to Dundee tolbooth.

“He was most loyal to his King; for when the rest were setting on their bonfires for the King’s Restoration, he caused his to be set on also at Stirling; and he said, ‘We should render to all their dues, custom to whom custom, tribute to whom tribute, honour to whom honour.’ He was a most Christian, dutifull, and kind master to all his servants. One of his maid-servants, a sincere Christian, indeed, told me, that he observed her one day contradicting her mistress, his wife, and he presently with great calmness answered, ‘Isobell, I thought you had learned that which is enjoyned you by the Spirit of God, ‘Not answering again.’ And when that same servant was to be married to James Couie, his dear and most Christian precentor, he put that note of respect upon her, as to present her himself to the bridegroom, and to desire his colleague, Mr Rule, to marry them; which was very much thought of by all that knew him, being a man of more than ordinary gravity and wisdom.

“Immediately before his death, he caused James Couie write several Letters to some of his choice Christian friends. At length he writes one Letter to a Christian friend; and for some time he did not know the person to whom he was writing it, till at length he made James Couie know it was himself and his wife he was writing the letter to. James Couie’s wife, Isobell Dougal, a sincere choice Christian, who had been

Mr Guthrie's servant for some time, she told me that she could observe almost no infirmity or weakness in him, except it was this, that he took no thought or care about providing for his family, or for his journeying and going abroad ; but he would say ordinarily to his wife, ' My heart, I am going such a journey about the affairs of the Church, and ye must get me forty or fifty merks ;' but he had no thought or care what way she should get it to him. This was all the infirmity she observed in him.

" James Couie told me there were many wonderfull and excellent Letters passed betwixt my Lord Waristoun and Mr Guthry, before my Lord complied with the Englishes. He told me that my Lord, in some of his Letters, would have told him of some strange and wonderfull things he met with in secret prayer : That there would be some strange motion in his very body, a strange kind of trembling or motion falling on his body, which my Lord Waristoun called a ' signe of His presence in my flesh.' At one time he got that made out to him, that there were a great man-child of Reformation to be brought forth in Brittain and Ireland ; and when my Lord had gotten that, he went away, as Manoah directed his wife, and said to God, ' What shall be done to the man-child ? How shall we improve such a Reformation and deliverance ?' James Couie told me, that after my Lord complied with the Englishes in taking a place under them, Mr Guthrie would have written very free and sharp Letters to him, and desired him to consider and think if these who had advanced him to such height did not intend his fall and overthrow ?

" James Couie heard Mr Guthrie speak very freely to Sir William Bruce of Stenhouse about his complying with the Englishes. He entreated him to come off in time, otherwise he might go a great and sad length in the way of sin ; and it was observed that he did so, for he came that length, in the late times, as to take the very Bond and Test that was pressed in the late sinfull times. And this man, Sir William Bruce, was once thought to be a man very eminent for true religion and piety, so as he would have kept secret fasts and family fasts. James Couie told me he heard Mr Guthrie dealing very freely and sharply with his dear and worthy friend, Mr William Guthrie, Minister of Finnick, for his going some length with Mr Patrick Gillespie (in the time of Cromuel) that was not pleas-



ing to Mr James ; and he heard Mr William say with tears to Mr James, ‘ Sir, I take your freedom in very good part, for I always looked on you as my father ;’ for Mr James Guthrie was Master and Regent to Mr William Guthrie. When Mr James was looking one day to Mr William that he seemed to look very grave and sad-like, he said, ‘ What ails you now, William ; what are ye thinking on ?’ And when he pressed him, he said, ‘ I think the Malignants will bring you to death, and the stonie gravel will be my death ;’ which accordingly fell out in Brichen in 1665, for he died there in great extremity of gravelish pains, so that he said that his pain was so great that he would be content to have digged his grave with his own nails ! And his daughter, Mrs Warner, told me that her father said to her mother, For as free as he had been formerly in the pulpit, he would give all he had in the world to have but one forenoon’s freedom with the Council of Scotland about what they were now doing !

“ Mr Hasty told me also that Mr James Guthrie had been, at an solemn time of a Communion, much pressing Gospel sincerity. I know not if it was with Mr Gilbert Hall, in Kirklistoun, at another solemn time, Mr James Guthrie came to press true and fervent zeal for the house of God and interests of Christ from these words, Psal. xxvi. 8,* and he observed that these that were eminent for true sincerity were most zealous and active for the publick interests of Christ’s Church.

“ Mr James Guthrie, when he was at Stirling, had his house greatly haunted by the Devil, so that at some certain time he would have troubled his house very much ; which was a great exercise to worthy Mr Guthrie, so that he prayed much himself, and kepted family-fasts himself, and wrote to severall Ministers and Christian friends about him to pray much for him and his family, and to keep family-fasts with him.

“ James Cowie told me he had only one son, called William. He was so young and unconcern’d, that James Cowie could not get the child kept from playing the very day of his father’s death. He was a great trouble to James. His father called the child William, and spoke to him,

* “ Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.”

that he should be a serious person, and should own that cause his father was now suffering for, and though his comerades should cast it up to him that his father was hanged, he needed not be ashamed of it, considering the noble and honourable cause he suffered for ! James Cowie told me that afterward he became a most serious seeker of God, and, if I have not forgotten, was either a Preacher, or in the way to it. When his father's head was put up, the child frequently went out and looked to it, and came and told his mother that he had been looking to his father's head. He became so serious, and would have closed his door, so that his mother could not win in for a considerable time ; so that, when she had any thing to send over the Ferry, she would have lost the tyde by his keeping the door so long shut ; but he died young.

“ Mr James Guthrie made much use of Psal. lxxi., so that my worthy Lord Wariston used to call that Psalm ‘ Mr Guthrie's Psalm.’ James Cowie told me that the enemies were [so] greatly enraged to see the Marquis of Argyle cock his hatt, and go out so couragiously to suffer, that they endeavoured to put all the marks of contempt and disgrace they could upon worthy Mr Guthrie. They would have him going bare-headed to the scaffold, and have his hands bound behind his back. He told them, that he was not a thief to be so treated ; and if they did not give him the benefite of his hands to go and walk with the help of a staff, he could not walk at all, so that they behoved to bear or carry him to the scaffold, for he had the gout so that he could not walk without the help of a staff, so that they caused flighter* his hands a litle, and let him have the benefite of his staff.

“ When Mr Guthrie's body was dressed, there was a certain Christian friend came in with a box of fragrant ointment, (I suppose the person was George Stirling, the chirurgion,) and broke it upon Mr Guthrie's body, and which caused a most fragrant smell ; and severall worthy gentlewomen and ladyes put their napkins in his blood ; and when some enquired, Why they did that ? they said, when they went to prayer, they would hold up that blood to God, that it might cry for ven-

* Bind or pinion.

geance against those that had most cruelly shed it. Jonat Bruce, who was Dr Sir Thomas Burnett's Lady, if I have not forgotten, was one of these Christian gentlewomen that put their napkins in Mr Guthrie's blood.

“ Sir Thomas Nicolson of Carnock, (the old Lady Greenock's father,) that worthy Christian gentleman, was a great strengthner and encourager of worthy Mr Guthrie, when he was at Stirling, under all the sad sufferings he met with there, he living then in the parish of St Ninian's. He, in his youth, was a great Cavalier and Royalist, and on his own charges he raised a troop for the King; but he became a most serious Christian; and for the many sins of his youth he weeped very bitterly to worthy Mr John Baird, late Minister of Paisley, as Mr James Walkinshaw, late Minister of Badernock, my uncle-in-law, informed me.

“ These are but a few very dark hints of the excellent life of that worthy martyr and man of God, Mr James Guthrie, late Minister of Stirling. Mind how Sir George Maxwell's sending Mr R. Lauder with a purse of money, six hundred merks, to his wife at his death, and that when James Couie spoke of leaving him, he said, he thought God seemed to leave him when his freinds threatned to leave him; which made James Couie to stay with him.”

MR JAMES DURHAM.

“ Mr James Durham was Laird of Purie in Angus, and married Anna Durhame, daughter to the Laird of Duntervie, in Queensferry. He was young when he married, and was not for awhile concerned about religion. He came with his lady to visit his mother-in-law, the Lady Duntarvie, who lived in the parish of the Queensferry. There fell at that time a Communion to be in the Queensferry, and so the Lady Duntarvie desired Mr Durham, her son-in-law, to go and hear sermon upon the Saturday; and for some time he would by no means go, till both his own lady and his mother-in-law, with much importunity, at last prevailed with him to go. He went that day, and heard very attentively. He seemed to be moved that day with the Preacher, being very serious in

his discourse, so that there was something wrought in Mr Durham that day ; but it was like an embrio. When he came home, he said to his mother-in-law, ‘ Mother, ye had much adoe to get me to the Church this day ; but I will go to-morrow without your importuning me.’ He went away on the Sabbath morning, and heard the Minister of the place, worthy Mr Ephraim Melvine, preach the action-sermon upon 1 Pet. ii. 7 ;* and Mr Durham had these expressions about his sermon : He commended him ; he commended him again and again, till he made my heart and soul commend him ; and so he immediatly closed with Christ, and covenanted and went down immediatly to the Table, and took the seal of the Covenant ; and after that became a most serious man. He usually called Mr Ephraim Melvil his father. This account I had from honest Mr John Oliphant, late Minister at Stenhouse, who died Minister of the Gospel at Carstairs.

“ I heard that Mr Durham afterwards became a Captain to fight for the good cause ; and he wearing black cloaths, he was once saved under the notion of a Minister ; for, when he was flying, one souldier was coming to give him a deadly blow, and another souldier came and stoped him from doing it, and cryed, ‘ Save him, for he is a priest !’ †

“ I heard Mr Andrew Miller, late Minister of Neilstoun, tell me that he was at Irwine school, when he saw Mr Durham come to Irwine to Mr David Dickson, who was Minister there, and he said, he looked as if he had been a man come to some considerable years, though he was then very young, and he thought he had been some old deposed Minister coming to get favour of Mr David Dickson ; but there he passed his tryalls before the Presbytrie of Irwine, where Mr Colvil of Beith disputed with him. And then Mr Dickson stirred up the people of Glasgow to give him a call to be their Minister ; and so he was ordained Minister of Glasgow 1647, and he died 1658. He was chosen King Charles Chaplain when he was 28 years ; and he was but about 36 years when he died. He was a most grave man as one could look

* “ That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.”

† It is said that this occurrence determined Mr Durham to become a Preacher.

upon ; his very look and countenance would have made a person stand in aw of him, when they looked to him. He was wonderfully exercised, and much concerned before he went out to preach his sermons. He told his cousen, Mr John Maul, late Minister of Renfrew, who told to a Minister that told me, that his very concernedness about his publick preaching would have wrought upon his very body, and made him purge severall times as if it had been a potion of physick. He was a man greatly for the peace of the Church, as his carriage at that time evidenced ; and his book upon Scandal makes it plainly evident, for he said, either of the two Publick Resolutions or Protestations was much better than the division they made about it.

“ A litle before his death, he was sitting with two Ministers, Mr Alexander Dunlop, late Minister of Paisley, and Mr Gabriel Cunninghame, late Minister of Dunlop. They enquired at him what was his counsel and advice to them that were to live behind him? He mused and pored a litle ; and then said, ‘ I have nothing to say, but be single, be serious ! ’ It was thought that his great study and labour upon the Revelation hastned him to his end, and that he thought he was much the worse of night-reading. When he was writing or lecturing on the Revelation, he kepted two or three dayes in the week for fasting and prayer in secret, to get the mind of God made known to him in that mysterious book. He had a great memory and vast judgment given him, but a bad hand of write.

“ He had a great struggle at his death, and was in a great agony. A litle before he died, he cryed out, ‘ A great sinner I have been ! O ! a whole world for the lest hope of heaven ! Of all that he has given me he has lost nothing, but that him that cometh unto me I will in no wayes cast out. O may I lippen* to that, brother ? ’—said he to Mr John Carstairs. To which Mr Carstairs replied, ‘ If ye had ten thousand souls, ye may hing them all safely on that pin ! I suppose, brother, it is not for yourself ye are meeting with such a dark cloud, but for the sake of others, viz. of some of us that are now made to hear you ! ’ But after that he got his cloud dispelled.

* Confidently trust.

“ I certainly heard it, if he had lived any time, he had gone to be Minister of the New Town of Aberdeen, for he thought his commission was run out for Glasgow. He said to his wife, (my wife’s aunt, Margaret Muir,) ‘ Margaret, will ye go with me to Aberdeen ?’ She answered, ‘ My heart, what needs you propose such a question to me ? I am willing to go with you wherever you are called to go.’ He said to her, ‘ I am certainly informed, I think I must die very shortly, or I must go to Aberdeen ; for I think, truly, my commission is run out for Glasgow ; I have no more work to do here !’ And so it fell out that he died in 1658.

“ Immediately after that, I heard a strange passage anent his naming worthy Mr David Vetch, late Minister of Govan, to be his successor at one time ; and at another time he left him quite out. At which Mr Carstairs wondered greatly, and stayed behind when the rest went away, and he enquired at Mr Durham, What could be the reason of his not naming Mr David Vetch, when he had named him to the Elders and Magistrats before ? Mr Durham answered, ‘ Mr Vetch is too ripe for the Church-triumphant to be transported to any part of the Church-militant, for he will be a very short while out of heaven after myself !’ And so it truly fell out. When ever Mr Vetch heard of Mr Durham’s death he was greatly affected, and bursted forth in tears, and said to the Lord, ‘ O, that we may all meet in heaven together, that non of us may break our heart for one another !’ And so he took a fever, of which he shortly after died. He did not win to Mr Durham’s burial, he fell presently so ill. He was about four years Minister of Govan, and was but twenty-seven years when he died. Mr Durham died in the same year that worthy Laird of Glanderstoun died, and in the same lodging in that big house up the way, (Glasgow,) belonging to the Laird of Gartshore, which was given to Laurence Dinivodie, and is now sold to the Baxters* in Glasgow.

“ There was a learned man, Sir James Turner, said this of Mr Durham : ‘ He had these three in a considerable manner in him, which are rarely to be found in any one man, viz., great piety, which was evident

* The Corporation of Bakers.

by his exposition of the Song of Solomon; great prudence, whereof he gave a clear specimen in his book on Scandal; and great learning, and reading, and knowledge in History, whereof he gives a clear specimen in his book on the Revelation.' It's said King Charles II. had a great veneration for him, and stood much in awe of him. He was chosen really to be a Professor of Divinity in Glasgow, in place of Mr David Dickson, who was transported to be Professor of Divinity in the Colledge of Edinburgh; but Mr Patrick Gilespie* did really put him by it, † and wronged him, and put Mr John Young in his place; who, as we hear, died Elect Bishop of Argyle, who was a very learned man, indeed, but no wayes to be compared with worthy and excellent Mr Durhame, who was an interpreter, one among a thousand, a burning and shining light in his day, who was made to do much in a very short and litle time, (viz. in the space of eleven years.) But it was all given him; and so all the praise of what was done and written by him is to be truly ascribed to Him of whom, and through whom, and to whom, are all things, to whom be glory for ever, Amen.

"I heard Mr Andrew Mortoun, late Minister of Carmonock, say of Mr Durhame, that he rarely ever heard him preach but he left him under deep convictions. He was such a searching preacher, that he wrought greatly on his judgement by his preaching, and he never heard worthy Mr David Dickson but he wonderfully gained his affections; so that he would look up sometimes to some that he kneu to be Malignant, before sitting in the Church, and he thought with himself, 'I am sure these men can be Malignants no more after they have heard such a heart-warming and gaining discourse!' Mr Durhame was full of great substantial matter, but had not a popular or plausible way of speaking given him, as Mr Carstairs had. Every man has his proper gift of God, one after this manner, and another after that. Every man must have something to humble him; as Moses, though a great instrument, and man of God, yet was of slow speech, and yet non like him in Israel, in his day; yet of himself a poor fondling‡ cast out in the open field.

* Then Principal, and in favour with Cromwell.

† Put him past it, or dissuaded him from it.

‡ Foundling.

“I heard a gentleman (viz. Caldwell of that ilk) tell me that when Mr Durhame was a Captain, he was exhorting his souldiers to be serious and concerned about their souls; and worthy Mr Dickson hearing him speak so to his souldiers, sayes, ‘Go home, Sir, for you seem to be called to another work than this!’ Mr Durhame not having a popular way of speaking to the common people, he, with some of his Elders, would have seen the people running away from him to hear Mr Gray in the Outter High Church. The Elders seemed to be very displeased, but Mr Durhame said, ‘Let them alone, let them go where they think they profite most; for it is probable, if I were in their case, I would do the same thing.’ Mr Durham was one day walking with another Minister, and saw Mr Hugh Archibald, Minister of Evandale, walking before him, Mr Durham sayes to his brother, the other Minister, ‘O but we may see much of the vanity of popular applause, for there is a man, Mr Archibald, that the people was not long agoe adoring him as if he had been a god, and nou they would most gladly be quatt of him, and are doing all they can to ruine his reputation by framing false lybells against him!’ Mr Durham was rarely observed to weep in his publick prayer, and he ordinarily kepted his glass* very exactly, except it had been at a fast, or extraordinar occasion. One time they say he was at a fast in Beith, † (in the West.) After he had prayed, he preached a while on the doctrinal part, and then he prayed some time, and after prayer he said, ‘Nou, let us apply the doctrine.’ I heard my uncle, Mr Robert Stirling, Minister of Steventoun, tell me, that after Mr Durham had been sick, he heard Mr Durhame preach a sermon on death; but, he said, ‘He was as serious at that sermon as if he had been to die at the end of every sentence.’”

[MR GEORGE GILLESPIE.]

“Mr George Gillespie, first Minister of Kircaldy, and afterward Mini-

* An hour-glass was generally set up in pulpits to regulate the duration of public-worship. To “keep his glass exactly,” therefore, denoted that he was generally very punctual, in not much exceeding his allotted time.

† Beith, in the Presbytery of Irvine, and Synod of Glasgow and Ayr.

ster of Edinburgh ; when he was a child he seemed to be somewhat dull and soft-like, so that his mother would have stricken and abused him, and she would have made much of Patrick, his younger brother. His father, Mr John Gillespie, Minister of Kircaldie, was angry to see his wife carry so to his son George ; and he would have said, ‘ My heart, let alone ! Though Patrick may have some respect given him in the Church, yet my son George will be the great man in the Church of Scotland.’ And he said of him, when he was a-dying, ‘ George, George, I have gotten many a brave promise for thee !’ And, indeed, he was very soon a great man ; for it’s reported, that before he was a Preacher he wrote the English Popish Ceremonies. He was of all Ministers in his time one of the greatest men for disputing and arguing, so that he was, being but a young man, much admired at the Assembly at Westminster by all that heard him ; he being one of the youngest Members that was there. I heard old Mr Patrick Simson say, that he heard his cousin, Mr George Gillespie, say, ‘ Let no man that is called of God to any work, be it never so great and difficult, distrust God for assistance, as I clearly found at that great Assembly at Westminster ! If I were to live a long time in this world, I would not desire a more noble life then the life of pure and single dependence on God ; for,’ said he, ‘ though I may have a claim to some gifts of learning and parts, yet I ever found more advantage by single looking to God for assistance, than by all the parts and gifts that ever I could pretend to at that time.’

.. When he was at London he would be often on his knees ; at another time reading and writing. And when he was sitting in that great Assembly at Westminster, he was often observed to have a litle book, and to be marking down som thing with his pen in that book, even when some of the most learned men, as Coleman and Selden, were delivering their long and learned orations, and all he was writing was for the most part his pithy ejaculations to God, writing these words, *Da lucem, Domine ; da lucem !* When these learned men had ended their oration, the Moderator proposed who should give an answer to their discourse ; they all generally voted Mr Gillespie to be the person. He, being a young man, seemed to blush, and desired to be excused, when so many old and learned

Divines were present, yet all the Brethren, with one voice, determined he should be the person that should give an answer to that learned oration. Though he seemed to take little heed, yet, being thus pressed, he rose up, and resumed all the particulars of that learned oration very distinctly. and answered every part of it so fully, that all that heard him were amazed and astonished ; for he died in 1649, and was then but about 36 years of age. Mr Calamy, if I be not forgotten, said, ‘ We were ready to think more of Mr Gillespie than was truly meet, if he had not been stained by being against our way and judgment for the Engagement.’

“ He was one of the great men that had a chief hand in penning our most excellent Confession of Faith and Catechisms. He was a most grave and bold man, and had a most wonderfull gift given him for disputing and arguing. My father told me, he observed that when there was a considerable number of Ministers met, there were several of our great Nobles were strongly reasoning with our Ministers about the Engagement 1648. When Mr Gillespie was bussey studying his sermon that he was to preach before the Parliament to-morrow, the Ministers sent privately for Mr Gillespie, whom he observed to come in very quietly, and when Lauderdale, Glencairn, and some others, rose up and debated very strongly for the Engagement, Mr Gillespie rose up, and answered them so fully and distinctly, firstly, secondly, and thirdly, that he fully silenced them all ; and Glencairn said, ‘ There is no standing before this great and mighty man!’ I heard worthy Mr Rowat say, that Mr Gillespie said, ‘ The more truly great a man is, he was really the more humble and low in his own eyes, as he instanced in the great man Daniel ; and,’ said he, ‘ God did not make choice of some of us as his instruments in the glorious work of Reformation, because we were more fit than others, but rather because we were more unfit than others. He was called *Malleus Malignantium* ; and Mr Bailie, writing to some in this Church anent Mr George Gillespie, said, ‘ He was truly an ornament to our Church and Nation.’ And Mr James Broun, late Minister of Glasgow, told me, that there was an English gentleman said to him, that he heard Mr Gillespie preach, and he said he believed he was one of the greatest Presbyterians in the world. He was taken from the Grey Friars’ Church to the

New Church. He has written severall peices, as ‘ Aaron’s Rod Blossoming,’ and ‘ Some Miscellany Questions,’ and his ‘ Assertion of the Government of the Church of Scotland about Ruling Elders.’ He had severall litle books, wherein he set down his remarks upon the roceedings of the Assembly of Westminster.”

[MR GILBERT HALL. MR JOHN M’GILL.]

“ The two Ministers that I have heard most commended in Scotland for an eminent gift of preaching were, Mr Gilbert Hall, Minister at Kirklistoun, and Mr John M’Gill, Minister of Coupar in Fyfe. I heard Mr Hasty, late Minister of Glasgow, speaking much about Mr Hall’s gift of preaching, that he hardly knew any that excelled him in that gift. He said that Mr Steedman of Carrin,* or Mr Broun at Linlithgow, said of him, that they beleived his gift would die with himself; that they scarce ever heard any preach in that manner that he did. He made the text speak all, and yet he was most humble. Mr Robert Baillay, late Professor of Divinity and Principal of the Colledge of Glasgow, said, he had been in England, and severall other places, and heard many great men preach; but he thought he never heard any that excelled Mr Gilbert Hall. As for Mr M’Gill, they say, for diction, matter, and method, he was most eminent beyond any in his time. He was at a Communion preaching with the great Mr George Hutcheson, Minister of Edinburgh, who was indeed a great preacher, and the great Mr Robert Blair was enquired at by a lady what his judgement was about these two great Ministers’ sermons, Mr Hutcheson’s and Mr M’Gill’s? He for some time declined to give his judgment, for he said it was commonly and very truely said, that comparisons were odious; but being much urged by that great lady to give his judgment, he said, ‘ Mr Hutcheson truely filled all the banks, but for Mr M’Gill, he overflowed all banks!’ Mr M’Gill was observed to be a most excellent colleague to Mr Arnot, who

* Carriden, in the Presbytery of Linlithgow, and now in the Synod of Lothian and Tweeddale.

was very far below Mr M'Gill ; if any of the people had been speaking well of himself, he would have presently commended Mr Arnot, and told how much he was truly edified and refreshed with Mr Arnot's preaching."

MR JAMES ROWAT.

" Mr James Rowat was Minister of Kilmarnock. He was eminent for piety from his youth ; so that, when he was in the Colledge, it was said of him his heart was burning in him with desire to preach Christ to poor people ! He had a most pleasant, popular gift. He was very ready and willing to preach, when any way called to it. He was most pleasant, desirable company, in giving some sweet accounts of the lives of some excellent Ministers. Mr William Guthrie used to say of him, that he thought Mr Rowat behaved to love Christ much, for he was rarely out of his mouth, he was so much taken up in speaking of Christ and his worth. I was once with him in Kirrilaw, in the Laird of Grange-Hamilton's, on Sabbath. I remember he told that he thought the Church of Scotland was short of other Churches for the exercise of singing praises to God ; and I remember he immediately took up the Psalm book and sang a part of a Psalm, and did no more at that time. He was much that night for setting up the trade of prayer, from Isai. xlv. 11.* He was colleague to worthy Mr Mathew Mowat, Minister of Kilmarnock."

MR MATHEW MOWAT.

" Mr Mathew Mowat was Minister of Kilmarnock, a man of choice and eminent piety, and an excellent preacher. It's said he had great difficulty to get his preaching ; but when he preached, he preached very well. He was reckon'd very backward and averse from preaching, so

* " Thus saith the Lord, the Holy One of Israel, and his Maker, Ask of me things to come concerning my sons ; and concerning the work of my hands command ye me."

that if he could have got it done, he would have shifted preaching, and left it to his colleague, Mr Rowat. I heard, when he was cast out with the rest for his non-conformity, Mr Peebles, Minister of Lochwinnoch, told me, Mr Mowat lamented to him that he had been so swair* and backward from preaching; that he was really now challenged for it, and if he were in his Church again, he resolved never to be so backward from preaching as he had really been. Mr Rutherford, speaking of him in some of his Letters to him, says, 'I cannot speak to a man so sick of love for Christ as Mr Mathew Mowat.' And, in letter to another, he says, 'I am greatly in love with Mr Mathew Mowat, for I see him really stamped with the image of God.' Mr Peibles told me, that by reason of his swearness to preach, he really neglected to come and preach the Synod Sermon when he was Moderator. The brethren desired that Mr Carstairs, who was next Moderator, might be ordered to rebuke Mr Mowat for this neglect. Mr Peebles said, 'I judge Mr Carstairs will be too mild in his reproving Mr Mowat; I desire that Mr Patrick Gillespie, the Principal, may be put in the chair to give Mr Mowat a reproof!' He was greatly beloved of all his people, so that when he saw the sick, and saw them groaning under that sickness, he had a dear sympathy with them, and he would, as it were, have groaned with them.

"I heard from a certain Minister a strange thing anent Mr Mowat's baptism; and this Minister said he had the account from Mr James Osburn, Minister, and late Professor of Divinity in the New Town of Aberdeen, and Mr Osburn had this account from worthy Mr Mowat himself: That when he was baptized by one Mr David Henderson, Minister of Kilmars, he had these expressions in baptizing Mr Mowat, (who was the Laird of Busbie's son,) 'I baptize thee, meikle-mouth'd Mr Mathew Mowat, Minister of Kilmarnock, in the name of the Father, Son, and Holy Ghost!' This Mr Henderson was really thought to be a sorcerer, and one in compact with the Devil, and was so judged of at that time; and it was a matter of some exercise to Mr Mowat that he was baptized by such a person, as Mr Osburn said to that Minister that told me. He (Mr Mowat) was so taken with Mr William Guthrie's gift of preaching,

* Loath, unwilling, grudging.

that (when he had been abroad) he would have stolen in to some secret corner of Finwick Kirk to hear Mr Guthrie preach."

MR PATRICK SIMSON.

"Mr Patrick Simson, Minister of Renfrew, who was ordained Minister there November 11, 1653. He was born at New Abbey, in the Presbyterie of Dumfries, on October 2, 1628; and he died at Renfrew, October 4, 1715. He was a man of very good parts, and acute. He had great insight and knowledge of the Scriptures; he would have prayed* very well. He was really a godly man, and was a man well seen in the discipline of the Church. He had a peculiar talent for the exercise of discipline, so that he was once Moderator of the General Assembly since the Revolution 1688; and before that he was Moderator of a general meeting of the Ministers before we came to have a General Assembly. I heard him say that he was an eye-witness to six General Assemblies before he was a Minister himself. He was bred up with his cousin-german, the famous and renowned Mr George Gillespie, late Minister of Edinburgh. This is but a short hint of him. Much more might have been said of him. He was grandchild to that excellent man of God, Mr Patrick Simson, late Minister of Stirling, and that Mr Simson was the son of Mr Andrew Simson, who was at the beginning of the Reformation Minister of Dunbar, and had been a schoolmaster at Perth before that; and was a Papist, till one of the scollars brought to the school the story of David Lindsay, and Mr Andrew took that book out of his scollar's hand, and read it, and it really turned him a Protestant. He brought the book back again to the child, and said, 'My child, take home that book, and let it not be too much seen, lest it bring your parents to suffer!'—for Popery was then prevailing much in this land."

* Was in use to pray.

MR HUGH PEBBLES.

“ Mr Hugh Peebles was ordained Minister of Lochwinnoch. He was a godly man, and a good, popular preacher; he was reckoned a wise man; he had a sweet gift of prayer, [and] he would have prayed most affectionally. I was with him the night before he died. I asked how it was with him? He answered, ‘ I rejoice in hope of the glory of God!’ He would not let me stay with him that night, though I desired to do it. He died the next day, before ever I saw him again. He had in prayer often that expression, that God had made man the mouth of the creation, and that the believer’s life was under the same lock and key with Christ’s own life, from these words, ‘ Because I live, ye shall live also.’ He preached in the afternoon, at my father’s ordination to Kilbarchan, on December 11, 1649; and Mr Alexander Dunlop preached in the forenoon, and ordained my father. And Mr Peebles preached in the forenoon, at my ordination, June 6, 1688, on 1 Cor. ii. 2, and ordained me; and Mr Patrick Simson preached at my ordination in the afternoon, on Heb. xiii. 17, and 1 Thess. v. 12, 13.

“ Mr Peebles said to me, that now he saw they went too far in several things, in the late times, when they were in a great heat of holy zeal, which he could not now approve of, when he came to consider matters calmly.”

MR JAMES WODROW.

“ Mr James Wodrow was ordained Minister of Glasgow, by Mr Ralph Rodgers, in Markdayly Meeting-house,* before the happy Revolution 1688; and was afterward called to be Professor of Divinity in the Colledge of Glasgow. His own son, Mr Robert, can say much more anent him than I can do, though I was pretty well acquaint with him, and had frequent occasion of conversing with him. I judged him a very godly

* In the Life of Professor Wodrow. (p. 84,) it is likewise called “ the South Meeting-house.”

man, and a man well read, and of considerable learning. The worthy Mr Ralph Rodgers had a great respect and veneration for him. I was often much edified with his converse.

“He was very communicative of what the Lord had given him. When he was musing one day, one asked him, What he was doing? He answered, ‘I am even feeding myself upon the hopes of heaven.’ He was much affected with his worthy son, Mr Alexander Wodrow’s* death, it being somewhat sudden and surprising; yet he carried very Christianly under that sharp dispensation; for, one day he was sitting alone, and musing, they asked him, What he was doing? ‘I am even’ (says he) ‘adoring holy, spotless, and absolute sovereignty.’ He went down to the place where his son’s corp was standing. He stayed some time there: They enquired at him, What he had been doing there? ‘I was,’ says he, ‘even thanking God for thretty-one years’ loan of Sandie, my dear son!’”

MR GABRIEL CUNNINGHAM.

“Mr Gabriel Cunningham was ordained Minister of Dunlope. He was a man of very great piety, and would have preached well. He was a man of a very publick spirit. He spent yearly a considerable soun of money for getting good intelligence from Holland and England. I know not if it was about nine or ten pound sterling that he gave for intelligence. He was a man mighty well acquainted with all the great nobles and gentry of this nation. They all had a great veneration for him, as a very good, wise, and prudent man, as he really was. He was one of the Ministers, together with Mr Dunlope, my father-in-law, to whom the great and worthy Mr Robert Blair said, when they were enquiring at him, What he thought anent the state of this Church? which I suppose was about the year 1656: Mr Blair fell a musing some time; and, after si-

* Mr Alexander Wodrow was admitted Minister of the Tron Church in 1701, and was succeeded in 1702 by Mr James Clark.

lence, he said to Mr Dunlope, my father-in-law, and Mr Gabriel Cunninghame, I think, 'It goes in my mind, that this Church will never have good dayes till he that is Prince of Orange come to the throne of Brittain; and then we will have good dayes!' And the Prince of Orange was then about six years of age.

"My wife told me she heard Mr Gabriel Cunninghame tell this to her mother, in 1688, a litle before the Prince came over in November 5, and her mother was then dying; and Mr Cunninghame said to Mrs Dunlop, 'What Mr Blair said then to your now glorified husband and me was so unlikely and improbable-like, that I never spoke of it to any person before, till I now have spoken it to you. Your husband is now dead, and I am alive, and there were then no moe with him but we two, and I do distinctly remember that he uttered these words anent the Prince of Orange coming to the throne of Brittain, and that then the Church of Scotland would have very good dayes.' I had this account from mine own dear wife, now with the Lord. Mr Cunningham was Indulged to Dunlop, but he was great* with all sort of Ministers, Indulged and not Indulged; they all had a great veneration for him. He was very averse from preaching; but I had earnestly desired him to preach in Kilbarchan when he was once hearing me. I asked what his censure was of me? He thought I was too long in preaching; and he told me what the great and worthy Mr John Livingstone said anent long preaching, 'That we that were Ministers endeavoured sometime to preach the Spirit of God unto people; and then, by our long preaching, ere ever we were aware, we preached the Spirit of God again out of people.' For Mr Livingstone was always very short in his public preaching; he hardly exceeded half ane hour at a time. The people was generally very sorry that he had ended so soon, and they would have come and told him so much, that 'The people had a very great desire and longing to hear more, and they are sorry that you were so soon ended.' 'And,' said he, 'is it so? That is even the thing I would be at, to have you left with an apeteite of hearing much more. I rejoyce in that they are in such a frame!'"

* Friendly.

MR THOMAS WYLIE.

“Mr Thomas Wylie, I suppose, was ordained Minister of Mauchline, and was transported to Kircudbright, and was afterward Indulged to Finwick 1669, 1670. He was a very considerable man for parts and learning. He was a most godly, zealous man. Mr James Broun, late Minister of Glasgow, told me he knew him, and heard him preach most fervently, that one would have thought he would have leapt out of the pulpit, he was so fervent and affectionat in his preaching. He was reckoned a very zealous man for the interest of Christ. If I be not forgotten,* he died at Edinburgh, where he had a very great burial. As I heard, many did him honour at his death. He was a man of low stature, as to his body.”

MR ROBERT MILLER.

“Mr Robert Miller was ordained Minister of Ochiltrea. He was a very great schollar when he was at the University. He was one of the best in all his class. His Regent, I heard, said this of him, ‘I never heard that argument proponed yet, but thou, Robert Miller, was ready to give it an answer.’ And there was another that was with him, I know not if they called him Mr Areskine, that was his condisciple, and would have notably impugned Mr Robert Miller. After he was cast out for his non-conformity, he went to Holland and France, and studied Physick, and was a graduat Physician. He was a most eloquent man as ever I heard preach; a great orator, and most plain, but spoke too fast.

“I heard him preach thrice at two Communion, in Neilstoun, when his brother, Mr Andrew, was Indulged there. He preached first on the Saturday, on Jer. xxx. 21; † and on Sabbath afternoon, on Math. xxv. 34,

* Oblivious, forgetful. † “And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who is this that engaged his heart to approach unto me? saith the Lord.”

‘Then shall the King say to them on his right hand.’ He preached on the Munday at Nilstoun on Numb. xiv. 24;* and at another Communion at Nilston he preached on Saturday on Luke xv. 17, 18.† I never heard a man preach liker ane great orator than Mr Miller. He was exhorting at two Tables in Neilstoun, where he was in [such] a great rapture that he knew not well somtime what he was doing. He was going sometimes to take the cup before the bread, his spirit was so wonderfully carried‡ and ravished. I remember what he then spoke at these two Tables was all generally upon self-resignation. I thought him a real good and great man.

“He died when he was young. He had no great voice. If he could have spoke at more leisure, it would have been much better with the hearers. I often wished he had been one of the Ministers of the New Kirk of Edinburgh, he had such ravishing eloquence and oratry. I heard him have§ mighty free language to the people anent Popery coming into this land, that it was very near us. He had that expression, ‘If the enemies have gotten the Church that low as to bring her to her grave, let us bring Christ to her grave, and he will raise her again!’”

MR PETER KID.

“Mr Peter Kid was ordained Minister of Douglas, and afterward Indulged to Carlouk. He was a most choice, godly man, much given to prayer, and was a most serious and affectionat preacher. Before the Revolution 1688, I went with my brother from Paisley to Carlouk to hear him, where I was much refreshed. I thought holiness and great piety was stamped on his very countenance, as much as upon any man that ever I knew, except that worthy man, Mr John Wallace, who was

* “But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went: and his seed shall possess it.”

† “And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger? I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.”

‡ Elevated.

§ Use.

very like him. I have read and seen Mr Reid's [Kid's ?] personal Covenant with God. He was eminent in the gift of prayer. He would somtimes have forgotten himself, and prayed the whole time he should have preached."

MR JAMES VETCH.

" Mr James Vetch was ordained Minister of Mauclin, a most godly and learned man, and in a very short time came to all his learning. He learned his Latin and Greek in five quarters of a year, and learned his Philosophy about three years ; so that time five years he was thinking upon learning, he was laureating* a class in Glasgow ! He was a most ingenuous, honest man ; he was reckoned so learned, that, before he left the Colledge as a Regent, he was able to hold to Mr John Young, Professor of Divinity, who was then reckoned a very learned man in that time, for Mr Vetch was a Regent for some years in the Colledge of Glasgow.

" He was once speaking much of the sweet and excellent temper expressed in that 131 Psalm ; and, when he had spoken much of the excellency of that frame, he had that short and pithy prayer, ' Lord, make us all 131 Psalm folk ! ' When he looked to a certain person, whose father had been a great instrument of his trouble when he was in Rotterdam, he said, ' I am much beholden and owe much to that person's father,' meaning, that he had gotten great good by the trouble which they had caused him meet with in that place. And Mr Tait told me he heard him say, a litle before his death, ' O, for one of these dayes I had in Rotterdam ! O, to have such a time now as was then given me ! ' He said also to Mr Tait, that the learned Dr Strang † was much wronged by us that were Presbyterians, for he was a great credit to our Church and nation. When my brother was speaking to him in that evil time, 1685,

* Teaching the highest class in Philosophy, in order to graduation.

† Principal of Glasgow College from 1626, having succeeded Cameron *le grand*. He resigned his office in 1650.

anent following of learning, Mr Vetch said, ' If a man could but trust God, he might yet follow his book for as evil a time as it was.'

" He was most zealous against Prelacy and hearing of the Curats as any Presbyterian of his time ; yet, because he took that liberty of going to his own Church by the late Indulgence, he was very badly treated by some of our honest friends in Holland. Though he was very learned, yet he inured and accustomed himself to a most coarse-like and plain way of speaking to the common people, in his preaching to them. My wife heard him say, in his lecture on 92 Psalm in Rotterdam, ' We hear they praise God in this country with pipes ; but if they praise Him with pipes, they may take in the sacrifices also ; for we never read that God was praised with pipes, and musical instruments, but when there were sacrifices also !' "

MR GEORGE CAMPBELL.

" Mr George Campbell was first ordained Minister of Dumfries ; then was, after the Revolution 1688, transported to be Professor of Divinity in the Colledge of Edinburgh. He was a very godly and most learned man, and mighty well read. Mr Anthony Murray, that was sometime Minister of Paisley, said to me, that he believed Mr George Campbell had read as much really as some forty Ministers in Scotland had done ! He loved much to hide his gifts ; and though he was most learned, I never find that he printed any thing. He was a most modest man, and very bashfull. His way of preaching was not taking or pleasant, so that his most excellent matter was kept hid much under a dark cloud. The great and excellent Mr Durhame named him, as I hear, to succeed him in the ministry here at Glasgow, in the Inner High Church."

MR GEORGE MELDRUM.

" Mr George Meldrum was ordained Minister of the New Toun of Aberdeen, a litle before the bringing in of Prelacy to this Church, 1662.

He was truly a very great, pious, and learned man ; he had a most sweet, plain, pathetick way of preaching, and was very pungent and affectionat in his application of his doctrine. O, hou wonderfully and pathetically did he preach before the Synod of Glasgou, on Heb. xiii. 17,* when he was Minister of Kilwinning ! I think I never heard a Minister speak more movingly and pathetically then Mr Meldrum did. He was excellently fitted for the chair as moderator, as well as for the pulpit. Afterward he was transported to be minister of the New Church of Edinburgh, and then he [was] made Professor of Divinity in the Colledge of Edinburgh. He was of a most affectionat, healing temper and disposition. He, after Prelacy coming in, made some compliance with the prelatick party, in sitting with them in their Presbytries and Synods. He tells he did subscribe to some paper which he now declares he takes occasion to shew to the world that he repents of it, that his going that length with them was now a trouble to him."

MR JOHN MEINZIES.

" Mr John Meinzies was a very great, pious, and most learned man, well seen in the Popish and Arminian controversy. He was Professor of Divinity in the New Toun of Aberdeen. He was much esteemed of the people of Aberdeen as a most pious man, and a great preacher of the Gospel. He, with Mr Meldrum, made some compliance with Prelacy. After he had once gone out of his Church, the Bishop of Aberdeen, Mr Scougall, (being a moderate man that way,) was favourable to him and Mr Meldrum ; and did not require that of them that he required of others, but only that they should subscribe to some paper. When the Test came, Mr Meldrum went out for that ; but Mr Meinzies took the Test, and after that he never thrave, any manner of way. I hear

* " Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you."

Mr Meinziez was one so zealous in his younger dayes, that he was the man who presented to the Assembly the Protestation against the Publick Resolutions.

“ The famous Mr Robert Blair said, *Hic frater petit jugulum pacis !** He was somewhat inconstant, for, after the Englishes came in, in Cromwell's time, Mr Meinziez turned somewhat in the Independant way. However, I hear the great, pious, and learned Mr Meinziez died under a great remorse for his conforming to Prelacy, and taking the Test, as his brother-in law, Mr Mitchell, informed me, who also conformed to Prelacy, but had gone out of his Church for the Test. Mr Mitchell read to me some of Mr Meinziez' words that he uttered to him a litle before his death, wherein he shewed himself very penitent for his complying with Prelacy, and even for his turning Independent ; for though that had a specious show of piety and strictness, yet, ‘ It was dangerous,’ as he said, ‘ to slip a buckle !’ His taking the Test was the thing that greived him most, and he said it was much aggravated in him because he had been so forward for the Covenant and glorious work of Reformation, and had sinned against very great light ; but he had that expression, ‘ Though he should tread upon me, I must look up to him for mercy ! O, to have one day in the pulpit of Aberdeen !’ ‘ What would you do ?’ said his brother-in-law, Mr Mitchell. ‘ I would preach to the people the difficulty of salvation !’ For Mr Mitchell saw him severall dayes much troubled, before ever he spake any thing to him. He said he found himself under a great cloud of God's anger for his compliance with Prelacy and taking the Test ; and now he behoved to tell Mr Mitchell of it, and make him his father-confessor. Mr Mitchell read his words to me. I do not distinctly remember them, but he died adhering to the glorious Covenanted work of Reformation, and mourning greatly for his going against that work, any manner of way.

“ I heard Thomas Forrest, and his wife, Mr Nathaniel Martin's daughter, being processed by the Prelatick party, in order to the greater excommunication for their not compliance with Prelacy. They went both to Mr Meinziez, where was also Dr Sibbet and Dr Blair, and Mr

* Probably for *vinculum*.

Garnes, and Mr Blair. Thomas Forrest's wife, being a bold sort of a woman, said to Mr Meinzie, 'Mr Meinzie, I wonder much your conscience can suffer you to process me and my husband for our adhering to the Covenanted work of Reformation, which ye once owned and was most zealous for, together with my father! I think nothing of Mr Sibbet and Mr Blair processing me and my husband, because they act conform to their principles, and were never zealous for the Covenant and work of Reformation, as ye were.' He seemed to be much moved with what she said. 'O,' said he, 'Mistress, have charity!' And she answered, 'There is no ground for charity, when ye are acting so contrary to the former light and principles that ye are [aye?] maintained!' And it was observed from that day forth he was much moved, and dwyned* away under his languishing distemper. God can make the crowing of the cock a great mean to waken Peter, and to make him go forth and weep most bitterly. He has written weel against the Papists, in a book called *Roma-Mendax*, and *Papismus Luciferus*. Mr Mitchell told me he was very fervent in his way of preaching, so that, after his coming home, he was necessitate to change his shirt."

MR ANDREW CANT.

"Mr Andrew Cant was Minister of the New Toun of Aberdeen. He was a most zealous, straight man for the Covenant and cause of God. I hear he had that expression at his death, that his conscience bare him witness that he never gave a wrong touch to the Ark of God all his days. The Malignants used to call him 'one of the Apostles' of the Covenant."

MR R. KEITH. MR NATHANIEL MARTINE. MR DUNCAN FORBES.

"There were three great men in the Presbytrie of Deir, in the North

* Drooped, pined.

of Scotland, called 'the Triumviri of Deer;' one called Mr R. Keith, who, if I be not mistaken, was said to have plotted all; and Mr Nathaniel Martine, who acted all; and Mr Duncan Forbes, who was said to have prayed all. These were the three gifts that each of them did excell in."

MR PATRICK COLVIN.

"Mr Patrick Colvin was ordained Minister of Beith. He was said to be a good and very learned man, but he had no great popular gift of preaching. As to his opinion about the Publick Resolutions, he was very moderate. He said his light went one way, and his affections another. His affection ran most toward the Protesting party, though his light seemed to be for the Public Resolutions."

MR WILLIAM MAITLAND.

"Mr William Maitland was Indulged Minister of Beith. He was truly a very good man, and a good popular preacher, and he would have prayed* most powerfully and affectionatly. He was a pretty good scollar. I heard him preach well at the Communion in Kilbarchan, in my father's time."

MR ROBERT FLEEMING.

"Mr Robert Fleeming was ordained Minister of Cambuslang, and after that went to Rotterdam in Holland, and was Minister of the Scots Congregation there. He was a most devout and pious man; most spiritual in his way of writing, and in all his carriage. He was one much taken up in secret prayer and meditation; one very affectionat to all his

* Was wont to pray.

servants and people. He was full of love, and of a most peacable temper, in these dividing times. I heard Mr Muir, Minister of Kilbride, say, that he, with Andrew Scot and Patrick Bryce, were conveying Mr Fleeming away when he was young [going?] back to Holland. It was sometime before Bothwell, if I be not mistaken, and when they were riding in the way, Mr Fleeming fell a musing for some time, and spoke not at all. They three talked together, and let him alone; and after sometime's silence, Mr Muir heard him utter these words very distinctly, 'God will put a period to the race of Stewarts, and that very shortly!' My wife used to say of him, that she perceived no man get more good of his own preaching than Mr Fleeming got; for she thought he got much good of his own preaching."

MR JAMES NAISMITH.

"Mr James Naismith was Minister of Hamilton. He was reckoned a very considerable man; he was well accounted of. I heard that the Malignants, in that time, stood in aw of him. When he appeared upon the streets, they would have fled away from his presence. He was reckoned a very good man, and a good preacher."

MR JOHN ENGLISH.

"Mr John English* was Minister of Hamiltoun, with Mr Naismith. He was much esteemed for his piety and gift of preaching. I heard, he once, at the Communion Table, had almost forgotten to give the cup to the people; but he made a great and wonderfull use of his being most like to forgett the giving of the cup, that all that were present were much refreshed with what he said upon that occasion. I hear he had a great skill in Divinity, as Mr Langlands told Mr Hastie."

* Inglis.

MR WILLIAM HAMILTOUN.

“ Mr William Hamiltoun was Minister of Glasford. He was reckoned a good man, and [a] very wise man, most skilfull in the discipline of the Church. They used to call him ‘ Wise Willie.’ ”

MR DAVID BROUN, MINISTER OF CRAIGIE.

“ Mr David Broun was Minister of Craigie. He was reckoned a very godly man, and [a] good popular preacher. Some called him ‘ The Poor Folk’s Minister.’ ”

MR DAVID BROUN, MINISTER OF NILSTON.

“ Mr David Broun was ordained Minister of Nilston, 1688 ; and after that transported to Glasgow, 1701.* He was son to Mr David Broun, Minister of Craigie. He had a choice, popular gift of preaching, and was very taking to the people. He was most universally beloved and esteemed by them all. He had a sweet, pleasant, heavenly way of conveying his matter to his hearers. He had a sweet and excellent loving temper, and condescending to the meanest of the people. O, how sweetly did he one Communion Munday preach at Kellellan, on that text, Rev. iii. 12.† I thought the very heaven was opened that day ! And how excellently did he preach on the Communion Munday, at Kilbryde, on Isai. lxi. 1, 2,‡ on the spiritual Jubilee. He died September 16, 1704. He was much lamented by all persons, good and bad.”

* He was Minister of Blackfriars Church from 1701 to 1713.

† “ Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God : and I will write upon him my new name.”

‡ “ The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek : He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn.”

WODROW'S ANALECTA;

OR

MATERIALS FOR A HISTORY OF REMARKABLE PROVIDENCES.

M.DCC.XXIV.

January, 1724.—Matters continou in a very undesireable state in Glasgow. Their heats are not over that began in the unhappy affair of Mr Anderson. A considerable party, in that degenerat place, appear against every thing that is seriouse, and some are open mockers at the Ministry and Gospell. The younger sett of people [are] too much neglected in their education, and many never come to be examined, and continou grosly ignorant in the first points of Religion. When they go abroad to the Plantations, and elsewhere, [they] drink in vice like watter, and all the abominations in the age. Lately, at the dismissing of the Synod, a company of these young racks were heard say, “O! what a smell of the Gospell this day!”

Their clubs and meetings, every night three or four of them, but especial one that has made some noise nou for three or four year, and seems to be no small fountain of the corruption of the youth, with their foolish and idle questions, and somtimes profane ones proposed, at least help all on not a litle. So that place, wher, some years ago, I kneu near seventy-two meetings for prayer, and these nou, I am told, are sunk to four or

five, looks as if some desolating stroak wer coming on it, if mercy prevent not. Indeed, this last winter they have touched a litle in their substance in the tobacco affair, which, they say, will be twenty thousand pound loss to that place. I wish it may be sanctified to them.

There seems to be a grouing opposition to discipline, and bearing doun of profaneness; and many rise up to take delinquents by the hand, and it's the work of their clubs to form answers and defences for them; and, if once the Magistracy wer tainted, as they may come to be, discipline most altogether fall. Uncleanes and wickednes is rampant. In the very streets, open invitations [are] given by wicked loose weemen to whoordome, and it's said one of these came to Mr M'Lauren on the street, and that very impudently; and his easiness of temper seems not to be so agreeable to the present circumstances of that poor place, and severall things are observed, which I am sorry if their be ground for: That in every thing his Session absolutely lead him; libels are given in by some of his Elders against him to the Session, for the most groundles and triviall things, as not visiting sick, when he is knouen rather to exceed in this, and the like. He is blamed for leaving the Presbytery when they came to vote in Mr Wake's affair, because Mr Harvy was concerned in it; and yet more blamed for a testimoniall to baptize Mr L[ain]g his child, whose marriage was irregular; but that was recalled, and he declares he did not knou of the irregular marriage, which every body will belive. However, these and other things discover that the peace of that place is far from being what once it was.

January 15.—Our Presbytery appoints a visitation at Killellan. The case of that people and Minister is very melancholy. Mr Fork has been for three years, or more, under sore bodily trouble, yet preaches every Sabbath; but in his preaching falls out to some indecencys, so that heretors have left him. But otherwise he preaches as distinctly as ever. He is certainly a piouse, good man, but full of jealousy of his bretheren and others; and throu the continouance of his trouble, and his reconing himself neglected by his bretheren, his spirit is become sour and fretted; and when he is opposed, runs to great heights, that look as if he wer in

hazard to craze ; and he seems sometimes indeed crazed. The Synod appointed us to visit that place. We wrote twice to him, and he gives no answer. We have, in obedience to the Synod's authority, appointed a visitation. My opinion was that he was crazed, and scarce a subject capable of discipline ; however, I could not be against obeying the Synod's appointment. I wish it have good consequences.

Towards the end of this moneth we [have] the surprizing neuse of the King of Spain's resignation of his crown to his son King Lewis, which, especially after the late suddain death of the Duke of Orleance, his uncle, looks very odd. It's generally given out that he is crazed in the head ; and indeed it looks as if it wer so, unless he have some prospect of coming in to France, or any designe or accident on the King of France. This must be left to time.

February, 1724.—The sicknes, that was abated a litle since October, is, in the beginning of this moneth, and end of the last, growing greater in this parish ; and it removes Jean Shields, and other pious people. Since our last Communion, we have upward of twenty communicants in this parish removed, which is a very sore breach upon us.

February 3.—We had three burrials in one day, the like of which I doubt if many nou living among us have seen. The Lord pour out his Spirit on these that remain !

February 5.—Agnes Wodrou, my uncle Alexander's only daughter and child for many years, dyed ; and so our name is quite out of that parish of Egilshame and Hill, where it has been for upwards of four hundred years. She was a wise, solid, pious, grave woman ; and I fear her family will be in very ill taking by her death, and it's a very heavy stroak to that poor distempered place.

February 6.—At Glasgou there was ane ordination, (by appointment of the Synod,) by the Presbytery of Glasgou, of Mr J. Deans and Mr W. Maxwell for Carolina, upon an call and application from the people

by a commissioner, Mr Paul Hamiltoun. A third, Mr M'Culloch, offered himself to be ordeaned, (though at first the Presbytery found great difficulty to get any young men to engage to go to Carolina;) but the commissioner not having a commission for above two, though he told there was the outmost probability of his settling there in another vacancy, the Presbitry had some demurr about the ordeaning him indefinitely, as they thought this would be; and, taking advice from Edinburgh, they wer against it, as also they seemed not to relish a publick ordination, least it should give matter of offence to England; but I am sure that would be groundless. So he was not ordeaned, and though he had a great inclination to go abroad, yet, conceiving he wanted a mission, and so a call, he has declined to go. Thus another difficulty of the Presbytery about the imposition of hands on three by the Moderator was removed. The Principal preached from Math. xxviii. 19, 20.*

The said Mr M'Culloch, who seems a seriouse, piouse youth, tells me ther is an acquaintance of his, John Stevenston, who is pretty frequently in Galloway, (where my informer lives,) and generally Lives in Dally, in Carrack, a singular Christian. He keeps a very distinct Diary, [and] was once, through temptation, brought to burn it, but sau the cloven-foot, and afterwards wrote it over again, as far as he could recover. Some years ago he fell sick of a feaver, though old and turned seventy, and came to rave; when he was made a litle sensible of this, he betook himself to prayer, and, in his familiar way, pleaded that God's name was concerned in his poor servant, John Stevenson; and though very unworthy, yet he had a name for religion, and if the Lord should suffer his witt to leave him, it would be a mock and up-cast by the enemies of Religion; and more to this purpose, with great affection and much seriousness; and though his sickness continoued and encreased, yet he raved no more after that prayer. My informer tells he is yet alive.

My informer lived some time in the parish of Anworth, in Galloway, where Mr Rutherford was Minister, and had the accompt of Bishop

* "Go ye, therefore, and teach all nations," &c.

Usher's being there, formerly set down, with thir circumstances, which are firmly belived there ; and it's not long since persons were alive who wer in the parish at the time. They tell him in the year 1640, the year before the Rebellion in Ireland, (but I think Mr Rutherford was transported by that time from Anworth, so that it must have been some years before,) the Primate, having read his books, that *De Gratia* was printed before, and his Letters wer in severall hands ; and having heard of his great success and sweetnes in preaching, resolved to come to England by Scotland, and take Anworth in his way, and came with a servant riding with him. Ther was no place near the Church wher he could stay, that Saturday's night he came to Anworth, but Mr Rutherford's house ; and so he came to it, and called to knou if he was at home ? His wife told he was. He said he was a stranger come from some distance, and designed to stay till Munday, and could find no place to stay in, and asked if he might have access to Mr Rutherford's house ? Mrs Rutherford, seeing him a gentlman, and in good habit, desired him to alight, and signified that she desired to knou his name. He said his name was James Usher. She went up, and acquainted her husband. The Primate struck none of them in the head ;* and Mr Rutherford came down and called for a drink, and made him welcome as a stranger, and left him till supper, where nothing passed to discover him. On the Sabbath, early, he went out to the fields, and came to a thicket of treas, a sweet retired place, where Mr Rutherford used often to retire. Ther the Bishop spent some time his alone, and was fallen to prayer. When Mr Rutherford came out, as was his ordinary, knouing nothing the other was there, till he dreu near and heard the voice of prayer ; and, listning, he perceived a very extraordinary gift of prayer, and was wonderfully taken with it, and stayed till it was ended ; and the other came out. Then, when he sau him, his name his wife told him struck him in the head, and presently addressed him, " Are you the great and learned Doctor Usher ?" The other answered, " I am he whom some are pleased to term so." Then Mr Rutherford embraced him most affectionately, and said, " You most

* " None of them recollected or recognised the Primate, under the name of James Usher."

preach for me to-day." "Nay," says the other, "I came to hear you preach, and to be acquainted with you, and I will hear you." "Well," said the other, "I shall take the forenoon, and you the afternoon." And so the Primate preached in the afternoon, to each other's great satisfaction.

He tells me that he has it from his father, yet alive, at Wigtoun, that Bishop Burnet, when Professor at Glasgow, a fancy struck him [in] the head of a third Sacrament of washing the feet, as a standing institution of the New Testament dispensation, with Baptisme and the Lord's Supper: That he valued himself on this as a new discovery, and some pamphlets were printed on it, (which I scarce can believe would have escaped me,) and lampoons writt on the Doctor for it; and that this was one of the causes of his leaving Scotland.

My affair again begins this moneth to make some noise at Glasgow; as to which place I have carried most abstractedly. The vacant Session (since Mr James Clerk's death*) came, as I am told, to talk among themselves of a lite† for a Minister; and, to gain the Magistrates, did not agree to a lite till they were acquainted with their designe to put Mr Dick, Mr Rouat, and me on it. Two were sent, and they seemed not against it. The Session mett among themselves, and agreed to drop the first, and propose the other two to the Magistrates, as whom they would go in to any of us. The Magistrates told them, the two named were both very disagreeable. It's said Bailie Stirling's sister, and Ann Bell, who are in concert with the Magistrates, are at the bottome of this, and engage to bring the Session to another more acceptable. Whatever be in this, as to my share, I am well pleased; the longer I live I see more and more unfittnes for publick appearances, and, to be sure, were I desirouse of a change, as I am not, that place is very undesirable, in its present circumstances. I have had the uneasiness of being named in Mr Anderson's affair, and Mr M'Lauren's, and now; and I

* Mr James Clark succeeded Mr Alexander Wodrow, as Minister of the Tron Church, in 1702.

† Leet.

recon it a kind Providence that still disconcerts those proposalls. I pray I may be usefull where I am.

Mind A. Graham's story, and Mr James Bonnar's paper, which Mr Muir of Duncarnock saw.

To begin with Mr James Bonnar, I have heard two accounts of him. During the Civil Warrs in England, and the growth of errors, some accounts came of the revivall of the millenary opinion; and one day after dinner with the Presbytery, the bretheren fell a talking about Christ's coming personally at the beginning of the one thousand years, and some, *argumentandi causa*, defending it, and others with some warmth opposing it. Mr Bonnar did not mix in, but sat silent. At lenth some body sayes, "Father Bonnar, what is your sentiments?" He answered, "Truly, I knou not when our Lord will come, nor whither the one thousand years be near at hand, or to begin in my time; but if I live till our Lord Jesus come, this one thing I knou, that I shall make him as welcome as any of you all."

The other account I have of him is, that on his Bible, or on a loose leaf in it, after his death was found, in his own hand, written to this purpose, "*Jacobus Bonnerus, Pastor Ecclesie de Mayhole*," if I remember, "*Natus*" such a day, such a month, such a year: "*Renatus*" such a day, &c.: "*Denaturus*" such a day, such a moneth, such a year, which exactly hapned to be the day of his death: "*Resurrecturus*" such a year. I suppose ther is a hint at this in "The Fulfilling of the Scriptures." But the late Mr William Muir of Duncarnock confirmed me in this account, upon this occasion. He had been hearing me preach one day, severall years ago, and I hapned to tell an account of a poor dying woman which I had from good hands, that was ignorant and graceles; and a good person in her neighbourhood hapned to come in, and asked her, If she was afrayed to dye? She, having litle concern, gave some stupid answer or other. The other said, "Are you not afrayed to go to hell?" And she said she was. The other asked, "If she was desirouse to go to heaven?" She answered, "No." This surprized the other, who said, "What was it that made her say so?" "Truly," said she, "I have no acquaintance

there!" This account affected my informer a litle, and he took occasion to ask me if I had heard of Mr James Bonnar, and the account of his birth, conversion, death, and resurrection? I answered, I had heard of the three first, but did not mind of the last. He assured me that some time ago, searching some gentlman's papers in Kyle for some bonds, he met with a loose paper said to be under Mr Bonnar's hand, preserved with care, as above, with the dates, which he does not mind, save that the last, his resurrection, was some hundreds of years after his death; and he promised the first time he went there to look out the paper, and send me an attested double of it; but, like many other things, that escaped me, and by his lamented death I have nou lost it.

A. Graham, in this parish, then unmarried, and in service with James B . . . sy, one of my Elders, a person of real exercise and good knowledge, on the Munday after what I am to narrat, came and told me the whole that I insert about the year 1708 or 1709; see the date of my sermon I am to name. This person, yet alive, had been for some dayes under no small distress of soul, on the account of the want of succes so visible then, and more since, of Gospell ordinances, and particularly sermons. Of this I kneu nothing till all was over. I hapned to preach at Renfreu on a Fast before the Sacrament, upon Jer. vi. 10, "To whom shall we [I] speak and give warning," &c., where I could not but hitt upon what was at present her damp and distress. Whither I had any unguarded expressions, as to the want of succes and Ministers' complaints because of this, I shall not say; but with the subject I handled, and sore tentations, backing what I said, she was quite laid by; and when she came home on the Fast-night, she came that lenth as to resolve never more to hear the Gospell, (though a good person,) nor to be the sinfull occasion (as she concluded she was) of Ministers' complaints, and marring the suces of the Gospell to herself and others.

This she kepted to herself, and was under the sorest distress ever she was in, to that pitch that she behoved to keep her bed much of the Fri-

* Felt herself disqualified from going forward to the Lord's Table.

day, and so far neglected her body that she would take no meat from Thursday till Saturday. On Saturday her master came to her, and desired her to get up and take some meat, and make her ready to go with him to the sermon at Renfreu. She answered, she was not to go. He desired to know the reason. The temptation now was come to a great height, and she peremptory; and so she told him she had been too long under the Gospel, when it had so little success, and too long the occasion of complaints and a break-heart to Ministers, and she was resolved no longer to do others hurt by her going to ordinances, and would no longer attend them. The Elder reasoned with her on all this, but to no purpose; and she continued resolute. We have a custom with us, in religious families, that the good-wife and servant, the master and the man, go time about to Communion, and the person that goes [not, or stays at home] looks after the family. This was her *tour** to go; and when by no means she could be persuaded to go, her mistress went with her husband, and she was to stay at home and look after a family of six or eight small children. The following Sabbath, the Sacrament was at Renfreu and Cambuslang, both almost at equal distance from the place where she lived. After they were gone to Renfreu, a strong inclination seized her to go [to] Cambuslang and hear sermon, though she had no thoughts before of going thither. She began to reason herself out of this sudden inclination, as what was a temptation, and every way unreasonable, and might justly look odd, after her peremptorynes, and letting her mistress go; and highly unreasonable to leave so many small children alone in the house. However, the inclination continued so strong that there was no resisting of it; and, getting a neighbour to look after the children, she goes to Cambuslang. By the way, having taken no meat since Thursday, and the day being warm, and she walking hard, [she] fainted; and, concluding it to be death, she fell down upon the grass, expecting to dye there. When she recovered a little she began to pray, which she had much neglected from the violence of the temptation, and her dreadful damp since Thursday. But then, under the view of approaching death, as she concluded, she fell a wrestling with much se-

* Turn, Fr. *tour*.

riousnes and much liberty ; and toward the close, that Scripture, Hos. xiv. " I'll heal thy backslidings, and love thee freely,"* was brought to her mind as a ground of pleading ; but above all what folloues : " I'll be as the deu to Israel, and they shall revive as the corn," &c.† This, as perfectly agreable to her former damp, was sweet to her beyond expression, and, as she expressed it, health to her bones ; and she felt all bodily weaknes and faintnes wear off ; and even as to her body, [she] was as strong and vigorous as ever she had been. In a litle time she went forward to Cambuslang, and when she came to the meeting, the Psalmes and first prayer wer over, and the Minister had just read his text ; where it was, she kneu not, and kneu not the Minister, (being a stranger in that side of the country,) only heard it was the Minister of some of the Monklands. But as she came within the hearing of his voice, he began his sermon with words to this purpose : " My freinds, this is a time of sensible withdrawing of the Lord's presence from ordinances, even the most solemn. The thoughts of this, I question not, are very burdensome to some of you that are seriouse ; and it may be some of you have, under the sense of this, come to this Communion with great distress and difficulty, especially from the sense of your own procuring hand in the Lord's removall. But, if you can say nothing but the Lord's return and presence will satisfy you, that you are come here to meet with Him, and that you are really burdened and loaden with your own sins, as the procuring causes of the Lord's departure, then, in the Lord's name, I say to you, He will heal your backslidings, and love you freely ; yea, he will be as the deu to Israel at this Communion, and cause them to revive as the corn," &c.

The good woman was so struck with this, and the condescension of the Lord, in confirming in the publick what she had mett with lately in secret, that she sat down on the grass ; but was so rapt up in sweet and admiring thoughts of God and his goodnes, that she heard litle of the first sermon. The next she heard with distinctnes and application, and stayed there till the work was over, and communicat ; and from Sa-

* " I will heal their backsliding, I will love them freely : for mine anger is turned away from him," Hos. xiv. 4.

† *Ib.* 5—7.

turnday till Munday, that she came, towards night, and acquainted me with it, she had very feu wandering thoughts, and it was the sweetest time ever she enjoyed ; when she (under fears of delusion) asked my opinion of the whole ? and I said what offered to me, and could not but look on the exercise as kindly.

March, 1724.—The Commission sat at Edinburgh the second Wensday. There was not much of any great consequence before them except ordinary necessary things, which in course come before the last Commission before an Assembly.

The affair of Lochmaben parish, of which before, did not lye before us at the Commission. The state of that matter since the last Commission stands thus. The Commission, in November, had, upon application from the Synod, taken that affair before them, and declared the settlement void and null, and ordered the Presbytery to go on and settle Mr Carlisle ; and, in case upon application from the people they refused to take the regular steps, they impoured the Synod to appoint a Committy of their number to meet and settle that parish. The Synod was called in February, and, (*vide* Letters of that date,) after a great mobb,* they laid aside the Presbytery of Lochmaben from votting ; upon which they protested and appealed to the Assembly, and withdrew. Then the Synod went on and appointed a Committy of their number to proceed in the settlement of Mr Carlisle, who wer to meet March 10 ; and so it could not be before the Commission.

What came first before us was the case of Mr Smith, a Minister in Ross, in Coul's land, among the M'Keinzies. At the last Commission, a transportation of Mr Smith to another parish had been tabled ; the reason of which was Mr Smith's grievances, that he wanted manse, gleib, and stipend. Sir Colin M'Kenzie, nou, since the Rebellion, come in his brother's room, he craved to delay till March, and promised to have all the grievances redressed. Nou, he came in and produced an obligation on all the heritors to get a decret of locality before the Lords, and to build a manse, and provide a gleib in terms of lau, be-

* Violent debate.

fore Martinus last ; and a letter from the Presbytery and Mr Smith signifying their willingness to go in to this proposal, providing it be implemented ; and if not, that Mr Smith be declared transportable at Martimass. The Commission went into it ; only there was a clause in the obligation that the fifty merks for Communion elements should, when the Communion was not given, remain in the hands of the heretors for pious uses. The President and other lauers signified that clause was wrong, and what the Lords of Plantation would never go in to, as against law, and what they thought the Commission should notice their dislike of, as common curators of the poor ; and declared, that when the Communion was not given once a-year, the money was recoverable for the use of the poor in the parish, and that ther wer many decisions to this purpose. To this the Commission went in.

The next affair was a Report from Argyle, that severall neu erections was made in the Popish bounds, and in the neu Presbytery that was by the last Assembly erected.

Then a process against Mr James Ramsey, son-in-law to Mr H. Innes in the Synod of Murray. Some other processes had been before the Synod and Assembly. It was a confused affair ; many imprudencys and things like immorality wer charged against him, and the Synod wer divided among themselves. Ther was a plain stretching of things, in order to a sentence of deposition, which he prevented by an appeal ; and none of the Synod wer present to open their procedure to us. Many wer for referring the matter to the Assembly, where they would be present, but that was overruled by the votes of the Elders, he being once the Praesident's chaplain. And when the Commission came to determine, they passed the matter with an admonition. The Synod had wronged their own cause by driving their opinion too far, and seemed plainly to declare him unfit for that or any other parish in the Church, and that he could not be usefull there nor any where. The probation was very scrimped,* and by no means could infer a deposition, and without that he behoved to continou there.

There was an application made by a Scotsman, one Dr Niccol, from

* The proof was very narrow.

Neu-uork,* for a contribution in favour of a Church there, in a moving strain. The Commission did not find themselves impoured to give a recommendation, but referred it to the Assembly, as what was proper to be done.

Mr John Deans and Mr William Maxwell, nou ordeaned for Carolina, wer in toun. It was moved in the Commission, that going from this Church they should have a sett of Acts of Assembly given to each of them to carry with them. This was gone into, but many said it was too litle, and the Commission should give them five pound per peice from the Churches money. That was all spent, and the clerk in three hundred pound of debt, and the Commission could not medle with any part of the Churches five hundred lb. ; but the case being extraordinary, it was thought that so small a thing might be done by the Commission's warrand to the Procurator. He demurred a litle upon it, and ten or twelve of the members of the Commission offered to pay the summ, if not allowed by the Assembly ; and so it was ordered.

Mr James Davidson, upon his application, was made Printer to the Church, in room of Mr Anderson's heirs and assigneys, and declared himself willing to take that work on him, notwithstanding of the difficultys the former Printers objected against, the not calling for Acts of Assemblys.

The Memoriall anent the Churches Greivances was read, prepared by a Comitty about Patronages, Tolleration, the Sacramentall Test on Scots men, the Episcopall Meeting-houses in the North, and other things ; and approven, and ordered to be lodged in the hands of the Secretary.

The last thing I mind was a form and draught of a License to Probationers to be used in time coming by all Presbytrys ; and if the License wer not in that form, it's declared void and null. This was remitted by the last Assembly to the Commission to prepare for the next Assembly. The occasion of this was a generall complaint that too many Presbytrys did neglect the Acts of Assembly, in licensing of Probationers, and this License was just formed out of the standing Acts of Assembly, and each cause of these inserted as done by the Presbytry, with relation to the

* New York.

person licensed. There was only one clause objected against by P. Wishart as to testimonialls from Professors of Divinity, which he alledged was a negative upon Presbitrys; and he advanced that the Professors of Divinity wer not subject to Presbitrys; and could not be prosecute upon their refusall to grant a testimoniall. This was fully answered, and his proposal that the Presbitry, where the Professor was, should give a testimonial, was shouen to be impracticable; and so the draught was transmitted. Undoubtedly, Professors are subject to Presbitrys in malversation and in doctrine; and there is no more negative in calling for their testimonialls than in these from one Presbitry to another, and none can give testimonialls but the Professor as to the time the student is with him, and [that] he is competent as to study and literature, to which the testimonial is restricted.

When I went in to the Commission, I was invited to be a member (being formerly named by the Society, *vide* Letters Feb.) of a Society voluntarily entered into at Edinburgh about our Scots History and every thing pertaining therto. Mr James Anderson,† Mr M. Crauford, Mr James Smith, Professor Hamiltoun,‡ Mr R. Steuart, and some others. What was before them that day was a neu Edition of Buchanan, with notes upon Mr Ruddiman's notes, in his last edition. There was before them proposals from Holland for reprinting of Buchanan's works in 2 quartos, with a preface by Burman, at Leyden. Burman had wrote over to Mr Charles M'Ky, who was with us, to knou if any helps to that neu Edition might be expected from Scotland? The Society considered the danger of spreading Ruddiman's Edition of Buchanan, with his praeface and notes, which are so unfavourable to Buchanan, and to our Reformation and civil liberty; and therfor agreed to take all means to prevent the Dutch Edition, till a remedy was provided at least to go along with the disease, and an antidote with the poison; and desired Mr M'Ky to signify to Professor Burman that ther wer some gentlemen in Scotland, upon giving a new Edition of Buchanan, with a refutation of Mr Ruddi-

* Principal Wishart of Edinburgh.
Theaurus, and other works.

† W.S., author of *Diplomata Scotie. Numismatum Scotie*
‡ Professor of Divinity at Edinburgh.

man's praeface and notes, and severall other things, and had materials ready, and would, as soon as possible, publishe it here, (for the Society had no hopes of a correct edition in Holland,) and if they would delay their impression in Holland till this wer ready, it would be much for their own advantage. That the Society designed to print no more copys than wer subscribed for, and would bear the charges of the work, and if they would go on in Holland, they desired Mr M'Kie would signify that it was in our power to prevent the sale of their edition, by publishing an advertisement in the Forraigne Journalls of what was designed here. The Society had before them a list of books and MSS. to be made use of as materials for the answer to Mr Ruddiman; and as they meet on Tuesday every fourteenth-night, so they parcell out the subject to be considered to the different members, and order them to bring in extracts and remarks upon that subject against the next meeting. They agreed to read Mr Ruddiman's praeface, and bring remarks on it to the next meeting.

A larger and more important subject they have before them; and that is, a Vindication of our Reformation and Reformers from the objections by Popish and pretended Protestant writers, which they will fall about after they have brought their designe as to Buchanan to some bearing. Particularly Knox, Murray, and Morton, are to be vindicat, and our Reformation by Presbiters. This Society, if continued, will certainly be of very great use.

In conversation with Mr James Anderson and others, upon the passage in Buchanan, 1560, as to the Articles of Leith, that it was agreed ther should be an uniformity with England *in Ritibus, Cultu, et Religione*, I find it observed that at that time the Lyturgy of England was some way superseded, and the old Common Prayer Book in disuse, and another not yet established. Their doctrinall Articles wer not established till 1562 or [156]3, and their Lyturgy and Forms not till some time after. So that passage in Buchanan, as in the phrazes and terms of it, it naturally refers to the Reformation in opposition to Popery, so it cannot at all be stretched to conformity to the Church of England, in these matters that wer not yet settled and established among themselves. This is a matter that deserves to be enquired further into.

The affair of Mr Peter Haddin, that has made so much noise, nou, for near two years, seems to be laid aside. When it was to be brought in for the final determination before the House of Lords, the King, prevailed upon by Mr Walpool, signified his mind that it should be dropped, and he would take care to provide Mr Haddin another way. Had it come in, ther is no doubt it had been caryed in Mr Haddin's favour, but Mr Walpool prevented this by making the King think Mr Haddin was not popular; but it's said the secret reason of this was a passage that hapned 1716, when a bill was brought in, granting three hundred thousand pound to [the] King for service in the Baltick, the accounts of which wer not to be afterwards laid before the Parliament. This bill was brought in by Mr Walpool and read a first time. Meanwhile, Tounsend was laid aside, and Mr Walpool resigned, and so Mr Walpool opposed the bill in the House. After he had appeared against it, no other being like to answer Mr Walpool, Mr Haddin took the liberty to observe, that the gentleman that spoke last had brought in the bill, and used his interest, which was not small, in the House to promott it; at least he had dealt with him to be for the bill, and appeared strange to him that he should nou oppose it; and the reason of this must be somthings that had hapned of late. Mr Walpool, it's said, swore, at that time, he would never forgive Mr Haldane for this rub; and it seems he has made good his promise. However, the King seems to suffer considerably in this matter, and has been extremely involved in his reputation. A Letter, I knou, came down under the King's hand approving the conduct of those that wer for Mr Halden in the Session; and the King's freinds, up and down the country, did appear with a particular keenes in it, and when they are brought to make such appearances, and left when they come the choak, it will certainly discourage people from appearing for what they think reasonable when the King signifies it as his mind.

To drop this matter with the better grace, I hear a bill is brought in to the House of Lords, drauen by my Lord Isla, with relation to the Lords of Session in Scotland, and is nou in dependance. They say it stretches the prerogative pretty high, and continous the present Extraordinary Lords, but intirely cuts them off after the present Lords are dead: That

in case of a difference among the Lords as to tryall of intrants, the matter is to come before the King and his Counsell, and the King is absolutely to determine. Thus, the opposition brought in upon Mr Had-din's affair is like to bring a yoaik upon that Court; and, for any thing that yet appears, an Englishman may be sent down to preceed, [preside.]

Matters at Court seem to be in a pretty odd state, as I am informed, at least as to Scots affairs. Mr Walpool manages all, and is much petted and blamed for bribes and covetousnes. The Duke of Roxburgh is said not to ply any busines almost, and to be extremely indolent. Unless it be young Tweddail and Rothes, feu of that side seem to be cut out for managment. On the other side, their continouing differences with Argyle and Isla weaken both sides, and their weight in England, and there seems to be a strange calm indolence and silence. I wish some sud-dain turn do not come. The Earl of Carnwath is admitted to thank the King for his favour, and these forfaulted for the Rebellion seem all, one way or other, to be recovering their estates, or a good part of them. This lenity very much encourages the Jacobites, and makes them terribly uppish.

This affair of the Oath is like to have very fatall consequences. The whole Jacobites in the North are like to come in to the Oathes, and will have a vast influence on the Elections, and will have the goverment of Burghs intirely in their hand there. Many conscientious gentlemen and others of estates are brought to great difficultys what to do. Some are evidently qualifying, in some confusion; wites what is said about Old Craigends, who seemed scarce himself last week when he took the Oaths. What the end of all this will be, the Lord knowes! In England, it's feared that there will be so many qualify as will turn the next Elections to a plurality of Torries.

They talk likewise of a bill to be brought in to bring in the Duke of Queensberry to sit in the House of Peers, though a Scotsman, and none of the sixteen.* His case seems singular; because his father, under the notion of an English title, did sit there; and after he is admitted, the

* Not one of the sixteen Representative Peers.

dore is yet to be closed straiter then ever against persons from Scotland their being admitted to sitt in the House of Peers, save by election.

The generall conversation nou runns, almost in every company, on Bishop Burnet's History. It's certainly Memoirs rather [than] a direct History. I don't observe the Whiggs speak much against it, save in the matter of King William. But the Torries are most bitter. The book seems not much for the generall interest of Religion and the Reformation.

I am told that the Jacobites and Papists in the North are very bussy in gathering materials against my book, and to glean up what may disprove some facts, if possible ; and, upon that score, to discredit the whole. I am pressed, upon the other hand, by not a feu to drau an Abridgment of my History, and to publish it. But I cannot yet form a schem of a method to myself.

Mr Kinloch, grandchild to Mr William Rait, married to Mr Guthrie's sister, tells me, that he heard his mother tell that he would never [be] subject to the Bishops, and did scarce ever meet with them in Judicatorys, but continued to preach in his former charge, which he thought was his right ; and the Prælates found it proper to overlook him, being a man of great wisdome and learning. He has left a large paper about hearing and joyning with Prælates. His continuing in his charge under Prælacy had a great influence upon many Ministers in Angus and Merns not to stand out. He tells me there is one in their toun of Dundee who was very curiouse in gathering Lives and Diarys, to whose papers he will look.

I hear it was my Lord Cranstoun, and not Chancellor Hay, who interceeded with King James as to Calderwood, and acquainted him of the danger of his pen, as in some former volumes.*

It is reported, as a certain thing, that when the Prince of Orange, afterward King William, was at Oxford, he received the degree of Doctor of Lau ; and when Doctor or Bishop Fell, as Chancellor, or Vice-Chancellor of the University, was conferring the degree, and declaring him Doctor

* Wodrow's MS. Volumes of the *Analecta*.

of Lau, he added a phraze to this purpose, *et auspicio te fore Regem!*— and wished him all the happines when he should come to be King.

Principal Stirling tells me that the late Earl of Hyndford told him, that one day being with King William in private, when he laid aside state, and used freedom with Queensberry and Seafeild; King William, among other things, said to Queensberry, “ My Lord, I knou you are Episcopall :” To Hyndford, “ My Lord, I knou you are Presbyterian :” and to Seafeild, nou Finlater, “ My Lord, I knou you are, in these matters, whatever or any thing I command you !” The late Dutches of Hamiltoun told him, when last at London, she went to take her leave of King William, who said, “ Madam, you are going home to Scotland; and there, at least, in your country, all are Presbyterian, without exception.” She answered, “ Yes, Sir.” He said, “ Well, I myself am a Presbyterian, and was educat so.”

He remarks that King William dyed just that day when the Church of Scotland, in her Representatives, wer at prayer, and as far as he minds, in the very time of prayer; and on that day of prayer there seemed to be a particular concern about the King, though they kneu nothing of his ilnes.

That till the 1702 and [170]3 ther wer nothing like Meeting-houses in Scotland, not separat meeting for worship. Some particular Curates, indeed, intruded in Churches, but till Queen Ann's accession, from the Reformation itself in Scotland, in all the periods of Presbitry, there wer no separat meetings set up in the places wher Presbyterian Ministers wer established. This was the effect of Tarbet, after[wards] Cromarty, his spiriting up the Episcopall people, that there might be an occasion to grant them a Tolleration, and to pave the way for the Pretender. Queensberry was instructed, 1703, to grant them a legall Tolleration, which was broken in the manner which I think is sett down in the First Volume.*

That Dr Calamy was of opinion, in conversation with him when at London, 1714, before the Queen's death, (I think,) that she was reconciled to the Church of Rome; and in the 1716, being in company with Sir Petter King, he was positive in it that she dyed in that communion:

• Of the Analecta MS.

and that some time before her death a person from France was seen caryed to her very secretly, and was oft and long with her, and he was belived to be a Popish Bishop.

Bishop Burnet's History is reprinted by Johnston at the Hague, in 8vo.

March 10.—When I was at Edinburgh, I met with a very singular Providence in my family at home. One of my servants, Isobel Rouan, caryed out the Session-box, broke it open, and took out about 10 lib. sterling of the poor's money in a bagg, and the bagg with tokens: That, when discovered to be tokens, she droped [it] at the Aldhouse bridge, in the water; some boyes got it, and brought it to my wife. She, by her activity, brought her to a confession, and the money was recovered, and without any loss we can understand. When I came home I took a bond of compearance of her before the Justices, and dismissed her. This I remark as a very kind Providence to my family and me.

Mr Andrew Boyd, Preacher, tells me he had an elder brother, Robert Boyd, son to Mr William Boyd, Minister at Dalry in Galway, who died about four years of age. When about a year old the servant let him fall, and his back was broken, and he fell to a consumption and great weakness, but eminent signes of piety appeared very early in him; and when he came to dye he said he was not affrayed to dye, he was going to God in heaven; and when his mother was weeping, he reproved her, and said she ought not to weep, since he was going to God, and to be for ever happy; and told her she would not be long behind him, but would come to heaven; but his father would continou here much longer. In about a year and a half, or thereby, his mother dyed. She was an excellent Christian. His father is yet alive. It may be about twenty-five years ago.

March 18.—We had our Presbytery, where Mr Fork's affair came in. He declined making intimation of the visitation, but otherwise was pretty discreet. He is certainly disordered, and in hazard of crazing, if rough methods be taken with him. We agreed to desire a Committy to represent this matter to the Synod, if the Synod dip further to it. Mr Matheu Wallace had a testimoniall granted him in common form, with a hint of

his examination; which, if he make use of, I doubt [will] tend not much to the credite of our Presbytery.

Aprile, 1724.—Our Synod met at Air, where we had a very thin meeting, and a neu proof of the necessity of a separation of the Synod of Air from the Synod of Glasgow. We had none from Dumbarton, and I believe there was not above one, and frequently none these many years; four or five from Glasgow, three from Hamilton, as many from Lanerk, and six from Paisley.* It's perfect folly to talk of helping this; and as readily there is litle bussines at Air but what Air has, so that Presbytery are evidently master of the vote in every thing wherein they vote, they, with their Elders, being moe than all the rest of the Synod; and yet such is our temper, that we will not alter this evident inconveniency, though it's plainly in our pour to make a secession from them.

In short, we had nothing at all before us of any importance. We spent the first dyet in going over our minutes, and the next dyet in going through the minutes relative to our former minutes; and so lost our time very much. We had some queries to be proposed at Sessionall privy censures, and a recommendation anent family-worship, and some feu other things of no great moment. An advice from Air anent Polwhairn, whither, after contumacy and sitting three summons, the person should be excommunicat with the lesser sentence? Which caryed I think groundlesly. We wer to have had an appeal anent the setlment of Dundonald by Mr Carnochan, against whom the residingent heretors seem to be, but it was dropped. Mr Fork's bussines was remitted to our Presbytery to do in it as we found for edification of the people, and to deal tenderly with Mr Fork.

John Lockheart tells me that his mother-in-law tells him she was at the Communion of Carsphairn 1648, where some of the Duke of Hamiltoun's army he took with him to England, in consequence of the Engagement, came, and in a very profane manner seized the Communion Elements, and eat them and drunk the wine! That John Sempill, Minister ther,

* Members attending from these various Presbyteries are, of course, alluded to here.

retired to a hill, and stayed some time ; and upon his return said to the people, (in a sermon or some publick discourse,) “As the Lord liveth, the Duke shall never return to his native land ; and his gazlings* (alluding to the young ones of the Duke's) shall come begging home in their strau boots !”—Which was evidently fulfilled.

He tells me Mr James Bonnar, Minister of Maybole, was a poet, and wrote severall inscriptions on houses ; particularly one in the year 1649, which I have forgot. That Mr James Richmond, who was a compresbiter,† I think, with Mr Bonnar, told him, that a litle befor Mr Bonnar's death, he came to the Presbitry of Air, and took a very solemn fareweel of them, as being never more to meet with them in Presbitry ; and he took every one of them by the hand in a most kind manner, save Mr Robert Wallace of Barnweel, whom he refused to take by the hand, telling him that he would be a traitor to the interests and kingdom of Christ ; and he was the only member of the Presbitry of Air who conformed to Episcopacy, and was made Bishop of Argyle.

I sau in his hands the Session-book of Air, beginning 1604. In Mr Welshes time I find, in the Minister's absence, the Elders, and particularly one M'Kerrel, are designed ‘Moderator.’ After a plague at Air, and their deliverance from it, the Trades and others meet with the Session for thanksgiving, and take notice in their thanksgiving that the Lord in his goodnes had not only delivered them from this visitation, but another some years ago, after it had sweeped away 1600 people in that toun.

Mr Munro, from Craigfergus,‡ informs me, that the present state of Belfast is melancholy enough, and of the Dissenters in the North of Ireland. Mr Hallyday has lately published his Reasons against Subscription, and there is an Answer to it in readiness by Mrs M'Brid and Hemphill. Mr Abernethy§ is likewise publishing somewhat against Con-

* *Goslings*, his young brood ; probably a play on the word *duke*, though certainly *ducklings* would have been more appropriate, had it been a Scotch phrase. † Co-Presbyter. ‡ Carrickfergus.

§ Of Antrim, afterwards of Dublin, author of *Discourses on the Being and Attributes of God*, and other works.

fessions, and so the flame is rising higher and higher, particularly in Belfast. Toward the end of February, Mr Mastertoun had the Sacrament of the Supper in the third Congregation there. The Sabbath before the celebration of it, Mr Halliday and Mr Kirkpatrick intimate to their people that the Sacrament was to be celebrat in that place, and desired such as inclined to communicat to joyn with them, and two or three dayes before they wrote to Mr Mastertoun, signifying that they designed to communicat with him, and wished him much of the Lord's presence. Mr Mastertoun soon sau the designe. His people had generally withdrawen from them, because they had declared against Confessions, and subscribing them, and from suspicions of their unsoundnes in doctrine, and would not communicat with them. Mr Mastertoun communicat the letter to his helpers, who advised him to write a discreet answer to it, and signifying the difficultys that some of his people had, and to communicat the letter with his Session, and take their advice. When the Session mett, they wer all unanimously against their coming, and declared they would not consent to their admission. Mr Mastertoun moderat the matter as much as might be, and wrote to this purpose : That for his own share, he had no difficultys to communicat with them, or to this purpose, (but much will depend on the manner of his expressing himself,) but he could not but acquaint them that many in his Congregation wer stumbled at their practise, and would have difficultys to communicat, if they came. Hou far this should determine them to absent themselves, he left to themselves, but he judged it proper to acquaint them hou matters stood, and left it to themselves to act as they found cause. The two Ministers, upon receipt of this, did not think proper to come and communicat, having thus gained, what it may be, they sought ; but intimat sermon on the thanksgiving day by the other Congregation, and read Mr Mastertoun's letter from pulpit, with large commentarys of their own, and no doubt, many severe consequences they dreu from it. And so the flame is grouing very much in that place.

I hear it said that Seafeild is Commissioner to our Assembly, nou Finlater. My Lord Loudon and the Earl of Hopton was talked of, but it seems Finlater has prevailed. The last time he was Commissioner he

was very unacceptable, and I am sorry, if it be true, that he is pitched upon by King George.

We hear in the Publick Letters of considerable changes in the Secretary's office and Treasury; Doddington and Young in the last, and Newcastle in the former. The Springs of them we have not yet heard. May the Lord himself guide all well! Fletcher is Lord of Session, and Mr Halden laid aside. The Squadrone seem to loss ground, and Argyle much prevailing.

Aprile 19.—This morning, about half nine, Mr Warner,* my father-in-law, dyed in a most easy and pleasant way. All throu his trouble he was spiritual, easy, and edifying. He longed for his change, and welcomed it, and left his blessings upon us all, and laid it upon his posterity and relations, that none should be found amissing at Christ's right hand. This is a great loss, though he was come to great age; we want his prayers, his advice, his example, his sympathy, which was very great; and yet, certainly, he is at an inexpressible gain, and was full of dayes. This spring, I have severall of my nearest relations taken away by death, and on their way. Agnes Wodrou, Mr Warner, and James Smith of Thorntoun, who is near death, and my dear child, Johnny. The Lord sanctify and prepare!

May, 1724.—In the beginning of this moneth we hear accounts from Galloway, and Nidsdail, and Dumfreice, of a great gathering of people, to the number of 500 or 600, for demolishing of inclosures and gentlmen's parks. They began about Dumfreice, and are come the lenth of Kircudbright, and have the name of "Levellers" and "Dyk-breakers." They have a manifesto, and sent one to the Justice-Clerk with it when on the Circuite. When this was heard of, an express was sent to the Government with the accounts. They bear no armes, but of late, since the justices and gentlmen begin to oppose them; and nou they have armes. They came in with Basil Hamiltoun on their head to Kircudbright, and read their manifesto, and express much regard to the Gover-

* Of Ardeer, Minister of Irvine.

ment ; but hou much Jacobites and disaffected people may strick in with them, I knou not. It's certain, great depopulations have been made in the South, and multitudes of familys turned out of their tacks,* and sent a wandering. The Lairds of Murdoch, Herron, and others, have turned much of their estates into grass. Some parishes, particularly that of Girtoun, are almost whole inclosed, and scarce six or seven familys left ; and these gentlmen take leases of other gentlmen's lands, and inclose them. They say, one gentlman, either Murdoch or Herron, in Scotland and England, has in lease upwards of thirty thousand merks worth of land in grass ; and has parks all the way the cattail go up to England. Thus, multitudes of familys are cast loose. I hear that the gentlmen and they are in some kind of treaty. What the upshot shall be, I cannot say.

The Jacobites are very bussy in disseminating their disaffection. Bannockburn, † and severall other attainted persons, are going up and down in disguise. Bannockburn, they say, was lately at Corshill-hengh, with a long beard, and after he had discoursed about the coal, of which he has knowledge, he began to exclaim against the taxes, and plainly to assert the King was an usurper.

I hear Mr Daniel Carmichael, of Mauldslic, dyed well. When on his death-bed he got a glass of watter, and said, “ That glass of watter is of more use to me than all my estate ! ” He said his mother had taught him to pray in a rote and form, and when about six or seven years of old he began to think, “ Can I say no more in prayer than my mother has taught me ? ” and, thinking what he should say more, he was helped to give up himself in body and soul to the Lord and his service, and chuse him for his God ; and added, from that time to this, he hoped he had not wickedly departed from the Lord.

The story of Kannyson and Garden mind afterwards.

The accounts of the Assembly, this moneth, and the Levellers, see Letters. I am sorry to see partys breaking so much in to our judicatorys, and nou the struggle seemed to be who was for the [Lord] Advocat or the

* Possessions held by Lease.

† Sir Hugh Paterson of Bannockburn.

Earl of Annandail, and the question was, Whither the Advocat or Mr Drummond and H. Dalrymple should have the managment? It's a shame Ministers should be led by any of them. Wer I to be lead by some of them, I should not be difficulted whom to stoup to. The two great things wer the affair of Lochmaben and the getting [a] hitt at the last Commission, and the nomination of another; and as to Lochmaben, though the Assembly found the Commission had exceeded their powers,* by a very narrow vote, yet they did not condemn them in May; where, if they wer in a fault, their great fault lay; and if they wer not in a fault, then what they did afterwards could not be a fault, for it was all consequentiall of what was then, save in the seeming severity against Mr Buncles, which the Assembly, after they had disproved, the Commission fell into the same error, if it was one, and laid him aside. But the Commission behoved to be hit at, because, in the last nomination, Mr Dr[ummond?] Mr D. Forbes, and some others, wer left out in the nomination. *Hinc origo mali*; and in the neu nomination of the Commission, the Comitty, which was managed by Mr D[rummond?] and H. Dalrymple, run to the very excesses on the other hand they complained of formerly; so hard a thing it's to keep a full cup even! I wish the neu Commission do not find the want of some members they have left out.

I hear that among other things that stop the affairs of the Cambray Congres, some things in dependance about the Pretender are a considerable lett.† The Popish pouers, at least Spain, and some others, are under-hand dealing in favours of the Pretender, not for restoring him to the throne, for that they almost nou despair of compassing, but for what they pretend is materiall justice, that he should be restored to what his alledged father had in inheritance and money in Brittain and Ireland. King James, when Duke of York, they say, made a great deal of money, and had security for it; and, by the act of attainder, that is forfeaulted, and some provision is demanded for what, by his father, the Pretender had a right to. This being but *sub rosa*, distinct accounts can scarce be had of it; time must discover what is in these matters.

* In judging in a case of the settlement of a parish, not properly referred to them.

† Stop, hindrance.

The affair of Mr Halden is now ended, that made so much noise. I hear that my Lord Cullen, at the last meeting that was among the Lords upon that head, proposed that the affair should go to the Parliament. That proposall was unwillingly gone into by Mr Halden's freinds, of whom my Lord was one, but was greedily gone into by his enimies, as a dilator,* and the best they could make of it, and hoping somewhat might cast up at London to embarass it; which accordingly did, as has been notticed. It was there said, that it could not come in regularly before the Lords, unles an act of Parliament wer made to bring it in; and when that was considered, the affair ended in the act last session regulating the Lords of Session in time to come, which Mr Walpool and Lord Yla caryed throu; and the King has provided for Mr Haldine, and he is one of the Commissioners of Excise, and Mr Fletcher comes in to be Lord of Session. The partys and divisions among the Lords of Session are not over. I hear lately that a proposall was made that the President should demitt, and his son be made a Lord or [Lord] Advocat, and the Advocat President; but that was not gone into. My Lord Grange is up at London about his brother's affairs, but it's thought he has a further vieu about the Lords of Session also.

Seafeld, present Commissioner to the Assembly, came in to that post merly to answer the† giving him a pension. His dissolving of the Assembly he was last Commissioner to is now alleviated, by people's telling he repented of it as soon as he had done it; and was of great use afterward to get my Lord Rosses Instructions, who succeeded him large and favourable, which they say did more then atone for his former abrupt dismissing of the Assembly.

I hear severall melancholy reflexions made upon a good many younger Ministers admitted of late into this Church, who are going off the gravity, and composure, and many of the former wayes used in this Church; that speak lightly of the Government of the Church and Church pouer, and make litle conscience of attending on Judicatorys, and are falling in with the English fashionable way of preaching in harrangues, and without heads; and love to call grace virtue, and other ways of speaking,

* A dilatory measure, causing delay.

† Purpose of.

which differ much from our good old way in this Church ; and wer it not that we have the lau on our side for our Confession, would give in to the present prevailing humour against humane composures and confessions.

I have hints of matters at Court that are not very agreeable to hear : That the King has struggled long with the fluctuating and changeable tempers of the English, and is weary of them, and now turned indolent, and gives up himself to ease, and to the management of those few that have got him into their hands ; and, being nou grouing old, resolves to let things go on as smoothly as may be : That prophanes [profaneness] is terribly on the encrease at London, and the Masquerades are most greivouse inlets to it, and very much spread it. That nothing is more ordinary among the rich citicens at London than to keep Misses, and go out of toun to them at their country houses frequently ; that this is nou turning common and customary.

Mr Walpool at present manages all : That he has raised his reputation and interest exceedingly by his dealings with the Dutch. The moneyed people there have a high value for him, because of his appearances in the end of the Queen's reigne in favour of liberty, and are willing to trust their money in his hands at three per cent. In winter last, my informer tells me he was in Holland, and Mr Walpool had money coming over to him in the ship he came over, in great quantitys ; and he had in his offer twenty millions sterling at three per cent. This put him in case to deal with the three great Companys in England, the Bank, India, and South Sea, and to bring them to his oun termes, as to the nationall debt ; and being thus in case to guide these three, and, consequently, the House of Commons, he is got to the head of affairs, and is become absolutely necessary to the King, and is like to continou so till some neu turn happen.

The same person (Mr Randy) tells me the best neuse I have heard of a long time : That, in severall places up and down in Holland, the Lord is following the Gospell and the endeavours of Ministers with visible succes and remarkable conversion ; not so much in their great touns, as up and doun the country villages : That in one country village, within

these feu years, there has been, by the Lord's blessing on a pious Minister, almost a generall conversion of near two hundred familys to serious religion and piety; and that this succes is pretty common up and down in severall places. The Lord himself revive his own work, in the midst of the years!

June, 1724.—Mr David Warner, who has been in Galloway for some weeks, gives me a quite other representation of the affair of the Levellers than I formerly have heard; and he left that country Friday last, June 6. He tells me that the common people there are very lazy, and they generally run out the ground prodigiously. Their arable ground is generally turned to nothing, by being plowed two year and left lee only one; and that, generally speaking, the tenants are all very poor, and many of them behind in their rents, three, four, five, or six years. This brought the gentlemen to make inclosures, and they wer forced to it by the constant failour of their tenants, throu lazines and idlnes. That this last spring ther was a generall grumbling among many broken tenants upon their masters' putting to them for bygone rents, and threatening to eject them; but, generally speaking, it's among none but such as wer very poor, and could not pay their rent, save one Robertson, (I think,) a tenant of Earlstoun's, and another of the Lady Kenmuir's. These two, though very reasonable offers were made by their masters to continou them, if they would be sponsible for the broken sub-tenants under them, or take in others for which they could answer, [and that so] they should remain; but to these termes they would not agree, and so they were threatned with summons of ejection. Robertson, I think, after [being] legally ejected, continoued still by force. He and the other, being pragmaticall, and of some riches, met together at a change-house in Jannary or February last, and entered to a bond to stand by one another, and continou, whether their masters would or not; and brought in their neighbours to signe the agreement to stand with them; and in some weeks they gote in clandestinly some scores to joyn in the bond. Meantime, I think, Earlstoun is going on against Robertson; and after they had made their concert, and their numbers wer, as they thought, sufficient, they resolved to meet

and turn down the inclosures. These inclosures are no great matter, only stone dicks, where the great charges is in leading the stones. They began with the Lady Kenmuir's, and wer about sixty or a hundred pence; and then went to the barrony of Airds, taken by Herron, at Earlstoun's desire; the old man, I mean, who is suspected of having some under-hand dealing with the Levellers, in odium of his son. Their manner was to appoint a meeting on Teusday, and continou together till Thursday, and then separat. They prepared gavelocks* and other instruments, and did their work most dexterously; and had herds and young boyes that first turned over the head and loose stones; then the weemen, with the hand and shoulders, turned down the dyke; then the men came last, and turned up the foundation. From thence they went to Mr Andreu Euart's inclosure next week; and then to Mr Basil Hamiltoun's; and thence, about thirty men, to Kircubright, and published their manifesto, declaring the government of the country was nou in the hands of the tennantry, and discharging tenants to leave their mealings,† and ordering all that had any debates to come to them, and they would determine. The gentlemen about had meetings with them, at severall times; offered them all sufficient lands to manure, from twenty pounds to three hundred pounds a year, upon their producing sufficient caution to pay the rent. They offered to dispossess their inclosures, and set them out to them; but they would hearken to no termes, but went on for severall weeks in turning down inclosures, up and down, as they inclined.

My Lord Creightoun, with two troops, was sent in, and ordered to obey the orders of the Justices of the Peace. The gentlemen did not think two troops sufficient, and inclined not to take the odium of orders upon them; and so nothing was done till more forces came. In meanwhile, they took about eighty cattell, under pretext of Irish cattell. The ouner offered to prove them all Brittish, and they say they wer all so, indeed; however, they seized them, and killed them in twenty-four hours, or thereby, whereas forty-eight hours in lau is required. This is the greatest loss, the cattell being about four pound per peice. The worst thing is, the

* Iron crows or *pínches*. used as levers by quarriers, &c.

† *Mailings*, or small possessions.

gentlemen are for harsh measures, viz. some of them, as Herron, Murdoch, and Earlstoun, and some others, Broughtoun, and Collonel Maxwell, are for softer measures. When the proposall was made among the gentlemen for securing some of them that were ringleaders, one proposed, Murdoch, that three Ministers, Mr Monteith, and I have forgot the other two, should be first seized as instigators of the people. This was opposed, and came to nothing; yet this, and other things, has bred a great difference among the gentlemen there, and it's thought Broughton will not be chosen again to parliament.

The week before the last, Major du Carry came in with four or five troops, and he is very tender of the country people, and most unwilling to do any thing to irritate them. The gentlemen push him to severity, but he is for soft measures. There have been no gatherings since he came in. The first step was the officers of the Justices of Peace, with eight of the soulders, wer sent to seize some of the principal incendiarys. Robertson, who is taken, and eight or nine others. Three or four of them wer taken in their beds on Saturday was eight days; the rest escaped. The wife of one of them, near her time, followed her husband to the boat; the soulders would not permitt her to go further. She, in her returning, fell in labour in the feilds, which makes much noise. On Sabbath was eight days, May last, there was a neu proclamation sent through by their emissary to Sanchair,* and up and down the country, ordining man, woman, and child, to meet them at three places on Teusday, June 2, with armes, that they might stand in their defence; and complaining of the severity of the souldiers on the woman. With difficulty Major du Cary sent up forty or fifty souldiers to the place of randoouse, on Teusday, with the gentlemen. None appeared from eight till twelve. At lenth, about thirty appeared on the other side of the watter, gote some ale, and drank the King's health, and confusion to the inclosers, &c. These wer attacked, and sixteen prisoners taken. One of them, with a pitchfork, threatned Herron, or Murdoch, and wounded his horse; he was wounded and taken. When they wer carrying over the prison-

ers at the boat of Balmaclellan, or the Rone, some weemen appeared, which obliged them to goe back till more forces came ; and, after that, one of the weemen going to pull off one of the souldiers, was hurt, and trod on by the horse. The prisoners are nou in Kirkcudbright.

Thus matters stand last week. The numbers of men among the Levelers wer never above six hundred. They once had a meeting after their proclamation at Kirkcudbright, which was the most numerouse, of about eleven hundred ; but then the bulk of them was weemen and boyes. At one meeting, they had near catched Collonel Maxwell, and kept him prisoner, for the prisoner of theirs whom the Justice-Clerk, in Aprile, committed. He assures me they are all broken persons ; and well enough kneu that the storys we have, about strangers from England, &c. being among them, are false : That ther is none among them of any note, save Mr Cluny, the deposed Curate, who draues their papers : That many of them are Hebronites.* The great hazard seems to be, after the forces are gone ; for at present it looks as if they would be quiet ; but they speak very loudly that they will burn the gentlemen's houses over their heads, in the night time ; and, indeed, unless some way be found to imploy so many poor people and familys, in the wool manufactourys, or by fishing, which is intirely neglected on the coast of Galloway, where there are abundance of excellent codd, it's hard to say what the end of this broyl may be ; for, though the gentlemen are willing to sett them all malins† on security, yet, being mostly idle, broken tennants, drowned already in bygon rent, it seems hard what to do with them.

What folloued this moneth, as to the poor people in Galloway, see Letters this and the next moneth. They were soon dissipated, and repeated their representations, and a Commission was given to the [Lord] Advocat, to enquire into their greivances, and to send them up to Court, which certainly is the safest way.

July, 1724.—In the beginning of this moneth, this Church, and particularly their‡ bounds, susteans a great loss by the death of Mr William

* Heburnites.

† *Mailings*, small possessions.

‡ *Thir*, these.

Wright, Minister at Kilmarnock, pretty suddainly. He had preached on the Munday at Dreghorn, and dyed on the Saturday morning. He was a man of great integrity, and considerable learning, an excellent preacher ; of strong passions, but of great piety and painfulness. He printed his *Heptarchus* at the Union, and a paper against Calder, and some things upon the Overtures, where he acted and spoke, as informed* from his acquaintances at Glasgow.

We are told, this moneth, that Mr Colin M'Lauren, Professor of Mathematicks in Aberdeen, has met with a peculiar honour in France this summer. The Accademy of Sciences published a Physico-mathematicall question to the learned, and ordered a premium to those who gave the solution that should be approven as best by the Accademy. M'Clauran was at Montpelier, or some other place at some distauce from Paris, and wrote a solution to the problem, and sent it, without signing it ; only put a mark to it, and sent it as directed. The Accademy declared it the best solution, and gave publick notice that the gentelman who had sent such a mark might call at such a place and receive the premium, fifteen hundred livers, I think. That youth is like to prove an honour to this country.

Toward the end of this moneth, Major Du Cary, who commanded the forces in Galloway, came back to Glasgou, and dyed on the road, at the King's well. He had been ill for some time, and is much regrated. He was a French Protestant, and a good souldier, and a very blameless man.

August, 1724.—Ther is a profound peace at present, and nothing stirring of any publick nature almost. Things are in suspense abroad, and, though our partys are warm enough in privat, and the humor great, yet there is litle appearing in publick.

Under this peace we are grouing much worse. The gentry and nobility are generally either discontent, or Jacobite, or profane ; and the people are turning loose, worldly, and very disaffected.

The poverty and debts of many are increasing, and I can not see hou it can be otherwise. Ther are no ways to bring in specie into this coun-

* As the historian was informed.

try. Trade is much failed, and any trade we have is of that kind that takes money from amongst us, and brings in French brandy, Irish meal, tea, &c. which are all consumed; and unless it be a few coals from the West, and some black cattle from the South, and many of these are not our breed, but Irish, I see no branch of our business that brings in any money. Our tobacco trade, and other branches to the West Indies, are much sinking; and the prodigious run of our nobility and gentry to England, their wintering there, and educating their children there, besides the corruption in principle, and practise, takes away a vast deal of money every year. Besides, it's plain that we are overstocked with people, considering their idleness, and that makes the consumption very great; and when there are no incomes, nor encouragement of manufactories among ourselves, this will infallibly at length impoverish us: To say nothing of the vast losses many have sustained by the South Sea and York Building, our own Fishing Company, which, were people faithful, might bring in a great deal, and other bubbles. The Lord, for our sins, is angry, and frowns upon us, in outward!*

I hear nothing this month of the poor people in Galloway. The soldiers remain there, and the prisoners continue at Kircudbright, in hard enough circumstances, and some at Edinburgh. I wish the Government run not to severities with them.

There seems to be this summer a great tendency to a war abroad, 'twixt the Emperor and Spain and France. The conjunction of France and Spain seems to threaten the Protestant interest and liberties of Europe. The Jesuits have got the young King under their management, and he seems very bigotted, as far as his years allow him, and the persecution begins to break out in France with fury. Great encroachments are making upon the Protestants in Poland.

I hear Mr Alexander Duncan is made a Bishop. Old Mr Freebairn has been a Bishop for some time, and the plurality of that see are turning into Hicks' principles, so that Bishop Fullartoun, they say, is wearied of his Primacy, or eldest member of the Episcopall Colledge, as they call it. He has but a small estate, and the contribution promised him from that party is not at all paid. Duke Hamilton, they [say,] signed

* Outward circumstances.

for twenty pound a year, and so in proportion. Many others signed, but he has [been] payed nothing.

The Lord Montgommery, a boy that had many good things about him, dyed about seven years old, to the great grief of that family. He was quite spoiled by his mother, and had a voraciouse stomach, [and] would have eaten flesh thre meals a-day. That estate, it be may yet, will not be heired by this Earle, though he has a son yet alive. It's an instance of the vanity of the world.

I see many observe the Thursday before the change of the moon, if it be fair, they generally expect fair weather. This is certainly a superstition, and I don't see that it generally holds.

September, 1724.—This last observation held this very last moon. The Thursday before it was an excellent day, as indeed for some time before; and a day or two after it looked like settled weather; but this moneth, as farr as yet is gone of it, has been as ill harvest weather as I have seen [for] many years. We have not had two fair dayes these fourteen dayes or more; and the rain came on just when generally the corns and vittail were for inning;* and nou they are beginning to grou in the stouks, and the pease much worse; and if a feu days more rain continou, these last are like to be quite rotten. We deserve this stroak; for nou, without intermission, we have had twelve harvests excellent weather, not one of them I mind has been ill, and we have grouen worse under all sensibly. About a month ago, the meal has been the cheapest (through import of Irish victuall) I ever sau it at, a groat the peck. It's nou risen more than double the price; and if it go not higher, the favour will be great.

September 17.—Mr William Wisheart ordeaned, in Glasgou, much about the same time his predecessor, Mr J. Clerk, dyed. He is settled, as is reported, over the inclinations of the people, whose consent has not been asked, as usuall, throu familys. Toun Councils and Magistrates as-

* Ready to be led or carried in.

sume the real Patronage in Touns, as Patrons in the country ; and the people have but very litle share nou in settlements. However, this young man is much to be commended, in that after so great a legacy left by his uncle, Admirall Wisheart, sixteen or twenty hundred pound sterling, that he continoues his first designe in serving God in the ministry of Christ ; and certainly ought to be valued for so doing.

The close of this moneth has been very remarkable. We have nou had a fourteenth-night, save one day, fair weather, which is so seasonable an interposition of Providence, that I have scarce observed a more seasonable, and I think ought to be noticed by a day of prayer and thanksgiving. Nou, generally, the corns are gotte in, and I hope without hazard, though I think a week more of rains would have put them beyond remedy.

Mr Tait tells me that Mr James Ferguson's son told him, that he had his father's Commentarys on both the Epistles to Timothy corrected, and made ready for press. Look after them in Mr Carr's hands at Edinburgh. He tells me he has Mr John Nevy's Sermons on Christ's Temptations, which are in very good order, and some sermons of his on the Covenant, from 2 Sam. xxiii. 5. He likewise tells me that Mr William Cummin wrote a hint of Mr Alexander Wedderburn's Life. He was with him in his last sicknes, and he was a man of very considerable learning and very modest, brother to Mr Patrick Cumming, Minister of Ormiston, a preacher much valued. He dyed, as was thought, of greife, when he had the account of the Earl of Argyle's defeat told him. He likewise told me that when Mr Hutcheson dyed, he spoke litle. His wife said to him, " Lord help you, my dear : " He said, " The Lord hath helped, and will help ! "

I hear Dumfermling had an eye on Mr Ebenezer Erskine, and that The Marrou doctrine* was not a litle prevailing among the commonality in Fife.

From Ireland, I hear, the humors about the copper money are very high,

* The doctrine contained in The Marrow of Divinity.

and the discontents great; that by no means will they receive those half pence, and they recon Wood but a mean instrument, supported by others.

October, 1724.—Our Synod met at the ordinary time. We had litle save our ordinary bussines, which is much taken up with money matters and collections, which take up our time that might be better spent. Two or three things a litle out of the way happed. Mr Rouat was put on the lite [leet] upon supposition that he was present, his Elder being present, and thought to be given up by him; but it was a mistake. In the afternoon the question came to be, Whither to pitch on the nixt person who had most votes? This was rejected, as no declarator of the Synod's mind at all; and Mr Cumming was added to the lite, and almost unanimously was chosen.

Another thing was a petition from Matheu Rodgers' wife, for whose husband a collection had been made to deliver him from slavery, Turkish. Befor it could be sent he dyed. She puts in for a share. The Synod could not allou her any, it being to be disposed by the Commission and Assembly. But the question came to be considered, Whither even the Assembly could nou dispose of it without the consent of the Presbytrys and Sessions wher it was gathered, and mortifyed for that particular use? From a particular relation Rodgers had to thir* bounds, our Presbytery concerned craved the Synod's assistance to apply [to] the Commission for restoring it to us. It's about twenty-six pound sterling, and we would apply it to pious uses, and intimate so much, which would encourage other collections in time to come. The Synod waved this.

The other thing was the augmentation of the Burse of the Presbytery of Air; they pay no more than other Presbyteries half their number. This was thought unreasonable, and the Synod ordered them to pay two hundred pound. They appealed to the Assembly. Ther is a sad humor in that Presbytery, and they should be separated from us, and made a Synod by themselves with that of Irwine; but we can bear no changes at present.

* These parts of the country.

We had no more but the state of schools and prophanes, [profaneness,] and Communion, which we mind too little. We appointed a thanksgiving for the weather.

This moneth, and the end of the former, our Elections for Burghs come on. There are great factions and partys in most of them, and all feous from the partys in State, and the vieus particular persons have as to future elections in Parliament. In a particular manner, our elections at Glasgow have been caryed on with no litle struggle. P[rovost] Aird and his party have nou managed all these for a long time. It seems a designe was talked of to bring in Shaufield* to the Council, with an eye to be Provest next year. This was made a handle of, though it was denyed to be fact, to raise a terrible ferment in the toun. It was lately discovered that P[rovost] Aird, since the Rebellion, has a hundred pound from the Government, secretly tacked to one of Shaufield's sons' salaries. Shaufield is much blamed, in the late act about tobacco, which is like to prove very ruinous to the merchants; in short, the greatest ferment has been against Shaufield that can be expressed. Joyned with this, Colin Campbell of Blythswood, who brought Shaufield much in to his interest, in the toun of Glasgow, has been of late disoblged by Shaufield. A relation of his was promised a post, and has not gote it; and he joyned in with the merchants to ruine P[rovost] Aird and his party. Upon all these accounts a party was formed in toun and Council called Plotters and Revolutioners, and they caryed the neu Magistrates, by a plurality of twenty, in one vote. So all the three are of their side, but the great struggle was afterwards as to the purging the Council. P[rovost] Aird, and his party, wer six to five; and wer resolved to turn all the other side out, save the Magistrates; but this was prevented by B[ailie] Gilmour, who was on that side, but [who was] for no harsh measures, for the sake of the toun's peace. But when he failed, they resolved to push it by the Provest's casting vote, or calling a man from the street as elector, both which he claimed. When this was heard, the merchants resolved, if any wer called up not on their side, forcibly to detean him; and the trades resolved on a rable: And so the matter was compromised,

* Daniel Campbell of Shawfield.

and no changes made on either side. It's said that such is the present [heat?] that P[rovost] Aird's party could not find men on their side in town to choose. On the other hand, the Revolutioners complained of P[rovost] Millar, present Provost, his ingratitude, it being in their power to have displaced him by vote of Council; which was in their power, and an instance, 1700, was given in doing so to P[rovost] Montgomery after his first year. This way matters continue, and next year the Revolutioners think they have all in their hands, both the vote for Magistrates and Electors, eight to three; but when the present set of displeasure cools, methods may be found by P[rovost] Aird and Shaufeld to alter things in a year's time. The debate is only between Campbell and Campbell, and probably that will be compromised; and then Shaufeld gains his main point for his Election for member of Parliament; for other things are little in comparison of that.

The procedure of other Synods this month, see Letters. Work enough is created for next Commission.

The Communion was in Glasgow towards the end of the month. There was a sermon on the afternoon [of] Monday by Mr Wallace, in Moffat, which hath made some noise, as I hear. It was on "Faith without works is dead," and in the new harangue method, and pleased some of the young volage* sparks, who set up now mightily for criticisms of sermons. For a full half hour he insisted on an introduction about the necessity of trying, † in matter of religion; and the unaccountableness of being satisfied with education; and left but a quarter of an hour for his text, where he gave a cold account of faith, as an assent and crediting testimony; and insisted on an inference or two, of the insufficiency of a profession; and that evil works were worse than evil opinion, and yet some were so zealous in prosecuting such as differed in opinion, and overlooked these that were loose in practice, if they agreed in opinion, with somewhat that was taken by some to be favourable to the Non-subscrib-

* Volatile, fickle, unsteady. Fr. *volage*.

† Enquiring.

ing lay, and a fling at Confessions, as “imposed forms of orthodoxy,” or words to that purpose.

Mrs Luke tells me of a lady in Fife, Mrs Kelso [?] her mother, who was an eminent Christian, and had for some years an impression on her spirit, that some extraordinary thing was to befall her family, which came to that height of terrour upon her, as made hir spend many nights in a vault her alone, roaring. She had two sons, young boyes, heirs to two estates, and two daughters; and about two years after this terrible impression, the eldest, about fifteen or sixteen, one night cutt his brother's throat, for which he was criminally processed and execut. When in prison, he confessed he had wilfully raised that fire about 1704 or [170]5 in the head of the Cannongate, out of revenge against the house where he lodged, which ruined near sixty familys, and in which severall lost their lives; and accordingly he was forfaulted, and the estates put out of the family, and withall dyed most impenitently and atheistically. When this Providence came, the lady was perfectly calm and composed, and the weight of it entirely taken off her. She used to say to her daughter, who is a pious woman, that she was like a palm-tree, best under night; and she like a tulip, that thrives under sunshine and calms!

For the account of the woman at Edinburgh, who last moneth, or before, was hanged, see Letters. Besides which, ther wer strange concurrences of Providence. She should have been execut at Jedburgh, at [a] distance from her freinds, and ther was some error in the process, so she was brought in to Edinburgh. The Bailay was in a great hast to be away, and so she was sooner cut down then otherwise. The surgeon attacked the colline, and broke it open, which gave her air. When she was observed to have life in her, a surgeon was at hand to let blood of her, which was of great use. Ther was no concert at all. She raved twenty-four hours, and litle wonder!

Another sermon, by the person last named, on the Thursday after the

Sacrament, makes some noise. The text, Prov. iii. 5.* He began with explaining, leaning to our own understanding; and that first, negatively, it was not to be thought to import, but man's understanding was sufficient to receive Divine truths, yea to examine and search Divine truth after it was revealed; and some other things, which gave some offence, as being a material making of reason a rule. And when he came positively to tell what not leaning to our understanding imported, he spoke nothing of naturall corruption, or the fall, but a sentence or two, that man was a weak, limited creature, lyable to mistakes; and yet insisted a long time on the negative account, in commendation of the abilities of man's understanding, quite cross to the scope of his text. When he came to trusting in the Lord, he gave its import to be a conviction of the mind that God was infinitely perfect, wise, powerfull, and sufficient for the soul's happiness; and made trust to be a mere assent or conviction of the mind, without any thing of the will and affections, far less of a relation to the Mediator, in whom only a holy God is accessible; and had not one word of faith, or of Christ, in all his short sermon. Dr Johnstoun, † on the fame of his Munday's sermon, came and heard him; and his character was, whither in jest or earnest, I know not, that if he understood the man by this swatch, ‡ he ought not to be tollerat a Minister in any Protestant Church! Perhaps he designed this for a commendation. The offence is great. It may be, some of his phrazes may be misrepresented.

November, 1724.—This moneth the Commission sate. They had much bussines, and continoued till Fridayes night late. Mr Ainsley, lately settled in Anworth, was unanimously transported to Rotterdam. Then the affair of a Minister, Mr in Merse, was caryed against the Presbytery and Synod. Then the competing calls to Mr D. Anderson and Mr Smith to Saint Andreus came in, where the papers wer long, and took up a part of two dayes; and, at lenth, by a great majority, Mr Anderson's call was preferred, to the disappointment of severall, who

* "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

† Professor of Medicine.

‡ Sample, pattern, example.

would have had Mr Smith some further removed from Edinburgh. He was averse, and his own Presbytery voted for him. The affair of the witnesses in Mr M'Cormick's case cost some reasoning; and, at length, the proximity of blood, father, mother, [and] sister, to the accuser, wer laid aside as witnesses. A Comitty is continued to speak with Mr St[irling?] about the publishing of the Confessions, three volumes, which I fear [will] marr that affair.

I hear, that toward the end of the last moneth, the Levellers are falling to work in the shire of Galloway; before, they wer only in the Steuartry,* and they are pulling down inclosures in the night time. They put out a manifesto, and fixed it on Sorbie Church dores, about three weeks ago; and when Mr Anderson ordered the beddel to take it down, next night his yeard-dyke was pulled down. The souldiers are called in to the shire, but their work being in the night time, when severall hundreds meet together, they have not yet got them hindered. Their manifesto bears, that upwards of a thousand persons in the shire have their bread taken from them. One of the Steuartry Levellers, I am assured, went up to the King, and got access to him at the hunting, and presented a memoriall, which the King read, and ordered the Justice-Clerk to make a perambulation, and send up accounts. Whither this affair will come before the Parliament, I knou not; but I wish it wer brought to a good issue.

December, 1724.—When in Glasgow, I hear no good accounts of the Students of Divinity in that place. Mr Gray tells me, that very openly they oppose the Confession of Faith; and this spreads extremely through the young merchants and others, and the haranguing way of preaching is the only method that is now in vogue with them. Another tells me, that in open companys, the grace of God is openly mocked and ridiculed.

Not many dayes since, in a public meeting, the Professor was explaining the doctrine of the Trinity, in the ordinary method; and, when saying

* Of Kirkcudbright.

somewhat or other, ther was a generall murmure and speaking among them, upon which he asked what was the matter ? Ther was a silence. He told them, if any of them had any thing to say upon the subject he was on, he allowed them to propose their objections to him, and not to talk with one another. And so, one Mr John Miller did propose some very odd objections, and mentained them with no litle warmth.

At one of their private meetings lately, a case was brought in to be answered, Whither Rom. vii. 15, 24,* was to be understood of Paul in a state of conversion, or not ? The answerer brought in his answers, that it was to be understood of Paul after conversion. They determined, in the generall, that it was to be understood of the Apostle as a man and Christian.

At another meeting, the case was proposed, What is the sense of that expression, “ And the Lord hardened Pharaoh’s heart ?” The answerer brought in the ordinary doctrine, which, after he had explained and proved by some reasonings, he adduced the words of the Confession of Faith, which are very particular and distinct upon that subject, and pretty large. The Moderator of the meeting rejected the answers ; and when the answerer urged that the answers wer in the very termes of the Confession of Faith, he was told, “ they wer not to regulat themselves by human composures,” or words to that purpose, but wer to reason freely upon things, and regulat themselves by Scripture and reason.

Such accounts as these give a most melancholy prospect of corruption in doctrine, and make me fear, that, ere long, error may come openly to be taught ; and I fear the lightness and liberty of speaking allowed to students by the Professor at Glasgow, and his open and unguarded way of expressing himself, be a sad inlet to fearfull corruption among the youth. They are not founded by any kind of reading, except loose and ill books, published by the Arrians, Deists, and the Anti-Confessionists. They have nothing before them but what they call haranging and reasoning in sermons ; and have no care to be understood by their hearers, or to answer the ends of preaching Christ ; and unles they be able to say

* “ For that which I do I allow not : for what I would, that I do not ; but what I hate, that I do,” &c.

somewhat that is uncommon and singular, they think they preach gloriously and finely. The Lord direct what is to be done at such a juncture ! Ther are great difficultys on all hands. It's hard to prove these things ; and to begin proces, without clear proof, is very hard, and as hard to let things run on from evil to worse. I hear the reputation of Glasgow is so far sunk, that near thirty or forty students have gone this year to Edinburgh, instead of coming there.

Mr Robert Naismith tells me, that Mr Francis Aird was Minister at Dalsersf, and was singularly countenanced, especially at Communion. That the Communions in his time there wer wonderfully blessed with conversion by the sermons at them, and edification ; that good people resorted to them from all corners, and severalls used to come even out of the north of England to them. Mr James Stirling tells me he was a most fervent, affectionat, weeping preacher ; and [was] named with Messrs Campbell and Rodger to be Mr Durham's successor at Glasgow at his death.

Mr Nasmith tells me, that Mr Thomas Kircaldy was indulged,* I think, at Dalsersf, and was a singularly pious man ; that when in health, sometime before his death, he had a perswasion his death was near. He sent for a writter to drau his testament. The man made no hast, knouing him in health, but he sent him peremptory orders to come ; and when it was formed, went to kirk and market, and then returned to his house. He went in to the Church-yard, and ordered his grave to be made just beside Mr Aird's, and went in to his house perfectly well ; but in a day or two sickned and dyed. This he has from his daughter, Mrs Finlater.

Mr James Stirling tells me, that Mr Andreu Melvil, in conversation with some Ministers, the subject of warmth and heat of temper came in ; and said, " I am generally compleaned of as warm and fiery in my temper. All I shall say is this, If my fire go downward to earthly things, set your foot on it, and tread upon it, and me for it : If my fire go upwards to heaven, and the things of God, this will sheu the originall whence it comes !"

This moneth Mr Wishart was maryed to Margaret Haliburtoun, which

* Permitted to officiate under the Act of Indulgence, in the reign of Charles II.

will tend much to his reputation. His father refused to concurr, which, unles ther be good reasons, sheues no good temper.

I hear the toun of Edinburgh is so sunk in debt by the present management, that they cannot, or pretend they cannot, pay the Ministers' stipends. That, at a meeting, Mr Wightman, full of projects, told the Ministers, that unles they had the mortifications made to the poor, and the money gathered at the Church dores on Sabbaths put into their hand, they could not pay them their stipends; and desired them to concurr in this. The Ministers said, the mortifications wer not at their disposall, and behoved to be applyed to the ends of the donors. As to the collections at the dores, Christ had appointed officers, deacons, for the application of that charity; and they could not consent to any thing that would ineroach upon their office. The Magistrates offered to provide for the poor, and pretended to give a schem whereby putting the money gathered at the Church dores into their hands, the poor should be better mentained than at present; but the Ministers told them this matter was not in their pouer to come and go upon; and so their meeting broke up. The Ministers have got no stipend for a year.

This moneth, in a surprize, we hear of the sixpence per barrell put upon ale, and the premium taken off from corn exported, which will be a great hardship upon Scotland, and especially the North and East parts of it. The stirr, by addresses, is very great towards the end of the moneth, and this is compleaned heavily as a direct breach of the Articles of Union, and certainly the Jacobites will make a great handle of it to encreas the discontent. Matters also are in a very grumbling state at the copper half-penies in Ireland; and things, if mercy prevent not, seem to be drauing to some head.

My brother tells me he heard from good hands, that a year or two since, when my Lord Belhaven was sent to America, and perished in the ship on the coast of England, that morning before he went to the ship he was in his lodgings, ordering matters before his departure, some Scots gentlemen, Mr John Montgommery, and others, wer with him in his room, and ther came in to him a woman with a mantle and hood, whom he

kneu not, and said she had important bussines with him. He caused take her into a closet ; and in a litle time left his company, and went to her, and continoued very near an hour with her. When he came out, he was in some concern ; Mr Montgomery and his freinds asked what she was ? He said he did not knou, never having seen her before ; but, as he expressed it, he belived she was either a god or a devil, for she had warned him not to go aboard the ship, for he would never return ; and, as a sign, she told him many secret passages of his life, which he was sure no body but himself could knou. They asked, what he would do then ? He said he would go on in his designe, come what would ! And went that day to the ship, and in a litle the ship perished, and he in her.

Mr M'Lauren tells me, that he hears from the North that Bishop Gatherer is perfectly managed by Dr Garnes the Burignian, and if the Burignians be under the managment of the Papists, no wonder the doctrines advanced by Gatherer be favourite subjects to the Burignianists.

He tells me, when I was telling him what I heard, that the Non-subscribers at London recon upon some young Ministers here, favourers of their scheme, that he heard of one Mr Telfair, (if I be not forgote,) settled some where about Duncce ; that when passing tryalls made some bustle about subscribing, but came off his difficultys, when he sau there was none there would license him without subscribing.

He tells me, that when walking in some of the Halls of Oxford with some Scots youths Episcopally enclined, he sau Wallis' picture, the Mathematician ; and they affirmed to him that he was the author of the Assembly's Shorter Catechism. Consider if [he was] a member of the Assembly ; and if so, he must have been very young. But I doubt this account has some mistake in it. It seems true.*

I hear more and more noise about the Students at Glasgou from Mr Gray, the Principal, and others, which seem to give ground to fear that the Non-subscribing principle is gaining too much ground among them.

* The last sentence seems to have been afterwards added.

They say that the case about Pharoh's hardned heart above was casten ; because the words of the Confession wer only brought in, without any other thing as an answer. This is denyed by others of them, and I find some that assume the name of bright young men, or get that name given them, bear hard upon others, and speak their sentiments only to one under secrecy ; that they use much prevarication in facts, and what they say is not much to be depended on : That none of them are of any standing or reading. I hear a case, brought in some few dayes since, about the "necessity of a search into truth," makes some noise ; but I have not distinct accounts of it : That one of them said to another, telling him if he spoke it again he would deny it, that he had carefully read over the Old Testament, (and, if I remember, the Neu also,) and found no satisfying proofes of our Saviour's Divinity.

I find it is suspected that ther was a designe at the last Communion at Glasgow in getting a peculiar set of helpers, that there has been a club at Edinburgh for some years, Mr Wishart, Mr Telfer, Mr Wallace, wer all members of it, who wer of opinion that we're in a way of too narrow thinking in this country ; and that some of the younger students inclined to have some greater freedom of thoughts ; and a tryall was to be made hou notions of liberty and searching* would go down. But Mr Telfer failed, and only Mr Wallace came. What is in this, time must discover.

I hear from Mr Gray that last week he had a letter from his son, who acquaints him that last summer a violent Non-subscriber, one Mr Colvil, Minister of Drummore, I think, in Ireland, dyed. This Minister had a son a preacher. A good number of the parish wer for young Mr Colvil, who is yet a more violent Non-subscriber than his father, to that parish ; but a greater number wer against him. The Presbytry wer pretty joyntly against Mr Colvil, and sided with his opposers. The Non-subscribers, finding Mr Colvil could not be ordeaned with them, advised him to go over to London, and wrote letters with him, amply recommending him to Dr Calamy, and some other Non-subscribers there. Accordingly, he is lately come over, and ordeaned, indefinitely,† at London, and is coming

* Into theological questions.

† At large, or *in ministerium vocum*.

back, ordeaned to Ireland. This is a practice, if continoued, which may have vast consequences.

That this Mr Colvil reports, at London, that lately at Glasgou ther wer four sermons preached by one of the Ministers there against Church authority. Mr Gray, conceiving that this meaned of Wishart, wrote to him yesterday, December 28, acquainting him that he had some matter of importance to communicat to him, and desired to know where he might meet with him. Mr Wishart came to him, and he acquainted him that his name had been abused by such storys writt over to Ireland of him by some people at Glasgou. The other said it was a gross abuse of him, and gave him account of his sermons. He was, if [1] remember, on these words, " And we your servants, for Christ's sake : " That he did indeed say none was Lord of conscience but Christ alone, but that he handled the subject only against the Popish impositions : That he wondered hou any could apply what he said to the bussines of Church authority, or the Churches pouer to demand subscription to Confessions, which he was of opinion was a just point of authority. Mr Gray said he was perswaded it was a calummy, and was of opinion he should vindicat himself of it ; and he said he kepted litle correspondence with London or Ireland, but could write to Dr Calamy or Mr Haliday. The other said these wer unfitt persons, and might probably suppress what he wrote upon such points. He did not find such a warm concern for a vindication as he wished, which prevented his going on to use freedom with him as to severall things he designed, particularly a certain set of persons in Glasgou with whom he thinks the other is too much in conversation, and his bringing Mr Wallace to the last Communion ; and so he offered to write to his son what he had just nou said in his own vindication, that he might challenge Mr Colvil, and contradict his informations from Ireland. This the other allowed him to do. He proposed Mr Hamilton and me, as having correspondence with Ireland, that we should labour to disabuse people there. This met not with that reception that Mr Gray expected. Our cloud seems grouing darker and darker.

In the end of this moneth, addresses from shires and touns are throng

against the Resolution of the House of Commons for the additional sixpence on the Scots ale, and the taking of the premium on exported victuall for Scotland. The story goes that Mr Walpole proposed six thousand pound, as necessary to the Treasury from Scotland, to a meeting of our Scots people, and desired them to fall on a fund, which they declined: That at lenth he proposed that scheme, and said, he had it from one of their number, which was reconed Shanfeild;* but, in a speech before the Committy, (which *vide*,) he refused the charge: That ther wer very warm debates in that matter, and when it was urged, a breach of the Union, severall of the English said, "And what though it was?" Most part of all our shires have addressed, and some instructed their Members to leave the House and protest; but protests are not form in the House of Commons. All our Scots men, they say, are joynt, except Major Cocherane, our representative in this shire, if he be not wronged, and seven or eight English Members who have been in Scotland, and see the inability of the country, General Carpenter, General Wade, &c. There was a struggle at Glasgou about a clause moved by some of the merchants which pointed at Shaufeild, notwithstanding some of our own countrymen had misrepresented us in that matter; but it was drouped for harmony and peace. The Magistrates refuse, at Edinburgh or Glasgou, to signe, as Magistrates, but only offer as inhabitants. This matter is like to breed a great deal of discontent at the Government, and the Jacobites never had a more popular handle of clamour since the King's accession. They seem very bussy abroad, and to have great hopes from Spain and France.

* Daniel Campbell of Shawfield.

M.DCC.XXV.

January.—In the beginning of this moneth we hear of my Lord Donald's illness, and few expect his recovery, and that estate is like to go out of the Cocheran's hands to the House of Hamilton, if this present Duke's son live ; which will make a considerable change in this shire.

At Glasgou the debates among the Students continou, and make no litle noise. There seems to be a humor getting in among them of opposing Confessions, and exalting reason, under pretence of search after truth. The Triumpherian Club,* they say, is renewed with neu vigor there, and they talk Mr Harvey is writing in defence of Mr Wallace's Sermon upon Reason. They say Mr Wishart meets with that Club ; which, if true, is a strange step, and he is ill-advised. The Non-subscribers in Ireland give it out that he is the Minister of Scotland they have their eye most upon, and one of the brightest men in it. Some thing in his extemporary tryalls begin [now] to be talked of. Mr George Campbell interrogat him upon the equality of the Son with the Father. He gave an answer in the words of others, not his oun, that a subordination was spoke of by many ancient writers. At the approbation, Mr Campbell declared his dissatisfaction as to what he had said upon the subordination. Several others observed that he had spoken the words of others, and not his oun. It's said, and I belive true, that he has lately sent to desire Mrs Clerk to provide herself of another seat ; which was not agreable to that prudence was expected of him, and what he sau need to go himself and make an apology ; for the reason of this is said to be, that Mr B[oy]d the Irish factor, a great tool of the Non-subscrib-

* Afterwards called "Trinampherian Club," see Feb. 1725.

ers here, was to be complemented with a seat for himself and family in his seat.

The stories common about the cases among Students : One is talked of upon the corruption of man's nature ; that it may be accounted for by the conveyance of a poison from the forbidden fruit ; that the corruption of the soul lyes mostly in the inferior facultys of the soul ; and the understanding and will are pretty much free of corruption, only ready to be enslaved by the inferior pouters.

Another case was brought in upon the impartial enquiry into truth, the matter of which I have not heard : But one of the meeting, Mr John Miller, it seems, was mightily taken with it, run out to high encomium of it, and blessed God he heard such a discourse ; that he would not weary of it for many hours ; that he hoped there was a set of young men coming up that would shake off the shakles of their education, and open their eyes, and not act any more with implicit faith ; and he hoped some of them in a few years would stand before Judicatorys, and make gloriouse appearances for truth.

The Professor is very much blamed for allowing these young men to bring such cases ; and that he gave them full liberty, at the entry of the year, to answer cases on the Arminian, Socinian, and Arrian Contraversys. They are young, rau scholars, none of them I can hear of above four or five years standing, that have neither read nor digested what they have read ; and most of their reading is upon ill books ; and they ought not to be permitted to enter on these debates, but keepled by the originall designe of cases practicall and plain subjects ; and certainly quisquouse* subjects ought not to be handled among these rau Divines, without the Professor, or some person of standing and judgment, wer to be their prases ; and these aspiring youths give it out, hou justly I know not, that they are most favoured by the Professor.

In the end of this moneth the talk is afresh renewed of changes at Court, that the Duke of Roxburgh is to be laid aside, and the Lord Ad-

* *Quisquís*, questionable, objectionable.

vocat, and some other changes to be made; but we have heard this so often, that time must determine it.

February, 1725.—We have the accounts of the Earl of Dundonald's death, which will bring on a close debate betwixt the Cocherans and Duke Hamiltoun.

Some great men are singularly usefull—to be midwives, as it wer, to other great men's works. Thus, Mr Carstairs was singularly usefull for bringing many of Mr Durham's works into the world. Mr John Baird said he was a midwife to Mr George Hutcheson, whom he used to call “blessed Mr Hutcheson;” and wrote over a good part of [his] Commentary on Job.

We have nou very feu such good men in the army as Colonell Strachan, Colonell Ker, Colonell Halket, Colonell Wallace. Our gentry and officers are all corrupted and naught.

I fear Error may be one of the scourges we in this Church may be hasting to; seing we have been tryed, as it wer, with most other plagues, outward and inward; and sword, famine, [and] pestilence threatned division. They tell a story, by way of allegory, that in conversation with the Devil one asked him, Whither he would rather, give him his choice, have error or division in a Church? He answered, “Error would very readily make severall particular Christians fall, but Division would destroy a Church wholly, and make them fall.” But, indeed, they go hand in hand. Error is a dore to let in Division, and Division is ordinarily a great inlet to Error.

I hear when the Parliament sat doun, our Scots Members mett at London, and sent two of their number to Mr Walpole, to sheu him what a dreadfull confusion the bill brought in about Scotland was like to raise. He said he was sorry for it, and but one member;* but it was fitt that they should concert somewhat that might be easyest to their country, as a small equivalent for the malt-tax, and he belived the Government would very soon go in to it. Accordingly, the Scots Members named

* “The sense of this seems to be intended to express, suggested but by one Member.” Allusion appears to be here again made to Shawfield.

seven to conferr with the other Members from England. The event of this, see Letters.

On the first Wensday of this moneth, the Presbytery of Glasgou, after dinner, when the Professor was present, fell a talking upon the rumors going about the Students inclining to loosnes. Ther wer severall harsh expressions uttered by the Professor to Mr Gray, who bore all. He said, "that matter lay not before the Presbytery." Upon which the Act of Assembly about him was read; and he said, "Mr Gray was about to take up Mr Webster's cudgell;" and he defyed him. The huffing temper that appears, I doubt, [will] breed confusion. I find many displeas'd at the Professor's carriage, and he compleans of Mr G[ray] and H[arvey?] spreading groundles storys of him throu the country Ministers, and threatens to pursue them. He said he would rather burn the cases than lay them before the Presbytery! Which is very ill taken. The case about Original Sin, and that about Impartiall Search after Truth, that on the vii. of Romans, was corrected by the Professor, and that about hardning Pharaoh's heart is talk'd of. The Professor says, some years since ther wer cases that might have made noise as well as nou; as that in defence of the Laufulnes of Officious Lying, which he amended; and that of the Unlaufulnes of the Oath to the Gibeonites, which he corrected; that might have made noise as well as what is at present. The Principall and Professor have the case about Originall Sin in correcting. But the *origo mali* is suffering these rau, unripe youths, to medle with what they are unequall to, without a preses able to keep them right; which was never allow'd in my father's time.

This moneth there are terrible theiving; and a gang secur'd at Hamiltoun, with a sett of keys that open all locks, almost; and many resett goods in one Lud[ovick] More's, in Gorballs.

The proces betwixt the Earl of Dundonald, that is, Kilmarnock,* and Duke of Hamiltoun, as to the executry, is like to go in favour of the Earl; and the Lords seem all to be for the last Earle's latter will its standing. However, this affair will go before the Parliament.

The bussines of the malt-tax is recon'd 40,000 pounds, or more, instead of 20,000 sought, and the clamour continous. They say it's to

* Thomas Cochran of Kilmarnock.

be lifted as in England, and that is by the Justice of the Peace ; and it's thought ours will generally demit before they meddle with it.

I hear further upon the debate betwixt Mr Simson and Mr Gray, and Coats, that the Professor run to very rough words. He said he perceived Mr Gray was ready to take up Mr Webster's cudgell ; that if he pleased he was ready to meet with him in write, or in print, when he pleased ; that he had conversed him frequently on these heads, and heard him advance nothing but authority, which had no great weight with him. Mr Gray answered calmly, that he thought he was in a passion, and he had given him no provocation to speak so. The other answered, he was known to be able, abundantly able, to keep his temper. Mr Coats said somewhat to this purpose : That he heard his (Mr Simson's) scholars, in answering cases, did go on principles which did plainly support the Arminian and Socinian errors ; and he was well informed of this, and he thought the Presbytery ought to notice it. Mr Simson took him very short, and said, he would prosecute him before the Commissioners of Edinburgh, and oblige him to make out what he had said against his scholars. This was taken very ill by all present. It's said also, when they wer speaking of inspecting the cases, the Professor said, he would rather burn them before he suffered them to be inspected. Their things make great noise. However, I hear that these meetings are now for a while stoped, as they say, by advice of the Ministers, and they have not met these two or three weeks. Mr William Steel that dreu the case about Originall Sin, and which, after being revised by the Principal and Professor, was disapproven and ordered to be refor[med,] is not yet reformed ; and he declines to do it, but turns it over on the meeting who approved it. Mr James Millar, who found their case upon Impartial Search after Truth, I imagine, was assisted in it by Mr J.* Millar, and that makes his commendation the more rash.

From the middle of January to the middle of February, we have had the set of calmest and fairest weather I have seen at this season ; neither frost, nor wind, nor rain, but fair, soft, calm weather. The common remark, that “ If there be hard frost before Zuil, † there will be a hard win-

* John.

† Yuill, Christmas day.

ter and frost," does not hold this year. How far the other proverb, "All the months of the year curse a fair Februar," time must determine.

I hear the North country Members from Scotland have brought on the malt-tax on us. They wer so fond to have the premium continoued, that to get that, they jumped in to the threepence a bushell, which can only be gathered on the West and East; and besides, that the premium on exportation will do more than make up the eighteen-pence a boll by the malt-tax, whereas we can expect very little here in the west. It will be impossible to lift the malt-tax beyond Tay. The very excise payes clear to the government eighty thousand pound, beside the officers, and a good deal of funds, to the value of eight or ten thousand pound a year, from Scotland; which, if true, is a vast deal of money goes every year to England, without any return from England, that does any way balance it.

I hear of neu Clubs setting up in Glasgon, or neu names given to former Clubs. The Trinampherian Club,* knowen since by the name of Mr T. Hary's Club, nou in honour of Mr Wisheart, have taken the name of the Sophocardian Club, Buchanan's name for Mr George Wisheart. They have, I hear, given to Mr Wisheart that subject, "The Rule of morall goodnes;" and his brother, Mr G.† at Edinburgh, "Whither it was possible for God to make this systeme of the sun better than it's." The Students, who affect to be persons of bright parts, have a Club they call the Eleutherian Club, and some others affect the name of the Anticapadocian Club, because the Capadocians wer willing to surrender their libertys tamely to the Romans. The Clubs are like to have very ill influence on Religion. People meet in them without any solid grave person to moderat, and give a loose to their fancy and enquirys, with[out] any stated rule of them or any solid principles. They declaim against reading, and cry up thinking.

From some members of some of these, I hear a farce is writt on the Ministers of the toun, and what has hapned of late about the Professor;

* Called "Triumpharian Club" in January 1725.

† George.

where the Principal gets the name of M . . b . . o ; the Pr[ofessor] of Whiffler ; Mr Gray, Archy ; Mr L , Holy ; Mr Coats, Curly ; and Mr W[ebster,] the President ; and some of them are brought in as opposing reason. It's a dull heavy thing, and is to be sent over to Arbuckle, they say, to revise and correct, and print. Matters are come to a sad pass, when people begin openly to mock and ridicul Gospell Ministers ; that sapps and stricks at the root of all religion !

I hear, in the beginning of this moneth, a merchant in Glasgou gote from Mr Halliday and Kilpatrick a chest of books, directed for a Minister of Glasgou, and they came in to Kintire ; and being found books of the Non-subscribers, and Mr Boyse having preached against them, because writt against the Confession of Faith, they wer seized on ther, and deteained.

I hear the case before spoken of about Originall Sin contains the whole of the Professor's nostrums that he was blamed for by Mr Webster, which is too great an evidence he teaches them ; and unles the Assembly give [the] Presbityr pouer to make enquirys as to what is taught, and take some other way than proceeding with a lybell, it's the opinion of some our doctrine cannot be long safe. The Professor is said to talk with contempt of Dutch Divines, and to acknowledge Dr Clerk's principle of self-motion as the nature of liberty ; and, undoubted[ly,] must then deny predetermination. Our doctrine was never in such hazard as it seems, if things go on at this rate. May the Lord direct what is fitt to be done !

The weather continous fair and warm till the end of this moneth. The Czar's death we have an accmpt of, which will bring considerable changes with it. The changes at Court are not confirmed, and it's thought to be one of Mr Walpool's politicks to keep two partys in Scotland, that he may the better ballance one with the other.

The end of this moneth we have the sad account of Mrs Kelso's daughter, who was distempered, her drouning herself. She was not carefully watched, as they say, and might have been saved, if timuous help had been given.

My brother's marriage is what is yeilded to, the end of this moneth. May it be in good time !

March [1,] 1725.—This moneth begins with neu confusions in the Colledge of Glagou. On the first, upon the ordinary old day pretended for the choice of a Rector, the Students gave in a petition to the Principall for liberty to chuse a Rector, in pretty modest terms ; which was denyed, the Rector being chosen, H. Montgomery of Hartfeild, in October. But matters stood not here. An Irish pragmatick philosopher, with a number of other of his countrymen, Squire Oneal, as they say, by the advice of the lauer Cuthbert Steuart, came down to Hartfeild's house, in a tumultuouse manner ; and, when he was abroad, went in to his house, turned up the windous, read and intimate their protestation against his being Rector, in very impudent terms, both as to Hartfeild and the Principall, and that same day printed their protest, and spread it with many spurious hands* at it. This is certainly a riot, and the writer may be prosecute and punished. The Faculty met, and had warm debates. Mr Dunlop and Dr Johnstoun opposed vehemently any harsh procedure against the Students. However, the majority caryed it to extrude an Irish student of Theology, Robertson, who was present at the protest ; and, upon this, eight or nine of the Irish students, magistrands, left the class. Thir unhappy debates lessen the reputation of the Masters and Colledge. Forty youths who wer coming to Glasgou went to Edinburgh, and they say the Colledge is near a hundred feuer than formerly ; and the abetting of these confusions by a party of the Masters will affect their oun purses.

The great lau-plea between Kilmaronock, nou Earle of Dundonald, and the Duke of Hamiltoun, about the succession to the estate of Dundonald, is in every body's mouth ; and the Lords have determined the sequestration in favour of Dundonald, and wer joint† in it, save Penkaitland. This is thought a favourite turn to the Cocherans, who are in good hopes to cary their point. None of the two claimants are very favour-

* Feigned or counterfeit signatures or subscriptions.

† Unanimous.

able to the interests of Religion ; but it would be a new servitude to the shire* to have Duke Hamiltoun's influence brought in.

I am told an expression of King Charles the Second, when conversing anent the fears of Popery : He said, he wondered how any could suspect him of any thing harsh to the Protestant Religion, since he had married the two heirs to the crown ; the one to Martine Luther, Princess Ann to Prince George ; and the other to John Calvine, Princess Mary to the Prince of Orange !

I hear that Mr Wishart had the case about Originall Sin, that hath made so much noise this while, communicat to him, and seemed to approve of it.

My Lord Pollock tells me that Mr J. Maxwell, Bishop of Ross, was a person in high favour with King Charles the First ; and it's a constant tradition, which he believes, that such was his affection for that Prince, that being in Ireland, when the neuse came of the murder of King Charles, and they wer told him, he fainted, and dyed in a feu moments. This Bishop was a creature of Laud's, and drove matters to the greatest of heights ; and wrote that virulent pamphlet, *Isacher's Burden*.

To such a confusion and insolence are matters come to in the Colledge, that the boyes, in the night-time, cast stones and breake the Principall's windous, when he is absent at the Commission.

The Commission of the Assembly conveened this moneth, at their stated time. Ther was not very much before them. Mr A. Anderson's transportation from Falkland to Saint Andreus took up some time, and was caryed pretty unanimously. Mr Anderson seemed not much against it, but left himself to judgment of his brethren. We, in our Presbytery, wrote in to the Commission upon a pretty singular case. We had made, by an Act of Assembly, a collection for Mathew Rodgers, a slave, who dyed at Algeirs before the money could be transmitted. We did not think that money could be applied to any other use, save with our consent, as representatives of the Sessions, and desired liberty to call for the money from the collector, that we might apply it for Moreston and

* Of Renfrew.

Saxony ; and the Commission allowed us to do so. Ther was another case from Orkney, that sheues they are stricter there in discipline than we are. A Minister was necessarily deteaned from going over a ferry on Saturday to preach at another Church, and ferried, that is, sailed, seven or eight miles on the Sabbath, and preached. This he was processed for, as scandalous, and the advice of the Commission craved, which we guess was soft, in such a case.

Another case came in from the Presbytery of Lanerk for advice. An incest in their bounds was discovered of a woman with her mother's husband. The woman was represented as more than ordinary penitent, and upon this the question arose, Whether she should be summarly excommunicat ? The matter was delayed, and referred to the Commission. The Commission gave it as their opinion, that since the matter was delayed, and the woman penitent, that they should not summarly excommunicat her. They wer of opinion that the notoriety of her repentance was to [too] sufficient ground to stop the excommunication. But I wish they had considered the necessity of the Churches Testimony against so great a wickednes, and rather ordered her to be excommunicat, and soon [afterwards] relaxed [her.]

I hear no more before them, save the affair of the third volume of Confessions, in which Mr Robert Steuart is concerned. The Synod of Fife, or rather Mr George Gillespy and others there, urge violently that the Commission should take that matter before them. They complean that the Solemn League and Covenant is not printed in the volumes already printed, and will have the Church interesting herself in that omission ; to which it's said that the Covenant is not a doctrinal point. They complean, with more ground, that the Act of Assembly 1647, approving the Confession of Faith, is not printed with it, which I wish had been. They complean that The Summ of Saving Knouledge is not printed ; which was never a publick deed of this Church, though an excellent compo- sure ; and, lastly, that the Confession of Sins, and Solemn Engagment to Dutys, are not printed : Neither were these properly deeds of this Church. The debate run high, and the matter came to a vote, with a previous resolution it should not be entered in to the Minuts, whether to give an

opinion upon these, or to appoint a Comitty to converse with the publishers? and the last was carryed very scrimply,* and Professor Hamilton, Mr Mitchell, Pr[inicipal] Stirling, wer appointed. But I doubt matters are come such a lenth, as ther will be no compromising of that matter. Since I hear Mr Erskin, and some of The Marrouf bretheren, at their debarring before a Sacrament, have taken in that matter; and so particularly, as to point at Mr Steuart.

I hear a project of one in America, for a Hebreu Dictionary, was before the Commission, and some what about the Registers of the Church in Mr Ridpath's hand; and that Principal Wishart, gone up to London about a counterfeit bill of five hundred pound sterling, of which he has discovered the treachery, writes that he has good hopes of getting another five hundred pound sterling to the Church. In the end of this moneth, I find the King has given twelve hundred pound for Propagating Christian Knowledge.‡

I am told that the present family of Craufordland, in Cunningham, is so very old, as that from father to son, without any intervention, they recon twenty-two Johns, which is a very singular instance, and, I belive, can scarce be paralleled in Scotland.§ Inquire into it. Bishop Person recons only one hundred and twenty generations since Adam.

Mr Fork's case in Killellan is what is very gravaminous to us, and we knou not what to do in [it.] There are many storys of his severity to his wife and turning her out; and yet he does not appear crazed and dis-tempered. We have sent three of our number to him, and three to the heretors, and will endeavour to have the state of that matter for the Synod.

My b[rother] was marryed by me to Miss Sophia Douglas, at Glasgow, the 19 of this moneth. I wish it may be in a good time, and be for comfort to them and us. It's a pretty singular case that does not often fall out. My father had but three sons. My elder brother baptized the bride, and among the last he baptized, in the beginning of the 1706. My younger brother marrys her, and I joyn them in marriage.

* By a very narrow majority. † Those who contended for "The Marrow of Modern Divinity."

‡ That is, he had subscribed to the Society.

§ See Analecta, vol. ii. (p. 93) of MS.

The great thing talked of this moneth at home is the late Chancellor, the Earl of Macfeild's impeachment. Whence this comes, it's hard to say. Mr Walpool is the *primum mobile*, and the Chancellor is the only remaining person of Sunderland's party. It's said that when Townsend and Walpool resigned in a pett 1717, they expected that they should have so distressed the King's affairs as to make themselves necessary, and they expected the Chancelour should likewise have resigned, or not excepted* at that time; that his accepting or continuing in the office then made their resignation very litle regarded, and that now Mr Walpool will be avenged for that disappointment.

The weather continous fair and dry, and a litle cold, though we have some warm dayes, to the end of this moneth, for ten weeks. This season has been the dryest I ever sau. I wish we have not rains afterwards to extremity.

Aprile, 1725.—This moneth begins with a heavy breach in my family, by the death of my youngest son, John, twenty-two moneths old. He and his brother, William, wer the pleasantest of my flock; but the Lord is soveraigne, and may doe as he seeth good! I want some circumstances in this death that wer in Will's, especially the easines of it to my wife, from a peculiar circumstance; but I ought to believe when I do not see.

I am told by persons who had the account from Mr Dunlop and Mr P. Cummin, who went up to King William from the Church, 1694, or thereby, that they found it necessary to visit Bishop Tillotson, that the affair of the sitting of the Assembly might go the more easily down. In conversation, the Bishop asked them, What wer the stipends of Ministers in Scotland? Principall Dunlop answered, the least wer under fifty pound, generally fifty pound, and up to a hundred pound; that, except at Edinburgh, there wer feu or none above one hundred pound sterling. The Bishop said, "Would to God all our stipends in England wer brought to the level of one hundred pound, and that none wer above it; and then many of our debates would cease!"

* Accepted.

Mr Findlater tells me, he had this from Mr Wylie : That he was in Paris when Bishop Burnet came over about the 1685 : That he saw him extremely carressed : That the King's coaches were sent for him, and his History of the Reformation was reaconed a good plan for a Reformation in France, at that time, when they were at odds with the Pope. In short, the passages in his, the Bishop's History, with relation to his treatment at Paris, were all what Mr Wylie was a witness to, though now they are ridiculed and mocked.

He tells me, that when Mr Wylie waited on Dr Burnet at London, there were a good many books lying upon one of his tables ; the Bishop said to Mr Wylie, " There are all my works lying together." Mr Wylie asked him, If his Dialogues were among them ? The other said, smiling, These were writt when he was very young.

Mr Hunter of Air tells me this account is handed down and believed in the family of Kinzeanceugh, &c.*

[April 6.]—Upon the sixth our Synod sat. Mr Cumming, our last Moderator, was indisposed and did not come, and Mr Gray, at the appointment of the Presbytery and Ministers of Glasgow, preached on " Holynes becometh thine house ;" where, upon official and ministerial holines, he brought in severall things which many reconed to point at Professor Simson. He once and again spock of the hazard this Church was in of corruptions in doctrine, and the great danger we are in at this day. He took notice of doctrines that were very ready to take, such as were favourable to man's naturall powers : He observed, that many talked freely that such and such a thing was not consistent with the Divine perfections, as if they knew every thing consistent and inconsistent with God's perfections : He asserted the dependence of all creatures on the first cause, and said, that this dependancy was not inconsistent with the liberty of man ; and, to deny our predetermination, was to make us independant, and placed the creature in the room of God : He faithfully rebuked the lightnes and frothynes of young men, and recommended modesty

* What follows on this and the page subsequent of the original MS., deleted, having been transferred by Wodrow to his " Biographical Collections."

and humility : He had severall very good and necessary cautions to Students of Divinity. In short, his sermon was serious and seasonable ; and, if persons will apply it to the Professor and his Students, there is no help for it. He kepted in just bounds.

We had the report made to us by the Members sent to Mr Fork, and the heretors of Killellan, that the heretors would not grant to hear Mr Fork, because he abused them in pulpit without any just ground, and called his hearers “vipers” and “devils,” or that the Devil was in them ! That they offered witnesses to prove his beating his wife, his forcing her out of his house, and other practises, which, if in any of the parish, would not pass without notice. Mr Fork compleaned at our sending to episcopat* matters from his heretors : He did not deny his turning his wife out of the house ; and said, if any hindered him in his work, he would not spare them, though his own flesh. He expressed his jealousy of the Presbytery, and said, he did not answer their Letters, “because they wer misinformations ;” and other hard expressions. We laid the case before the Committy for overtures for advice, and they advised us to hold a visitation, and if he intimat it not, to write Letters to the heretors and heads of familys. I wish the Lord direct us in this matter !

We had not much before us this Synod. Our collections took up so much of our time, that the Synod, to prevent loss of time afterwards, resolved to appoint a Committy for revising all the money matters, and reporting to the Synod. I knou not if this shall, in the issue, save muchtime.

What was of the greatest importance, was the case of confyning the Poor to every congregation. The shire of Haddingtoun, in September last, by the influence of the President, entered to a resolve, and have put it in execution, for every Parish menteaning their own poor ; and allowng no beggars, and putting all the beggars to work. The shire of Lanark are following them, and have writt a letter to all the Sessions to give a particular account of their collections, and mortifications, and other funds for menteaning the poor, to the meeting of the Justices of Peace. The Presbytery of Lanark did referr this matter to the Synod ;

* Expiscate, inquire as inquisitors.

and, after a Comitty had discoursed upon that matter, the Synod came to an act, appointing Ministers and Sessions to concur with the Justices in all proper methods for mentainance of the poor; but still reserving the collections and other funds in the hands of the Elders and Deacons, to be disposed of by them. This affair is what will take some time, and has many difficultys in it. Great difference is to be made betwixt the vagrant and sturdy beggars, and poor familys, and such as fall under particular losses by Providence. Christ has appointed Deacons, and their office must be seen to and preserved, and many things that Sessions have to do, as burses, &c., must be provided for. However, this is a matter of great importance, and if once correction-houses wer perfected in touns, and a concert wer entered to by neighbouring shires, the matter may be brought to some issue. But I doubt it will be necessity that will bring most part into Regulations as to the Poor; and if once touns and some shires wer entered to a regular mentainance of the poor, ther will be such numbers will come to these places that fall not in with the regulations, as will oblige them to make them.

The affair of Mr Simson and his scholars came in before the Synod at the Privy censures. When the Presbytery of Glasgou was removed, the Moderator, without any concert, asked at me what I had to say as to the Presbytery removed? I declined speaking, till urged; and then I said, We had a great deal of noise this winter of corruptions in doctrine getting among the Students at Glasgou, and casses that were answered which conteaned some things not agreeable to the Standarts of this Church; and I thought the Presbytery should be inquired what they had done as to these rumors? Mr Linning backed me, and said, We had a fair warning in the sermon before the Synod, and we ought to inquire into the state of doctrine at Glasgou. Mr Campbell and others waved [it] and said, That ther wer many misreports going abroad, and it was hazardous to enquire into these matters, least a flame should rise in the Church. I spoke again, and said, I did not knou what was in these rumors, but was of opinion the Presbytery ought to be enquired, Whither they had called for these cases that had made a noise? Mr Connell said, He heard that the Principall, Mr H[arvey?] and [Mr] Gray, had seen

these cases, and report to the Presbytery that ther was nothing wrong in them. I said, I never heard of that. In short, after Mr Naismith's book, on Children's Priviledges, had been throu up, as what was said to contean some doctrines not agreable to our Standarts, the Synod ended with ordering the Moderator to reccommend the observance of the act of Assembly as to doctrine in their bounds.

Mr Harvey, in the last session, desired liberty to speak, and compleaned that the Presbytery of Glasgou wer inserting his proces with remarks; and he desired either that they might make no remarks, or be obliged to give him extracts of the remarks they made from their registers. After some altercation, the Synod signified to him, that the Presbytery of Glasgow wer to keep by the terms of the Synod's act two years ago, and till it appeared to them that they had transgressed that act from their registers [being] not yet compleated, they could do nothing in that matter.

The case of the Parish of Arracher, very clamant, was remitted to the Assembly.

The breach 'twixt France and Spain, with the removall of the young Queen of France, and the King's marriage with a sister of the Duke of Bourbon's, afford matter of speculation at this juncture; and I hope shall prevent that union 'twixt France and Spain which was so much feared of late.

This spring has been the most favourable and promising that I have almost ever seen to the end of this moneth. The Lord is loading [us] with benefites, and we are abusing his mercys!

Mr James Stirling tells me, that Mr William Guthry and Mr John Dury used to divide the members of the Assembly, in their factious way, into *Vocales* and *Consonantes*, and *Mutæ* and *Liquide*, and *Diphthonge*. The application of these, to most part of numerous meetings, is pretty obvious.

He says Mr James Guthry, when Minister of Stirling, was going to preach one day, and was mett by a mobb and hindred. He went home to his house, and preached to a good many that came to him; and, when done, he was very chearfull, and said, he believed God had accepted his

designe to do Him service. Mr Guthry's holy and tender life was, to one that lived in the family with him, a greater conviction of his high lenth in real religion, than all his sermons and publick appearances. He was extremely moderat in his meat and drink, and on the Sabbath he keepped much the same meals as on other dayes.

I find the story of this young Craufordland being the twenty-second John from father to son, is certain.*

Mr William Reid gives me this account of the Earle of Marr, this present Earle, who is forfaulted, his father. He was in the house with him fourteen years, and the first who found him dead; which I insert, because of the insinuations that have been made in print and in conversation, as if he had dyed by his own hands. The Earle was not a violent persecutor. My informer told me he heard him say, before the Revolution, that he could subject to Presbitry as well as Episcopacy, if the Government sau fitt to establish it. King William inclined to gain him, and gave him a regiment. At the Convention, when it was knouen that Claverhouse was broke out, Marr was ordered to go streight to Stirling and guard it against Claverhouse; but it being represented that he might perchance betray the Castle of Stirling, Duke Hamiltoun, as Commissioner, did that same night confyne him, and set a guard upon him in his room at Edinburgh. The shame and greife of this did, with other things, throu him to a jaundice; and, when under the cure, and seemingly in a probability of recovering, one day he went to the stool, having dismissed the servant waiting on him till he should call, and bolted the dore, on the stool he expired, and his [daughter?] hearing his dying groans, [became] frighted, being in an inner room which was next to the bed chamber, and allarumed the house, and his gentleman and my informer, then a page, broke in and found him expired in that posture. His gentleman that morning had seen, as he thought, my Lord walking in the garden, but it was only his apparition.

Mr Stirling tells me, that Mr Robert Bruce, &c.†

Mr John Forbes, Moderator of the Assembly at Aberdeen, was like-

* See Analecta, ante.

† This paragraph deleted, as having been transferred to his "Biographical Collections."

wise unhappy in his children ; and his son conformed, and, if I be not mistaken, was a Bishop.

May, 1725.—The procedure of our Assembly this moneth, see my Letters *alibi*. Ther was litle of importance, save settlements of parishes and calls ; which just take up that time nou that transportations did some years ago ; and if Patronages continou, the Church will of necessity be obliged to lay down rules which they have not yet done to ridd* marches as to such as are callers. The partys Argyle and Squadron appeared mostly in Aberdeen affair. Our Students and Probationers this year are numerous, upwards of three hundred. I hope such as have the Irish tongue will get some outgate by the King's free gift, which was the most important affair before the Assembly, and will take some time before it can be brought to a bearing ; and the Committy that have it among their hands will have work enough to do to setle matters.

Mr John Anderson of Kirkmaden tells me an accmpt which is current in their bounds, of Mr Andreu Euart, Minister of Kells. The late Viscount of Kenmuir is in his parish, or a considerable heretor. Before the Rebellion 1715, when he heard of the Viscount's designes to make an appearance against the King, and for the Pretender, he made him a visit, and used freedom with him, and sheued what hurt it would bring to his family and fortune. This my Lord took ill, and turned rude to him, and threatned to cause his servants throu him doun stairs, and turn him out of his house. Mr Euart told him ther was no need of that, for he should leave him ; but told him at his parting words, that for the affront that he had nou offered to a Minister of Christ, and a faithfull freind, for his freedom with him, he was affrayed the Lord, in his Providence, would turn him out of his house and estate, and he should see it no more ! Which every body knoues was accomplished.

He tells me Sir Robert Adair was a remarkable gentleman in Kirkmaiden parish, and had a great estate in the north of Ireland, and was singularly usefull for the Protestant and Presbyterian interest there, from

* Redd, point out distinctly and define.

the 1636 to his death. That besides his qualifications as a gentleman, he was an eminent Christian, and that he had seen about a sheet of paper of a kind of Diary, and some most religious Letters of his, with his testament in a charter-chest belonging to his successors, a further account of which I expect.

He tells of a Minister in the Port,* a neighbouring parish to him, between the 1640 and 1660, who was a person of very considerable usefulness and worth, (see a Letter of his to Mr R. Douglas, MSS. fol. v. No. . . . , on Irish affairs,) Mr John or James Blair, that, though he was not blamed for parsimony, he became very rich, and purchased a great part of the parish for his property, which is yet in the hands of his grandchild. This gave rise to a saying at that time, that Mr Blair had converted most of his parish—the meaning of which was, that he had turned it to his property!

He adds, that Sir William Maxwell of Monreith, in the suffering times, was reckoned a most singular Christian, and was a very remarkable sufferer. One instance of a wonderful preservation of his, in a search at Edinburgh, I have set down, Hist. Suff. Vol. I.; but I did not know his extraordinary character for piety.

He tells me severall accounts of Lady Henriett Campbell, which I believe are sett down in some of the former volumes: That of her dream about the Prince of Orange being driven back; and the wall falling down in Bibles; that about a fellow's coming in to her asking charity, with a dagger drawn; that about the Lord's supplying her straits, after a sweet scripture was born in upon her, by means of the Princes of Orange; and another, which I do not mind, that I have noticed before.

Lady Henriett told him of a Christian she knew, (and by the circumstances of her telling it, he was of opinion the person was herself,) who for a long time was under a severe temptation of slavish fear of Satan's appearing in a bodily shape, which turned so violent as to fright [her] much from secret duty, yet still, she still continued at it, till one day, when at secret prayer, Satan did appear, if I mind, under the shape of

* Port-Patrick.

a black lyon roaring ; but then ther appeared likewise a chain about him, which perfectly commanded him. This vision perfectly cured the person of slavish fear.

He tells of another eminent Lady in Galloway, the Lady [Freugh ?] I think, in his oun or the neighbouring parish. She was a most singular Christian, of the old sort. I knou not if it was the Lady Freugh ; if it was not she, he tells me she was also a very eminent Christian. Two instances he gives of that Lady. She had a great value for old Mr Wilson in the parish of Inch, and in the suffering times she did much to support him and his family, and gave them liberally every year during the persecution. She was herself a very great sufferer for nonconformity, and refusing to hear the Curats. She was very positive, in the darkest night of persecution, that Mr Wilson would survive the storm, and be again Minister in Inch, whence he was turned out 1662 or [166]3, and she would hear him ; which came to pass accordingly. Another singular thing as to her, he tells, that at her death her brother, an heretor in Kirkmaiden, Sir Robert Adair, her heir, if I be not forgot, with his Lady, wer coming to visit her on her death-bed, two or three years after the Revolution. The Lady had been long sickly and tender ; and as soon as they got the accounts she was in danger, they took horse and came to her house. When they entered the avenue leading to the house, and came within sight of it, they sau a great light in the day time, brighter than the sun, over the house ; and heard the most melodious sound that ever they heard. Presently the gentlman said to his Lady, " My sister is dead." And [when] they alighted, they found her dead, as near as they could guess, just at that instant they sau the light, and heard the melodious sound.

He tells me there was a man in the parish of Calmonell, named M'Clement or M'Cremon, a Mountain man* of the highest set, and the very head and most sensible person of that party in that country, at a buriall

* A "Mountaineer," or M'Millanite.

about three years ago, in conversation with the schoolmaster, who was urging our Saviour's practice in paying tribut for the lafulnes of paying cess to the King. At first, [he] denyed the fact; but the company soon convincing him that the Scripture was plain in it, he said, that if our Lord had said so, he was in so far wrong, and not to be followed by us! The schoolmaster was surprized, and at first thought he had mistaken him, and made him repeat what he had said; and then he said he was certainly not considering what he had said; and if he did not presently retract it, he would take the auditors witnesses. The other repeated what he had said a third time, and desired him to make of it what he would. Whereupon he took all present witnesses that he was blaspheming our Lord and Saviour. He was cited to the Presbytery for blasphemy; and, the words being plainly proven, he was summarly excommunicat. For some time he stormed and vilified the sentence; but within this year he seems to be seriously affected with it, and has been with the Minister severall times to be relaxed from the sentence, and seems penitent for the blasphemy; and has drauen up a paper, hypothetically acknouledging if he said such words, the sentence was just; and declaring, in strongest terms, his firm belife of the Divinity and spotles holynes of Christ the Son of God, which he desires may be read in all the Churches of the bounds. This has given the M'Millanite interest a great dash in that country. The Presbytery have taken no steps yet for his relaxation.

He tells me that the Levellers have been very quiet since summer last, and the forces there keep them in au; that except a litle brustle they made in Sorby, and of late in throuing down some of Mr Basil Hamiltoun's dykes, when his Lady was lying a corpse, they have made no noise; and this last act of inhumanity, considering the season of it, hath mightily exposed them.

From him and others I have a very pleasant account of Major Gardiner,* formerly Master of Horses to the Earle of Stairs, and nou lately, on the death of Major du Curry, made Major of Stairs' Gray Horse.†

* The celebrated Colonel Gardiner. See his Life by Dr Doddridge.

† The origin of the gallant Scots Greys.

He seems to be one of the most remarkable instances of free grace that has been in our time. He is one of the bravest and gallantest men in Brittain, and understands military affairs exactly well. He was a lieutenant or captain many years ago in Glasgow, wher he was extremely viciouse. He had a criminall correspondence with Michael Leckie's wife, Lauchop's daughter, as my informer tells me. He ouns [this] with sorrou, but denys that he invited her up from her husband to London. In short, as he himself acknowledges with the deepest concern, there was scarce an evil but what he was addicted to it ; and he observes himself, that he on many accounts has reason to recon himself the cheif of sinners, much more than Paul ; for, besides the multitude of the most horrid sins, he did them not ignorantly, and throu unbelife, but over the belly of light and knouledge. When he was with my Lord Stair Ambassador at Paris, he was riding on one of his mettalled and fyne horses, which could not bear the spur ; and in the streets mett the hostee,^{*} and croud with it, whither of designe or accidentally I cannot say, but his horse and he soon made a clean street, and the hostee came to the ground. The Ambassador's house was attacked, for the abuse of the hostee, and he was obliged to write over to Court about it. The change wrought on the Major a feu years ago was graduall and insensible.† I think profane swearing was the first thing he refrained from, then other vices ; and still, as he refrained from them, he bore testimony against them in others, in the army, at Court, and every where ; and reproved them, in great and small, with the greatest boldnes. At lenth, he is throuly reformed, and waits most closly on ordinances ; and, while with his troopes in Galloway, he haunts mostly with the Ministers, and has made a sensible reformation among the troups he commands ; and nothing like vice is to be seen among them. His walk and conversation is most tender and Christian. He rises by four, summer and winter, and no body has access to him till eight, and somtimes latter ; and these hours he spends in secret religion. He is a closs and examplary keeper of ordinances, and a constant teror to vice, wherever he is, and a serious keeper of the Sabbath. We have at this time severall excellent officers in the army,

* Procession of Priests carrying *the host* to a dying person.

† This differs from the account given by Dr Doddridge.

and who have been in it ; Collonel Blaccader, Collonel Erskine, Lieutenant-Collonel Cunningham, and this gentlman. May the Lord increase them !

I am told the young Marquise of Lothian is one of the most promising of our young noblmen. He was still sober, but nou is reconed religious. May it hold, as, alace, his father's did not !

I hear Mr James Smith of Cramond observe that ther is not a Supreme Court, Civil or Ecclesiasticall, in Europ, or the world, whose Members are so changable, and often changed, as our Generall Assembly. Generally speaking, there are not above five or six Members of ane Assembly this year who wer Members of the last Assembly. The whole Members are annually chosen, and almost the whole annually altered, and feu or none of the former representatives continoued. This is plain fact ; and in my opinion has its conveniencys, and wants not its inconveniencys. This preserves pretty much from management ; and every thing going by majority of votes, makes it harder to corrupt a meeting of this nature ; but then this gives, I had almost said, the greater superiority to the feu that ordinarily are chosen, because they, and they only almost, are acquaint with the thread of affairs and methods of procedure ; and the bulk of Members this way are much strangers to the Churches affairs till they come up, and layes a good many Members open to be wrought upon by a particular set of persons.

Which brings me to another observe of the same person ; that since the Revolution till within this two or three years, or therby, our Generall Assemblys wer intirely in the managment of Ministers ; the matters to be handled wer concerted amicably, before hand, and things wer jointly carried on ; but nou, particularly in the last Assembly, the Moderator and the matters of the Assembly wer intirely managed by such as wer of one side, and one person ; Commissioner Drummond,* in a particular manner, set up for dictator ; and the toun of Edinburgh kept enter-teinments in toun, and had persons waiting at Leith and other places to pick up and inform all upon one side. That nothing can be more ha-

* George Drummond, frequently Provost of Edinburgh, and author of many improvements there. He was a Commissioner of Excise from 1715 till 1766, when he died.

zardous then State partys coming in and wresting out of Ministers' hands the managment of Assemblys. Each side endeavour to drau votes to their side, and to recomend themselves at Court by their interest in directing our Assemblys ; and no doubt, if this come in among us, we will both loss our reputation, and run headlong on dangers, and be despised and undervalued. The observation is true and just.

Mr Robert Steuart tells me, that not long since he was in conversation with Mr Hoarsly, a Presbyterian Minister in the North of England, who made severall melancholy remarks on the state of things in England. He said, many of the Nonsubscribers wer much doubted as to their sentiments in the doctrine of the Trinity : That the Dissenting interest was extremely lou ; many wer going over to the Church of England among the young Ministers ; and among the laity, multitudes wer every day caryed over by the Sacramentall Test to qualify them for posts and offices : That the state of religion was extremely sunk in the Church of England : That some of the High-Church Clergy wer blamles and laborious, and severall of them, bating their high-flying notions, orthodox in their opinion, and for the old principles of the Church of England : That the Lou-Church Clergy wer, too many of them, men of no principles, and severall of them Deists : That they have no esteem for the Church of England Service and Ceremonies ; and in room of these, in which they acted for the fashion, they take up no other method of religion, and so had no religion at all, and the Dissenters who come in to them by the Sacramentall Test, being educat in opposition to the Ceremonys of the Church, and contrary to their inward sentiments, joyning with them, help on their negligence ; and they themselves, having prostitute their conscience, are in a sad taking, and yet he sayes any religion that is in England is among the laity of the Dissenters and Lou-Church ; for the laity of the High-Church are so many ignorant beasts ! In short, upon the whole, I fear I may make this reflexion, that the Church of England is the most corrupt and least reformed of all the Reformed Churches.

I took notice before of the King's Bounty of a thousand pound. When

the Commission met in November, they sent up a Memoriall with P.* Wishart, then going up about his privat affairs; and I am told ther was in that Memoriall a clause that part of that thousand pound should be applyed for carrying on of processes against Popery and Papists; because, though our laues are good against Popery, ther being no funds upon which processes against Papists can be prosecute, ther is a sensible stope put to all such processes. This Memoriall was communicat to my Lord Tounsend and Mr Walpool; who, at first vieu, told him unles that wer droped, ther was nothing could be done. So great enemies are they to every thing that looks like persecution, that they will not so much as seem to encourage the prosecution of Papists. In so far as this would have been a making the Church of Scotland the prosecutor of Papists, I think it's best that there is no such clause in the King's grant; but I cannot help wishing that there wer some civil fund for the prosecution of Papists, as enimies to the civil constitution and liberty. Mr Wishart tells me my Lord Seafeild introduced him to my Lord Tounsend, but after his being introduced, he kneu no more of the matter, which was intirely transacted 'twixt him and Tounsend, with whom he was, as he remembers, seventeen times before all the articles of the grant of the King's thousand yearly could be fully concerted; which nou runs intirely on the foot of Instruction, and Catechists and Helpers in the North and Highlands.

Mr Mathew Wood tells me he was in the parish of Hiltoun, in the Merse, some years ago, and had from eye and ear witnesses the account above inserted of Mr Daniel Douglas, and the Laird of Hiltoun; and nobody in that place but knoues the fact of Hiltoun's attack on Mr Douglas, his prediction, and the fulfillment of it in Hilton's being murdered.

Which bring to my mind the story of the Minister of Craigie with the Laird of Craigy, of which see Letters on Remarkable Providences; and I am told Mr Nathan English was the Minister of Craigy at that time.

Mr William Carmichael tells me, that he was well informed that the late Dr Lesley, so famous for his debates with the Socinians and Quakers,

* Principal.

and his bitterness against Presbyterians, had a very high esteem of Mr Alexander Lather, Minister of Mordingtoun, his book against Prelacy; and reconed it one of the best writt books in defence of Presbitry.

I am told a practise is getting in among some Ministers in the East Country, of reading two chapters of the Scripture from the pulpit before fornoon's work; and, if I be not forgote, as much in the afternoon, without any explication of it to the people: That after singing, they read them, and then pray, and then read another portion of Scripture and lecture, and then preach. This was Mr Craig's way at Yester before he came in to Edinburgh, and this is Mr Alston's way yet at Dirltoun. I knou not but it may be of use in places wher people cannot read; but I think, in the bulk of places, the generality nou can read; and as to such the scripturall pattern should be kept, to read the lau, and give the meaning therof; and innovations of any kind cannot well be born by many.

Beside what is in the paper I copyed from the originall, anent John Steuart, son to Sir Thomas Steuart of Cultnes, vide MSS. 8vo. His brother tells me that he heard it said by his father, that when his mother left him at a time, he said, "My mother is gone to pray for my life, but the Lord will not hear her in that."

Mr Robert Stuart tells me the whole affair 'twixt him and the Magistrates about the two Englishmen D[ean of] Gild Wightman brought doun to teach Natural Philosophy. It was certainly designed against him, but he was averse from any nottice being taken of it, for, indeed, it did him very litle hurt. Privat teaching in Edinburgh did far greater hurt to other Masters than him, and ther had been applications made to the Magistrates, their patrons, against such privat teaching, and they wer sensible of the necessity of discouraging of it. The Masters all without exception signed a memoriall to this purpose, and yet Mr Drummond and Professor Hamilton left him by the interest of the Magistrates, and that, contrary to subscription, he compleans much also of Professor Hamiltoun, his admitting students without graduation. I am sorry such

a drynes is fallen in among such worthy persons, but I fear it grou sooner than it will decay.

I find also that this year Mr Mitchell and Professor Hamilton wer not, though they had the vote of the Presbytery with them, for bringing in Mr James Smith* to be a member of the Assembly, though he had [been] very injuriously cast out of the Commission last year, when never a Moderator of the last Assembly had been so treated; and I find that these two are not very frank in all cases for Mr Smith, because, as some think, he is by far superiour to them in abilitys in managment, and certainly he appears, with much brightnes in speaking, superior to most; but I knou not, but they must have brought one in Mr Alstoun who may be as much for pressing in to a share in the managment as the other; and, indeed, he was not either designed, but, as was thought, Mr William Millar.

Mr Steuart tells me he heard his father, who was well acquaint with Mr Mungou Lau, Minister at Edinburgh, and formerly at Kircaldy, tell, that when Mr Lau was at Kircaldy, there was a seriouse good woman in his parish, for whom he had a great value, who, as was thought, had hanged herself, and was found in her room hanged. When she came to be buryed, there was, considering the manner of her death, difficultys made anent suffering her to be buryed in the Church-yard; but the Minister overuled it, and was, notwithstanding of her tragicall end, peremptory as to her state, and did not loss his good thoughts of her, and would not suffer her to be buryed any where else than in the Church-yard. In some time after there was a tryall of witches in that or the neighbouring parish, and some wer condemned; and at their execution they confessed that they had been the instruments of that good woman's death, and had hanged her.

The affair of Popery in the North was before one of the Committys of the Assembly, wher there was conversation about the proper remedys, and these who had considered that affair most wer of opinion, that though our laues be very good, yet being in the execution very much in the hands of the shirreffs where these are [any] way favourable to Popery, as they are in too many places in the North, they being deputies either

* Minister of Cranond, Moderator of Assembly in 1723.

of Papists or of their freinds and relations, they fall on methods to elude the prosecution of them, and either in the making up of the Porteus-Rolls, or in the witnesses against them, order matters so as ther is no possibility of legall reaching of them; and so processes against them come to nothing. So that it appears necessary that there be some neu laues, or at least clauses, in some act of parliament, that may secure the prosecution of them.

The question of appointing a Fast came into the Assembly by the Instructions; and at first it was yeilded to appoint the Commission to do it, then it was altered, and they wer instructed in the ordinary way. The Commissioner was said to be straitned in his instructions as to a direct appointment, and it was given out that the King had that matter before him, and would make matters easy about it. I was told that last year the Commissioner Seafield had allouance to concur with the appointing a fast, but that it was not urged; and he was so inconsiderat as to signify, after the Assembly was over, that he was empoured in that matter, which put some this Assembly to urge it the more. I cannot see where the strait of allowng a fast to be appointed can lye.

I hear a singular instance of the present Professor of Mathematicks at Cambridge. I knou not if his name be Jackson,* but he is certainly one of the wonders of this age. He is one of the first rate Mathematicians in Europ, and yet was blind from his infancy. His memory is evry way extraordinary, and his imagination strong to a wonder. He teaches Mathematicks and works counts six figure deep with great ease, and has a table full of holes with pinns in them, and by this with the greatest dexterity he makes and demonstrates all sorts of lines and figures in Geometry, with the greatest plaines and clearnes.

I am told that Dr Clerk is extremly intimat with Sir Isaack Neuton, and has much of what he published from him; particularly what he has writt against Colins and others is all the fruit of his conversation with Sir Isaack. That Sir Isaack has no opinion of Mr Whistoun, and very

* Allusion is here made to the celebrated Professor Sanderson of Cambridge.

much opposed his being made a member of the Royall Society, which was much urged some years ago, but Sir Isaack got it hindered. That the differences of the Royall Society some years ago wer chiefly betwixt the Mathematicians headed by Sir Isaack, and the Naturalists, as they call them, such as Woodward and others, who wer strangers to Mathematicks, and for coins, antiquitys, fossils, &c. That ther was a great struggle about Jurius being made secretary; but he being well seen both in Mathematicks and in what the other side wer fond of, he carryed his point, and both sides came in to him.

Mr Colin M'Clauren observes to me, that the people in France that set up for the Constitution* are generally thought to be persons of no principle; and generally the bigotted Papists are, if they have any learning, Deists. These, again, who are against the Constitution are, bating some of their peculiaritys, reconed pretty firm in their principles.

I saw a Letter of Mr Isaac Watts to my Lord Grange, upon the subject of his further writings anent the Trinity. He expresses himself in pretty large and bigg terms, and promises to clear that subject from inconsistencies, and says he sees no writer he goes so much in with as our countryman, Mr Robert Fleeming.

The same person tells me, that Secretary Johnstoun is cracked in his head, and yet keeps out a very great rank, and frequently has Mr Walpool and the greatest courtiers with him at dinner in his country house near London; and the King some times does him the honnour to dine with him. That he told him his father had got a great many curious papers from my Lord Seaton, the Earle of Dumfermlin's Charter Chest, of which he made much use from the 1637 and afterwards. See more of this *supra*.

That Mr Ridpath is to be don in Scotland this summer, and is to bring with him the Registers of the Church, which Mr Secretary Johnstoun has given him, to be disposed of to the Church; for which it's probable that he designes Mr Ridpath should have some small acknowledgment out of the Churches money. Certainly our Records are the

* The Bull or Constitution, Unigenitis, issued by Pope Clement XI., in 1713, and occasioned much controversy in France.

Churches property, and belong to the Assembly, in whose hands so ever they be found ; especially in this case, where the secretary's father, my Lord Waristoun, was entrusted with the Churches Records by the Church.

Mr Steuart tells me, that the Bailay in Edinburgh, who caryed Mr Davidson to prison, and in whose house Mr Davidson had the propheticall words, his name is Spire.

Mr Broun of Abercorn tells me, he has seen a set of Letters betwixt Mr John Carstairs and Mr Fraser of Braes upon the subject of Univer-sall Redemption, and hopes to send me a copy of them.

My Lord Grange tells me a strange passage which hapned in the time of the Comitty with Mr Simson. One day, when they wer waiting for Mr Simson, and had sent for him to a Sub-commity in my Lord's chamber, to fill the feild,* my Lord proposed a question for conversation, wherin the Spirit's proper work upon the soul did lye ; or whither ther was any thing further necessary to be done by the Spirit for spirituall actions but the irradiations of spirituall light on the mind, and the strenthning of the mind to receive it ? Mr Mitchell, Mr Hamilton, and Mr Logan, who wer present, wer silent. Mr Smith of Cramond, in his frank way, declared nothing more was needfull but the giving of light, and the strenthning of the soul, to receive it. I would fain hope the sense was good, but certainly it was strangely worded. Mr Mitchell and Mr Hamilton stared and seemed surprized. Mr Logan broke out in some warm expressions, which wer interrupted by Mr Simson coming in.

He compleans much of preaching up of mere morality, and very litle of Christ and grace, and tells me a passage concerning Mr Hog and some of the Marrou Bretheren, in conversation with him. He blamed them for preaching up grace, and not pressing holynes, and bordering on some things that looked towards Antinomianisme ; and urged Mr Hog to write somewhat for disposing people to keep up a value for holynes ; but he declined it.

* To occupy the interval.

He tells me that Mr Mitchell and Mr Millar did complean to him that the preaface to the Confession of Faith was added to the edition of Confessions which was authorized by a Comitty of Assembly.

I hear that Chub, a candlmaker at London, who is turned Deist, was advanced by Sir Joseph Jekkyll, Master of the Rolls, to a considerable post, upon his writting that pamphlet, "The previous Question."

In the end of this moneth, the unhappy Duke of Douglas killed, in his own house, his cousin-german, Lord John Ker's only son and heir. The occasion of it they that are favourable to him give thus. A debauched fellow, in the neighbourhood, had born himself in upon the poor Duke, who for many years had been crazed in his brain, and the Duke kepted too much company with him, who was every way belou the Duke. Mr Ker, at the Duke's desire, had come to the Castle of Douglas, and stayed some days with the Duke. He was a young gentlman in a Captain's post, I think, and the Duke was very fond of him. He took the freedom to tell the Duke the above-said insignificant fellow was admitted to too much familiarity with his Grace; that though he was evry way belou the Duke of Douglas, yet he, the Captain, would be ashamed to keep company with him! The Duke seemed not displeased with his cusin for his freedom, but was so weak as, next time the fellow came to him, to tell him what the Captain had said. The villan flew out in a passion, and said the Captain had maltreated the Duke, and presumed too much in chusing his company for him, adding, wer he Duke of Douglas, he would pistole him for what he had presumed to do! It seemes this divilish advice took with the poor man, yet he caryed most civilly to his cusin all that day, and they supped together, and parted as they used to doe. However, after Mr Ker was in bed and asleep, the Duke, without letting any body knou, came softly into the room, shot Mr Ker through the head, and stobbed him in two places in the breast; and when some servants with the noise wer awakned, the Duke was in his room, and confessed, with seeming sorrou, that he had killed his cusin. In a feu dayes the Duke went in to Edinburgh, and gote into a ship, and went to Holland. This is the common report of this lamentable affair. His worthy mother, the Lady Marchiones, is much to be pityed; and

that noble family, thus represented by a man that is distempered, and probably will never have any posterity, is like to be sunk in the family of Hamiltoun.

May 24.—I saw a very terrible fire in the Gorbals of Glasgow. Four lands were consumed, and twenty-eight families burnt out of their houses. The wind was high, and it was a wonder that much more hurt was not done. I saw the fire take hold on the tower on the south end of the Chappell on the other side of the street, but it was soon extinguished. O! how vain are the world's possessions! But June 24, next month, a worse incident fell in on Shaftesbury's house at Glasgow.

June, 1725.—The end of the last [month] and the beginning of this, before the King's going abroad, we have almost a thorough change of hands in Scotland, as is to be seen in the news-papers. The Squadron, as called, the Duke of Roxburgh's party, (except himself, who, they say, will be changed when the King returns, the Earl of Isla being gone over with the King to Hannover, the only Scotsman of quality with his Majesty, and to succeed him, as is given out, and the Justice-Clerk, who has his post during life,) being all turned out. The [Lord] Advocate, Solicitor, the Justice-Clerk's good-sons,* his son, and his friends, and Jeriswood. There is also a general change of the Sheriffs, and Lieutenants, where the Sheriffs are not hereditary, and all upon the Duke of Argyle's side brought in, who is made Captain of the Ordnance in England, and Cadogan turned out. Mr Walpole has brought this change, after long expectations of it, and offers, being, as they say, willing to keep a balance in Scotland among the two sides. Several changes in the military; Sir Robert Pollock out, but with a good salary, and English men put in. The Duke of Argyll and his party have, they say, brought this change about, to put in execution the disarming of the Highlands by the late act of Parliament, and to bring about the uplifting of the malt-tax imposed this session. These things are like to breed much confusion and broils in the country at present, and the spoilzy of

* Sons-in-law.

Shauffield's house, and confusion at Glasgow, highten all in the end of this moneth. The Lord himself direct all well.

The affair of the Levellers, which last year, at this time, made such a noise, and I see agrees so much with the case of the Commons in England, 1548, and in the end of Henry the Eighth, and King Edward's reigne, seems much over. Ther are many of them begging up and down. The souldiers have calmed them, and some proposalls, they say, of erecting manufactourys of wool at Wigtoun, Stranrauer, and Kircudbright, which lye very commodiously for trade; and if the Earl of Stair's project hold, will imploy the poor who are turned out by the inclosures. Houever, this, with the malt-tax, and the disarming of the Highlands, do extremely sour people's spirits.

About the midle of this moneth we went down to Killellan and kept a visitation. Mr F[ork ?] refused to intimat it or preach; and did complean of breach of condition to have had an amicable conference, and other things. The heretors tabled no particulars, the elders, save one, wer for him; and the heads of familys universally, almost. We found him highly culpable for not intimating sentence, and refusing to come to us, when there, yet delayed censure, and appointed a neu conference, July 6, and after went in to him. This man's head is certainly wrong, and the people seem to adhere to him. His carriage, indeed, is unaccountable to his wife and the Presbytery; and on his preaching from eleven to six at night without interruption. But what to do, so as to be most for edification, is hard to determine. A helper, I fear, he will not receive. He compleans of his neighbours who baptize, marry, and admitt to the Sacrament, his parishoners, without notticing him. The Lord direct what to doe!

[*June 24.*—The 24th of this moneth, when the malt-tax came on, there were hububs every where with the guagers here, and up and down this country, as also the day before. But the most terrible one was in Glasgow, for which I referr to the printed account, and shall only here set down some other things I hear by common report; and most of them, I think, nou, (July 6,) when I write this, will hold. There was no

formed designe, as far as I ever heard or could learn, on Shaufeild's house. All that was said or talked was to oppose the visiting the kilns, which the gaugers wer not very fond to meddle with, both because very disgustfull to the country, the tax already on the malt being four shillings per boll, and this neu tax eighteenpence ; and five shillings and sixpence is much more than the half of the intrinsick worth of the barley, which goes to the King, and it would be easier if the one half went to him, as certainly it does not, and because they fear a rable ; and, lastly, because they expect litle or nothing of neu sellary for their pains. Shaufeild, indeed, was reported to be for the malt-tax, though he has declared against it in his speech before the House of Commons, and very obnoxious to the trademen. He had likewise displeased the merchants in the matter of the tobacco, which likewise affected the tradsmen, in the matter of the Virginia Trade, which took off a vast dale of our manufactor. The tradese-people this winter, in December, had broke his windous ; but nobody, for what I knou, till within a feu hours, ever thought of an attack on his house. Indeed, a report was spread that Shaufeild, who went out of his house the day before, had sent souldiers in to the toun, and that he was to have the generall receiving of the malt-tax and other idle storys. Yea, my Lord Ross was also threatned, as to have some share in the tax, which was equally idle, and he and Shaufeild wer represented as great makers of the Union, the mother of all our taxes. But I belive these storys wer only talked an hour or two before the attack on the house to inflame the mobb, which consisted of weemen and boyes, tradsmen and apprentices, and a great many strangers, thieves, and pilferers, got in about this time to the fair of Glasgou. There had been some litle mobb on the fitting up of the guard for the souldiers, but soon appeased ; yet with the consent of the officer, the toun keepeed guard that night. The three Bailays wer out of toun, and the Provest was so far from expecting a rable, that unles about a litle after ten, B[ailay] Alexander had accidentally gone out from him to the Westport, he had gone home without knowing of it. When the Provest came, he was overpoured, and durst not read the proclamation, but repeted words to that purpose, till the officers were deforced, Blythiswood threatned, and

they were forced to leave them. The officer, indeed, sent notice he was ready to obey his commands, but told him the souldiers were all in bed; and the Provest and his company wer unwilling to call out the souldiers in the night-time, not knowing hou much blood might be shed.

[*June 25.*—Next day, June 25, the particulars of the mobb are set doun in the printed paper from a bundell of informations taken from eye and ear witnesses, persons of credit, and the commanding officer, Ochell or Bochell, ane Irish Teague, his conduct was intollerable. The mobb began at the Cross, where the Provest and merchants soon quashed it; and drove the weemen, who had got a drumm, and wer burn-bearers* and breuars, with a company of boys, doun the Saltmarket, seized the drum and the woman, and imprisoned her. This small rable, without arms, and of no hazard, fled doun the Saltmarket, and a feu of them gathered in Briggate, and came up the Neu Street, and began to gather about the Guard, nou possessed with the souldiers. A feu stones were throuen among the souldiers, none of them hurt, to speak of. Immediatly, without reading the proclamation, which some say the officer Bochell was not oblidged to, and, without any essayes to scatter the mobb with the bagonets or swords, he shott sharp, and killed two men and wounded others. The Provest, hearing this, sent B[ailay] Orr to the Captain to complean of breach of promise, and to entreat ther might be no more sharp shot, and offered to come with the people with him and disperse the mobb. When the Bailay came to him, he said very roughly, What! shall I suffer my men to be stonned? The Bailay desired his caine, and went immediatly to the side of the street where the mobb was, in a cloud of weemen and boyes, and no armes among them, and chassed them off. Houever, the Captain desired the Bailay to go and bring the Provest and his people to his assistance; but by the time he reached the Cross, after the sharp shott, the cry being raised that multitudes wer slain, the tradsmen got together at the Cross, forced the Magistrats into the Chamber, forced up the doors of the Tolbooth, and brought out the prisoner and the arms, and rung the fire-bell. This mobb was indeed

* Water-carriers.

formidable, and all that could be done [was] to send B[ailay] Orr back to the Guard to desire the souldiers to retire out of toun, for the Magistrates could not promise but they would be all cutt off. The commander had cause shoot at severall in the streets and killed them, and they marched off shooting all the way they went. Eight are killed and seventeen wounded, whereof about twelve are dead.

It was given out that two of the souldiers wer taken and had their throats cut at Shaufeld's house, and many other storys propagated by those who are against the Magistrates. With these impressions, the express was sent off before the Magistrates of Glasgow wer heard; and I doubt not but things wer magnified to the Justices. When the Magistrates wer come in to Edinburgh, the Generall ouned Bochell had no orders to shoot sharp shott; and said, if the facts they told could be proven, he would try him and hang him, which one would think he deserves.

Mr M'Euen, on the Munday, printed a short account of the Rable,* wherein he said the Magistrates and souldiers had done their best to quash it. He was blamed for this, and desired by Mr Drummond to print a paper which reflected violently on the Magistrates and toun of Glasgow, as having for-knowledge of the rable, and having done nothing to quash it. This Mr M'Euen refused to print, being a burges of Glasgow, and oblidged to many there. Whereupon this lying and partiall account was printed in the Caledonia Mercury, a Jacobite paper. The Magistrates of Glasgow sent in the signed account to him, printed since. Some say the Letter was opned in the post-house, others deny that; but it's certain Mr Drummond, in the name of the Magistrates, did discharge him to print it, threatning to tear his burges ticket and imprison him if he did. Hovever, it was printed in a privat press, after the Magistrates of Edinburgh had discharged all the presses in toun to print any paper, and after it was over that house in ane hour was searched. The cadys wer stoped by the Clerk when hauking it.

This was an odd step in the Magistrates of Edinburgh, though the Provest be Shaufeld's brother; first to cause print a lybell, and then to stope the liberty of the press, and the toun of Glasgow's necessary vin-

* Rabble, or Mob.

dication of themselves; and matters are strangely changed nou, when the toun of Edinburgh nou treats the toun of Glasgou, their great creatures and servants in all causes these many years, in Church and State, so unfreindly. But nou the tables are turned, and nothing is stuck at by warm, party men.

Indeed, matters are oddly fallen out. It was given out that Shaufeild had the greatest pouer with Mr Walpool of any Scots man, at least com-moner: That his brother and Mr Drummond was to manage the toun of Edinburgh, and he Glasgou and the Western Burghs, to fall in with every thing that was laid on. And, indeed, the same people have taken on them to manage our Assemblys these two or three years; and being able to manage the Burrous and Kirk, as they pretend, it folloues the Scots administration ought to be in their hands; and the tax on the malt, calculated at twenty thousand pound, is really fifty thousand pound. Some body must necessarily have a claim for that, though it's said that the land-tax in England exceeds the excise, without the malt-tax, by a great summ; wheras, in Scotland, our excise by farr exceeds the cus-tomes or land-tax; and, consequently, no neu tax ought to be imposed on our liquors in Scotland. Houever, the project of having the man-agement of Glasgou being a litle damped by this mobb, all the blame is laid on the present Magistrates, who, last Election, wer not on Shau-feild's side, and the toun must be disfranchised, and which meantime would be no great loss, and pay the loss, which at first was called five thousand, then eight [thousand,] and nou fifteen thousand pounds ster-ling, while it's said the most part of the houshold furnishing is preserved in the neighbouring houses by freinds mixing with the rable, who soon got themselves drunk.

The Clerk of Glasgou, A. F.* is reconed to have sided [with] the Ma-gistrates of Edinburgh in this affair, very plainly, and done the toun no service.

[*July 7.*]—Either Mr Walpool or the Justices wrote a letter of con-dolance to Shaufeild, promised redres, and threatned the toun. We hear, nou, that Generall Wade comes to Glasgou this day, July 7, with

* Alexander Finlayson.

the [Lord] Advocat, Mr Forbes, and Solicitor, to take a precognition, and examine the affair, if possible, to lodge all on the neglect of the present Magistrates ; and four regiments of horse and one of foot comes to Glasgow, in a feu days, to encamp and force down the malt-tax on the West. I am sorry all this exasperats the spirits of the people against our excellent Sovereigne and Government.

This week, (July 7,) the Burroughs sitts ; and the project of the toun of Edinburgh is to get the Burghs to go in and promise to see payed their part of the malt-tax ; which, if they be able to do, it will be much for Mr Drummond's credite with his superiors ; but I belive the Burghs will not welcome their Commissioners when they return.

It's talked that a mobb is feared at Edinburgh when the souldiers come West, and when the kills [kilns] are guadged, the Justices of the Peace must determine payment, and they will not, and the Lords of Exchequer can be putt off for a year at least. I wish this heavy grudge of the malt-tax, and the case of the Highlands, who are gathering together to preserve their arms from being delivered, among whom is Seaforth and others, be not a handle to Jacobites and Papists abroad to accomplish their villanys in part, in the King's absence. Thir are bold adventures on Scotland by the cheif Minister. The Lord preserve our peace and priviledges !

[*July 8.*].—The [Lord] Advocat, Mr Forbes, with orders from the Lords Justices, as he sayes, and Generall Wade, came to Glasgow, Friday, July 8, in a great parade, with four peice of cannon, and two regiments of horse, not compleat, the black and grayes, and two regiments of foot, and Sir Duncan Campbell's Independant Company of foot, Shaufeild's good-son, and Buchell, the fellow that occasioned the killing of the men. They say that till within a mile or two of the toun the Generall expected resistance, and heard all was in armes, and the gates shutt, wheras nothing was designed but peace. Indeed, every thing almost since the coming of the Advocat and forces looked as if they had wanted a mobb, and designed to raise one ; but the Magistrates wer very carefull to prevent the least confusion.

I have different accounts of things during the litle encampment at Glasgow, but I belive the bulk of what I am to set down will hold. Some dayes wer spent in the enquiry into the mobbers of Shaufeild's house, which seems to have been the only matter of enquiry; with a perfect negligence as to the rable next day, and especially the murder, I may say, of twenty persons by the military, who, they say, with Bouchell their commander, are highly commended for shooting, when the mobb was perfectly triviall, and very litle provocation was given.

The Generall and Advocat stayed in Glasgow eight dayes. Some dayes wer spent in privat means to get nottice of the mobbers of Shaufeild's house; and a great many persons wer examined, and care was taken to get knowledge of the people that had been concerned, wherein the Magistrates and every body of sense joyned in giving all the light they could. Peacable acces was got into the malt-kilns, and they wer gaged, and the maltmen wer called and brought to subject to pay the tax, under pretext that the fine of fifty pound sterling against the outstanders was to be remitted; and a good many gave their oath as to what malt they had made since June 24.

The Advocat, for some dayes, gave out that the Magistrates had acted very well, and no body could have caryed more regularly and wisely than they did; and thus all seemed to go smoothly on for a while.

[*July* 12.]—But after informations had been got, then suddainly, and towards night, upon the 12th of July, with much severity, about forty of the mobbers wer taken up, many of them out of their bedds; weemen and children wer caryed naked out of their beds to the Guard and Tol-booth, and harshly enough treated. All this on privat informations.

The Advocat turned extremly surly, and acted in a very souveraigne, arbitrary way. He taunted and abused the Magistrates in examining them, and scoffingly asked, "And are you a Bailay?" John Wodrou, in his examination, surprized him a litle, when he asked, If he had heard of a designe to rable Shaufeild's house befor it hapned? He said, he had, and that from some burn-bearers, and the like, some weeks before; that he had told Shaufeild's servants of it, and desired them to tell him,

and they brought him for answer Shaufeild's thanks, and that he kneu of it. In examining James Cleeland, after some other queries, he asked him, What he thought of that rable? Mr Cleeland asked him pardon, and said, Matters wer not come to that pass as to be oblidged to tell people's thoughts!

The Advocat gave great offence by his open profane cursing and swearing at Glasgow, and his taking the right hand of the Generall, and talking in time of sermon, when in the afternoon in the Church, and mocking Major Gardiner* for his strictnes.

[*July 15.*]—But the last part of the scene surprizes every body. On the 15th of July the Advocat a second time examined the Magistrates, and put many cross questions to them: And on the 16th, about an hour before he and the Generall left the toun, he sent a *Mittimus* to the jaylor to receive the Provest, three Bailays, Dean of Guild, and Deacon-Conveener, to prison, as abbetters of the mob, or negligent in their office!

I am weel informed that the Generall was peremptorly against this, and said to the Advocat it was a bold stroak; that he desired Commissioner Spotswood to deal with the Advocat against this motion, for he had been dealing half an hour in vain; and went back again with Spotswood, and dealt with him, but in vain. The Magistrates offered bail, but he would not hear of it. When the Advocat was asked hou the toun should be governed when the Magistrates wer incarcerated, he said, There was no fear of dispeace, when the heads of the mobb wer imprisoned!

[*July 16.*]—Accordingly, on Friday the 16th, 'twixt twelve and one, the Magistrates went up the broad stair, and wer imprisoned. Bouchell, the villan that had caryed so unaccountably, was imployed to bind and fetter the prisoners in the Tolbooth, seventeen men and four weemen. They wer tyed by their wrists two and two, so strait, that by they wer two or thlree miles out of toun, they wer generally bleeding, and some

* The celebrated Colonel Gardiner, who afterwards fell at Prestonpans. He came with his regiment, the Scots Greys.

pitifull* officer, at Kirkentulloch, cut the cords. They would allow them no meat or drink in the way.

But the most barbarous act I yet hear of was on Craige, a gardiner, whose wife dyed about two year after her first child, and he had married another, who was in labour the day before the rable, and when her husband was taken up and imprisoned, she fell very ill. The Friday morning, when the prisoners wer caryed away to Edinburgh, she was very ill, and besought the officer and Advocat that he might be allowed to see his dying wife, under a guard of soldiers, or under bail immediatly to return; but by no means would he be allowed. His wife dyed a feu hours after. This is an odd instance.

[*July 17.*—The Magistrates wer caryed away under a guard on Saturday the 17th to Falkirk, where they instrumented the officer of the guard for a copy of their *Mittimus*, which he refused. Three of the Bailays wer not in Glasgow when the mob attacked Shaufeild's house. The Dean of Guild and Conveener are not Magistrates. The imprisoning, on triviall grounds, the whole Magistracy of such a city, and leaving it without government, save the military, is a strange step. The refusing bail, and imprisoning them in the Tolbooth, and carying them under such a guard to Edinburgh Tolbooth, is a strange step; and this, with the leaving the other prisoners to be tyed and caryed throu the toun by Bochell, who had shott and killed so many, looked as they wanted to have a neu mobb; and are very strange steps of this neu Advocat at the entry of his office, for which some time or other he may come to be called to an account.

People observe that this was not the method of the former party when they had the managment. That the toun of Glasgow have the greatest affront done them possibly by the man they reconed their oracle, and the party to whom they had been attached. Shaufeild and Mr Forbes, of late, has managed them. At his direction they put in Ministers; for his sake they broke all squares with their Ministers, and inflamed the place to please him; and nou they have their thanks!

Whither the politick be to get this Magistracy declared incapable, or

* *Compassionate.*

to cou* them to a neu election in Shaufeld's favour at Michaelmass, or to lett Shaufeld have [the] honnour of getting favour, or whither all be a whim and maggot of the Advocat's, no body can tell. He pretends orders, and the Magistrates should have instrumented him, and seen by what authority he acted.

I am sorry the King suffer. Jacobites are uppish, when Glasgou, so loyall, and who appeared so at the Rebellion, are thus used; and the West of Scotland inflamed, and soured to the Government.

[July 16.]—The prisoners wer caryed bound two and two. Bushell, the Captain of the soldiers, was employed to bind them, which was very galling to them and the toun. The hasty and illegall imprisonment of the Magistrates, and many other steps, looked too like a designe to raise neu disturbances; but by the care of the Magistrates this was prevented.

[July 17.]—The Magistrates went off under a guard prisoners to Edinburgh, which was very melancholy to the toun, and looked like a designed insult on the Magistrates and toun. Meanwhile, when they wer sent off, the military managed all, and by the order of three Justices of Peace, neu nominat, for the old ones, Akenhead, Blythwood, &c., would not act, Sir J. Shaw, Hartwood, and Ladylands, all concerned in the revenue. A great many mo wer taken up and daily examined *super inquirendis*, which lauers at Edinburgh thought illegall.

Before the Magistrates went off, there was two, Bailay Murdoch and Bailay M'Caulay, sent to Edinburgh by the Provest, without advising with the rest of the Magistrates, I am apt to think from fear. They wer both considerable freinds of Shaufeld's, especially the last. When Dean Gild Stark and the rest heard of this, they sent off two of the other side to Edinburgh. This looked not so promising to the Magistrates to take separat courses; and if this division be not taken up they will be dispised. Besides these, there wer three or four score merchants and others rode streight to Edinburgh.

* Cow, frighten, terrify.

The Magistrates went to Falkirk on the Saturday with their guard, and stayed till Munday. On Sabbath they went to Church, and wer invited by the Earl of Kilmarnock to the Callander, and had great civilitys sheuen them all the road, wher most of the gentlmen waited on them till they came near Edinburgh. Only at Linlithgou, the Provost, being on the other side, prevented any notice to be taken of them. On Munday, about six at night, they came in to Edinburgh; near two hundred horse, mostly of their own burgers, mett them at Carsterphlin, the whole streets wer full, and nothing but welcomes and salutations. When they came out of their coaches, they wer welcomed at the Tolbooth by multitudes, their lauers, Mr Dundas, the late Advocat, Mr Graham and Afflect, received them, and went up to the Tolbooth discovered* before them.

To look back a litle to what passed these three dayes about them. On Friday there was a copy of their *Mittimus* sent in to Edinburgh by express; but either so ignorant wer they, or in such confusion, that it was not an attested copy, and so could not bear faith. However, on Saturday, July 17, upon receiving this unattested copy, the Justice-Clerk called the Lords of the Justiciary upon the petition of the lauers from the Magistrates, and produced the copy of the *Mittimus*, which he said was not formall, but my Lord Advocat would knou if it was the *Mittimus* he had given, when he heard it; and when read, he said, It was time enough for him to own it when he sau his own hand-writt! The Lords declared themselves ready to have liberat the Magistrates instantly, if they had had an attested copy of their *Mittimus*.

Here I may remark, that the Justice-Clerk, though Supreme Judge of criminalls in the nation, was no way consulted or advised with by the Advocat or Generall, and kneu nothing of the Advocat's going West, or the Generall who acted in concert with the Advocat, and he with Mr Drummond and Shaufeld, as is said, save by report.

Upon Saturday afternoon, the Toun's agent was dispatched express to Falkirk, and required, by an instrument, a copy of the *Mittimus* from

* That is, uncovered, with their hats off.

the commander of the party. He answered, that he was accountable only to his superior officer for what he did, and refused it ; wherfor he took instruments, and came to Edinburgh about twelve or two on Sunday.

When this treatment was told the Justice-Clerk, he moved that the Justice Court* should be called in the afternoon to some of the Lords. They wer willing, as they said, but questioned a litle if it was necessary on the Sabbath day. The Justice-Clerk answered in Christ's words, " If any of you [have] an ox or ass fallen into [a] pitt on the Sabbath day, will you not draw it out ?—hou much more the honest Magistrates of Glasgou unrighteously oppressed !" However, it was not thought needfull.

[*July* 19.]—On Munday, July 19, the Justice Court mett, and the copy of the *Mittimus*, with the instrument, bearing a legall copy of it, was refused, wer laid before the Court, and the laurers for the Toun urged strongly the liberation of the Magistrates. Mr D[undas,] the late Advocat, questioned the Lord Advocat's pouer, as such, to imprison the whole Magistracy. He said it was very improper for him to speak as to his pouer, though he kneu somewhat of it. Befor the Union, indeed, the Advocat, as Privy Counselour, had much pouer of imprisonment, but ther was no room for that nou. That he was meerly a servant ; and as to his being a Justice of Peace in the shire of Lanerk, that gave him no pouer over other the Justices of Peace, and that the Provost of Glasgou had better right to imprison the Advocat, till convicted of a crime, in his oun jurisdiction, than he, as a Justice of Peace, had to imprison him ! The House was throng, and severall repartees passed. The King's Advocat said, in answer to the late Advocat, who, in his pleadings, is fervent, and has a way of looking about to the company, that he imagined Mr Dundas had a mind to raise a mobb upon the Court by his speech, but did not answer his pleadings. The other answered, that he sau no faces in that House that looked like mobbers ; they wer all honest, creditable people ; but the Advocat was so full of mobbs, that he thought their Lordships, or at least the gentlmen at the barr, and the House, might be affrayed least, as Advocat or Justice of Peace, he should order

* Court of Justiciary.

their commitment ! The Lords thought good to delay till the Magistrats came in, and the *Mittimus* was before them.

[*July 20.*]—On Teusday, at five, the Justice Court met. Whither the Advocat inclined not to be heckled any more in publick by his predecessor, or for some other reason, he was not there, but sent the Solicitor to appear for the King. The *Mittimus* was read, and the Lords unanimously ordered their liberation on bail, and their own bond of six thousand merks. When this was objected against by the Solicitor, one of the Glasgou merchants offered to lay down the money *instanter*. The Lords of the Justiciary wer all generally of opinion that the imprisonment was illegall, and would have declared so much in their liberation ; but it was not thought so proper, because they kneu not what warrand the Advocat had for what he had done from the Justices, and he refused to shew his warrand to them ; and they inclined not to have this matter afterward taken out of their hands as Judges by a Commission of Oyer and Terminer.

Upon which the Magistrates wer liberat on Teusday about six of the clock, and the whole toun of Edinburgh, that wer in multitudes on the street, received them with welcome.

[*July 21.*]—To-morrion, on the streets, every body noticed them, save the Magistrates of Edinburgh, who seemed sour and displeas'd ; and Shaufeild, who scarce spoke to them when they came to him.

The Advocate's carriage, in this affair, is disliked by his freinds at Edinburgh ; and certainly was a rough beginning for a party just after their coming in to the saddle. The whole nation are under apprehensions of illegall oppression in their libertys ; and these severitys on Glasgou are very unpopular. They notice it's hard Glasgou should suffer both under Prelacy and Presbytry.* That the last Advocat under whom Glasgou suffered was from the North.

Severall rash steps certainly wer taken. There was no *Mittimus* nor Warrand sent to the commanding officer of the Castle, who received them without an order ; for which their lauers instrumented him to-mor-

* Sir George Mackenzie.

rou. He ouned to them he wanted an order, and promised to get one, which they said was illegall.

The Magistrates wer advised not to medle with Bushell's firing, but directed the freinds of the killed to petition the Lords for an enquiry, and the Magistrates to support them secretly in the proces.

The prisoners in the Castle, they say, are hardly treated ther, and put in two companys in vaults.

The Toun's lauers are drawing representations of the affair to send up to London, and perhaps to be printed, and some, it's thought, to go over to the King at Hannover. It's pity but some paper wer published to take away the false reports that are in the English papers, even the London Gazet itself, which will spread throu all Europ.

July 30.—We hear the breuars at Edinburgh are determined to breu no more, save stock in hand, and the Advocat his freinds have had many meetings with them to break them ; but hitherto he has not prevailed. On which he made application to the Lords of Session, who have passed an Act of Sederunt, requiring all breuars, maltmen, &c., to continou at their work for a moneth, and if they give over, they declare them lyable to 50 lib. fyne, unles they give it under their hand, that they shall breu no more. This relates to Edinburgh, and is a leading card to the rest of the touns. It will be hard upon the people nou come in, who, they say, have promised to Mr Walpool to carry the malt-tax smoothly in Scotland, if, instead of that, a considerable branch of the excise be lost, as will certainly [be the case,] if breuers give over.

This brings me to remark what I am weel assured of, which sheus how unequal the imposition of the malt-tax on Scotland is, and contrary to the equality of the Union ; the excise in England is two million one hundred thousand pound, and the malt-tax seven hundred thousand pound, at sixpence a bushell. The excise in Scotland, equall, by calculation, to England, is fifty-five thousand pound, which, they say, goes up, and more, from the customes yearly is fifty-five thousand pound, and the malt-tax, though called but twenty thousand lb., yet is really sixty thousand, yea, they say, the stock in hand of malt in Scotland at three-

pence a bushell is near fifty thousand pound, so that the malt-tax is at least three times, or, as I take it, nine times heavier on Scotland than England, which is not like the equality of the Union stipulated !

It's said the Justice-Clerk goes up in a week or two to London, and some say he is to go to Hannover to the King. Whither he is writt for by the Justices, or goes up without being sent for, is a secret.

This affair of Glasgou has so filled people's heads and mouths this moneth, that we hear almost of no other matter.

To end this matter ; after the King's Advocat had dealt with not [a few ?] of the breuars at Edinburgh, separatly and joynt, to break their concert, and offered one of them who was far in arrears to pay a very considerable sowm he was ouing, but in vain, he applyed to the Lords of Session upon some old pouers about regulating the prices of meat and drink in the toun of Edinburgh, in the terms narrated in the printed act, (see neuse letters, July 29 ;) which act the brewars compleaned heavily off, that it was short warning, that no warrandice was given them to have their drink sold, and other things, in a representation given in upon July 30 to the Lords ; which was so displeasing, that, when presented by James Armour, they posed him on the drauer of it. It was subscribed by seventy hands. Mr Dundas publickly ouned his drauing it. The Lords burnt it by the hand of the hangman. This was caryed by the President and his side in the Session, July 31, the breuars all compeared, and refused to submitt, save one Simson, whose customers refused to take his ale when sent to them. The Lords delayed the execution ten dayes. The late Advocat, Mr Graham, and Afflect, sent a copy of their Repre[sentation] to the press. The Magistrates of Edinburgh stoped it. We expect it very soon, however, in print. I wish this matter terminat well. There has been some mob at Burroustounes, and some soldiers are sent there.

A pretty odd incident fell in at Glasgou, July 25 and 29, the like wherof I have not knoun since the Revolution in this Church. One Marmeduke Dorrell, a student at the Colledge at Edinburgh, extruded the lessons by Professor Hamiltoun for immorality, in very poor and mean circumstances, a most naughty person, had been in Glasgou some dayes,

and came to Mr John Hamiltoun, Minister there, on the Saturday, July 24. Mr Hamiltoun was wearyed with his journey, and studying. This young man gave him a letter extremely well forged, as from Professor Hamiltoun, bearing commendations great enough of the bearer, and telling him he was licensed, &c. Mr Hamiltoun, after reading it, and jealousying no cheat, asked him [if] he would preach for him to-morrow. He very soon engaged to do it, and preached in the Colledge Kirk with much forwardnes, beginning, "Men, Bretheren, and Fathers." Twixt sermons, another probationer employed by Mr Hamiltoun, observing Dorrell had left much matter, proposed that he should preach again in the afternoon, which he very soon yeilded to. On the Wednesday he visited Mr Scot pretty late, and was soon engaged to preach, and did so on Thursday with much forwardnes and impudence. On Thursday or Friday, Professor Hamiltoun came to toun, and soon discovered the cheat, and give him his just character. The Magistrats sent to inquire about the preacher, but he was gone. I imagine the Commission will take notice of him when they sitt.

Agust, 1725.—The Commission sat at the ordinary time; see Letters this moneth. The great thing before them was the affair of Aberdeen setlment, wher the two partys struggled hard. Mr Forbes, the Advocat, appeared with his ordinary heat in this affair, and entered a protestation against the Commission's sentence. To him adheared ten or twelve elders, Mr Dr Nimmo, Provost Campbell, and six or eight Campbles more, with four Ministers, Mr N. Campbell, Mr J. Millar, and A. Anderson, in Galloway, and Mr Andreu Ure. The two Galloway Ministers wer not in at the reasonings and vote, and yet protested, which was noticed in the minutes of the Commission. This is the first recorded protest I mind of, since the Revolution, in the Commission, save in time of the Union, one by seven Ruling Elders, Earls Marchmont, Rothes, &c., which was taken up afterwards.

We have nou the story revived about a change of Chaplains. Mr Alstoun, present Moderator, to have Mr Mitchell's post, and Mr Hart,

William Millar, or Mr N. Campbell, to have the other, and the Almoner's. But they cannot agree how to dispose of them, and nothing is done. If once these party rewards of sellarys coming into Moderators and managers of debates in our Church Judicatorys come in, to which we have been absolute strangers since the Revolution, *actum est*—we will lose our unity, our reputation, and turn mercenary tools to partys.

The affairs of Glasgow, as to the Magistrates, and pursuers of the souldiers, and insulters of Shaufield's house, I leave them this and the following moneths to the publick prints, and printed papers about them. The Letter said to be done by Mr Tennock, in quarto, is a good and just account of the beginning of that affair, and I knou the facts are true, by all the information I can get.

My Lord Isla come to Edinburgh the end of the last or the beginning of this moneth, and it's thought that by his advice matters are to be caryed more smoothly than the [Lord] Advocat at first designed. The breuars are to receive money, and be broke in their concert, and money is to come west to Glasgow to smooth things there, and preserve the interest of Shaufield in the ensuing elections; and the Advocat's feirce measures are to be waved, because of the clamour and ferment they have raised; and, indeed, the Jacobites confess that Mr D[uncan] Forbes has done their cause more service than any thing they have mett with since King George's accession.

However, two or three of the breuars are imprisoned, Mr Cleghorn, Care, and others, and continued in prison for some dayes, till they found that others of their number had left them, and the bussines would be carried on, and so they came out on promises that nothing further should be done till the Parliament sat.

This moneth we hear of the Duke of Roxburgh's demitting his post of Secretary, and getting a pension of three thousand pound. All his under-officers, and these employed in Scots affairs, wer no more of his acquaintance, and quite on the other side of the present debates, and it

was necessary he should demitt. It's said Isla will succeed, when the King returns.

Indeed, the change is through in Scotland, and the very Justices of the Peace are altered, and Lieutenants of the shires, all in favours of the present sett of managers. What makes most noise is, that the staff-officers of the army are universall Justices of the Peace, and in many shires the bulk of the Justices of Peace are Captains and Commissioners about the ports and customes, and under pensions, or have posts, half-pay officers, and such like persons; and nou, since the Union, when so much is in the hands of the Justices of the Peace, this practise is the more threatning. Hou the English will take this managment time must determine. At present it, with the malt-tax, makes a terrible noise, and is like to sour the hearts of the country against the best of Kings.

I am told the Duke of Argyle is reconed one of the best speakers in the House of Lords. He gave an eminent instance of his abilitys in the tryall of Atterbury, late Bishop of Rotchester. When the Bishop had delivered his elaborat defences at the barr, the Duke attended in the closest manner, and was among the first that delivered his opinion against him; and in a discourse, extempore, near two houfs, resumed evry thing the Bishop had advanced of any importance, and exposed the Bishop's reasonings and defences to the highest degree. Every body admired the Duke's abilitys, and the more that what he delivered behoved to be unpremeditated.

The difference 'twixt the King and Prince still continoues, that is, the latter is not at all admitted to Councils and managment, and is never alone with his father, though in outward company, and at solemn occasions, all appears well betwixt them. Ther must, many apprehend, be much more in this matter than the general distance the German Princes are in use to keep their children at; and yet they say that the King was much in the same circumstances in Hanover, as long as his father lived. Wer there no more but this, it will be an effectual hinderance of Prince Frederick's coming over to England, at least to stay any time. It would be the greatest difficulty possible for him to cary betwixt his father and grandfather, and therfor very wisely he is kept abroad.

Sir Robert Walpool has intirely the managment, and is absolute as ever any Minister was in England. The disgusts that are common to sole Ministers are great enough against him, and no doubt he knowes them, and is providing against them. He is making a prodigious estate ; and unles it be the Duke of Marlbourough, or King Stanislaus in Polland, his is reconed the greatest in Europe. He hath made himself some way necessary to the King, by his interest in the Trading and Bank Companies in England, and by his procuring the offer of as much money as was wanted from Holland, where his interest is great ; having appeared and suffered for the Dutch in the end of Queen Ann's reign, at three per cent., and thereby brought the Trading Companys and Bank to give theirs at four per cent., and bound them to him intirely by taking it from them, and not from abroad. This way he makes the King's bussines easy, and all things run very smooth in England as to publick matters in Parliament. Thus, though he have no relations, no family, and scarce any freinds among the great familys and nobility in England, yet, by his interest in the House of Commons, and the necessary dependance upon him every body must have, and his exquisite managment, he stands his ground. It's scarce conceivable hou he gets money to serve all his purposes, and to keep up so many pensions and gifts as are agoing. I am told one of his methods is by sub-dividing the great and most lucrative posts in the nation. They are given indeed to great men in name, but then, what one man has in appearance is burdened with two or three more who are not knouen, save to him and the person who has the post.

What I am most greived about, and can not see wher it will land, in the issue, is the present state of matters with our Parliament Members, and the elections to them. All is carryed on by money, and a man cannot be chosen unles he bestou five or six hundred gineas ; and that he must be repayed of some hou or other. *Stannor* told my author he had spent five hundred gineas, and *Colonel Douglas* said to him he had expended a thousand. All must have either a post, or three or four hundred gineas, called travelling charges up and down. This must in [time] make Parliaments mercenary, and expose every thing to the highest bid-

der, and we may be brought [to] any thing, or rather sold to any body who has money enough. Taxes must be continued and enlarged, and every body fears this is the view of the Malt-tax, stated at twenty thousand pound, and really one hundred thousand, which will do much among our poor Members.

What influence our confusions, and the military executions and breaches upon our civil libertys since June last will have in England, I cannot tell. Our state affects them little, unless they come to be touched in their own cobby-hold; but if they think their trade in hazard, then it's probable the conduct of Mr Walpool's freinds in Scotland this summer may be enquired a little into; and a handle will be made of the standing army's managment, and being sent from place to place, to overaue people, and defend the incroachments made by this present party, who run so fast.

September, 1725.—My Lord Ross tells me, that when my Lord Sunderland's papers wer viewed after his death, by the King's orders, ther wer severall presumptions found from them of a correspondence with the Jacobites. This I very much question, because it was not his interest. He was as great as he could wish to be; his actions wer all opposit, and I doubt such storys are the effect of party rage, which stands at nothing to blacken the opposite side.

We had it in the prints that Sir Peter King had some peculiarities in his patent, when made Chancellour, *quam diu se bene gesserit*, or to that purpose. The same person tells me, when with him, he having heard such a report, asked him. The Chancelor said such a thing was proposed, but he would by no means go into it. He thought it a bad precedent to others after him, and much better for the generall interests of the nation, that Chancellors should be under no temptations to gratify any in that high post.

The same person regrates mightily the breaking of all good designes for a Fishing Company in Scotland; the only thing almost that nou can be of any use to us, when every branch of trade fails: That he with

others laid a schem before King George, five or six years ago, sheuing the advantages of it to the Navy, and encrease of seamen, and his Majesty's dominions abroad: That the King read the memoriall, and ordered to [the] Council to consider it, who remitted it to consideration of the Attorney-Generall, and others skilled in lau: They made a favourable report, but Sunderland and others stoped it. He regrates the litle care taken of our lint, that in his time used to be what payed the farmer's rent in this country, and nou is quite neglected, almost. Alace! our knavery and unrightiousnes spoils every thing of a publick nature!

Mr Andreu Gray tells me, in Paris, he was surprized when he heard the most famed sermons there [from] Jesuites and others. He sau but one in the pulpit, and yet observed two to come out of it; and when he enquired into it, he found that there was another beside the preacher sitting lou and unseen in the pulpit, who had the notes of the sermon preached in his hand, and was (like the prompters in the play-houses) ready to help the speaker, if he was straitned, or direct him if he wandered from his notes. It's an odd thing, that of all the Protestant or Christian preachers, for any thing I can hear, the English Divines only read their sermons.

He adds, that Dr Calamy and some other modish Dissenters are coming as near the methods in the Churches as may be. They are getting litle desks below the pulpit, where they themselves, indeed, and not their Clerks, read some of the Scripture; and if I have not forgote, they lecture and explain the Scripture in these desks, and not in the pulpites. The Doctor complains of our narrounes in Scotland, yet sayes he knowes some honest, clever felloues in Scotland that hate impositions.

In England there is scarce any tryall befor licensing; and in the country, after a young man has studied a while, a Minister invites him to his pulpite, and that is all the license they have. Yet they are turning a litle more strict this way in England, and are coming in to a kind of licensing, but very feu tryalls go before it.

Mr Colvil, who makes all the noise about Drummore, was reconed

very imprudent in the time of his ordination by Calamy and others, last winter. In the overly* tryalls before his ordination, his emptines of any stock of learning was very visible. After dinner, which the ordeaned gives to the ordeaners, Mr Colvil proposed a health to the Non-subscribers and lovers of liberty in Ireland. It was jested over, but not gone into, and his imprudence wondered at.

He was much surprized at the poverty of France, when he went to and came from Paris. The poverty of the common and lower sort is inexpressible; nothing like it where ever he was. Their money is all almost in the hands of the publick, and nothing but paper among them. Their country is not able to provide themselves in eatables, and the trade not able to keep them from starving; their bread and flesh wer prodigiously dear.

The Jacobites, both at Paris and Holland, and our Rebels and attainted persons, seemed to him heartily weary of their circumstances. They are very poor and heartles, and would willingly be in Scotland, upon any termes; and promise fairly enough to consider, befor they engage in such a bussines again. They seem to be hopeles of assistance from abroad, in July last, but wer well pleased with the severitys used in Scotland upon the toun of Glasgou, and the imposition of the Malt-tax.

The most sincere among them, as every body reconed, was the late Lord Sinclair, who now professes himself a firm Whigg, and openly declares his through conversion. He carys very blamesly, and seems to be a person of very bright and promising parts. The Scots Ministers have an excellent report of him, and the best people among the Dutch. The Pensionary, Hornbeck, was prevailed with to use his interest to get him some favour from the Government. After he had yeilded, and was using his endeavours, when the Jacobites heard this, who, it seems, belive his conversion from their party real, resolved to put a stope to this. The Pensionary had never seen my Lord Sinclair, neither did he find it convenient to receive a visit from him. One of my Lord's old freinds came to the Hague, and gave out himself for my Lord; and

* Slight, perfunctory, negligent.

some way or other got access to the Pensionary, and told him, personating my Lord, that he had altered his resolutions, and the Pensionary needed give himself no more trouble that way. In a day or two, my Lord's freind, who had prevailed with the Pensionary, came to ask what was done? The Pensionary, in a fret, told [that] my Lord had been with him, [and] that affair was ended. The other sent to my Lord, who came and waited on the Pensionary, and then the vile trick was discovered.

It may be the Lord, in his providence, has some good to bring out of the sufferings of these poor abandoned people; especially the younger sort of them. This Lord Sinclair seems an instance, and we have another in Lord George Murray, third son to the late Duke of Athole, in whom they say a very happy change is of late wrought. He was a half-pay officer, and went to the Rebels at Preston. After that he came over with the handfull of Spaniards. At Glenshiel he escaped, and, with a servant, got away among the Highland mountains, and lurked in a hutt made for themselves for some moneths, and saw no body. It was a happy Providence that either he or his servant had a Bible, and no other books. For want of other busines, he carefully read that neglected book, and the Lord blessed it with his present hard circumstances to him. Now he begins to appear abroad, and it's said is soon to be pardoned, and he is highly commended not only for a seriouse convert from Jacobitism, but for a good Christian, and a youth of excellent parts, hopes, and expectations.

Houever, it's to be wished that the Government go not too farr in their clemency. These two rare instances deserve the greatest encouragement; but we hear of multitudes concerned in the Rebellion that are to be pardoned. Bullingbrook, they pretend, deserves his pardon for the great discoveries he has made. But they talk of the Duke of Ormond, and most of our Scots Rebels and attainted people, are to get favour; which, if true, may prove very dangerous at such a juncture as this, when the firm freinds to the King, and such as have appeared in the time of the Rebellion, are oppressed, and the country very much soured.

* Lord George Murray had the chief command of the Jacobite Army in 1745.

This moneth we have Foreman's Letter to Pultney in print. It's pickant* and biting. If the facts in it be true, we are in ill circumstances. The account of this Foreman I have is, that he is an Irishman, and a person of good sense and abilities. He was, 1715, concerned in the post-office, and being corrupted by the Jacobites, he falsified, that is, post-dated Generall Will's orders to march to Preston, so that he was a day later in coming than the Government designed; and had he been any longer, all had been lost, since the Rebels wer before him. The Generall was immediatly blamed and sent up his orders; which, when it began to take air, Mr Forman stepped out of the way, and joynd the Jacobites. He has been abroad ever since, and is in Holland, wher this Letter to Pultney was first printed. He tells my informer he has two or three to follou. It's probable he will be taken off some way or other, though he sayes he has refused five hundred pound a-year.

Mr Poultney, to whom he directs it, was Secretary at War under the Duke of Marlburgh, and has made a vast fortune of ten thousand pound a-year. He is one of the brightest speakers in the House of Commons. Mr Walpool's freinds say he is discontented, because he was not made Secretary, when last vacant. Last winter session, he had a flaming speech against Mr Walpool in the House, and insinuat as if his freedome in it would loss him his post of Cofferer, a very lucrative post; and very soon it fell out as he expected. This summer he is reconed the head of the discontented party in England. It's said, that in pity, Mr Poultney's brother came over to Holland, upon some pretext or other; but his real errand was to see if he could get documents of some under-hand dealing betwixt the Ostend East India Company and Mr Walpool, who, it's alledged, has one hundred thousand pounds given him to keep matters easy in England, in the opposition made to their East India Trade. Mr Poultney, they say, has orders to give ten thousand pound for the extract of some papers some way probative of this. If ther be any truth in their storys, and Mr Walpool be not able to buy off Mr Poultney, I doubt not enquirys will be made into the procedure in Scotland since our change

* *Fr. piquant.*

of hands, and that to get a hitt at Mr Walpool ; and we shall have a very warm session of Parliament this winter.

It is talked, too, that ther have been severall meetings of Nobility and others, at Woodstock Park, under notion of huntings, and (nou, in November, when I write this) we have rumors as if the Lord Chancellor King, and Sir Joseph Jekyl, Master of the Rolls, a man who readily enough joyns in with discontents, have joyned Mr Walpool. Certainly, the generality of England are against this first Minister, and if the King can be served without him, his enemies will be at him ; but we have so many reports about great men, that it's only time that will discover truth.

October, 1725.—The elections of Magistrates came on the beginning of this moneth, and there has been very great strugles betwixt them. It's thought a very dangerous designe in severall places, at this term, to bring such as have an intire dependance on the Court, as half-pay officers in some places, persons concerned in the Customes or Excise, and others, to the Magistracy ; which was never used or attempted before.

To begin with Glasgon : Notwithstanding all the threats of the city, and the severe treatment of the Magistrates, and offers that if the next election go right, all other matters should run smooth, and offers of money, as is said, yet the opposite party to Shaufield have caryed their point, without missing one step ; and they have made but litle change in the Council. Seven of Shaufield's side are turned down stairs, but the principall people of that side of the best account, P[rovost] Aird, B[ailie] Alexander, B[ailie] Murdoch, are kept in. So that some decency is kept hitherto, though they had all in their pouer. Mr John Gray had a sermon before the election, " On the Evil of Partics," which he handled with a very affecting seriousnes ; and, among other, he observed that our partys was like to prevent the punishment of murder and shedding of blood, and the execution of justice.

The Election of Edinburgh went intirely upon the other side, and Mr Drummond [and] his side caryed it, only by two votes, very narrowly, to the generall dissatisfaction of the inhabitants, as is said. There has been a paper warr, managed with great keenes, for some weeks there ; and yet,

by money and otherwise, their purpose is caryed. Ther has been a mob at Linlithgou at their election, and the side who wer against the present managers are imprisoned, severall of them.

Our Synod met at the ordinary time in Irwine. Mr Rouat* was chosen Moderator. They wer very thin. My trouble hindered me from going thither. This is but the third Synod from which I have been absent of forty-four, since I was ordeaned. They had nothing before them, save the case of Glassart,† and Mr M'Taggart's call there. They appointed the Presbytery of Hamiltoun to go on in the setlment, and appointed a Com-mitty to meet in November, to see if they could calm the heats there. The parish are near equally divided betwixt Mrs‡ M'Taggart and Culen. The heretors are generally for the first ; and yet not in earnest, I think, at least the Patron, my Lord Eglington. He had a vieu of getting the Kirk transplanted to a more proper place, and thought by pitching on Mr M'[Taggart] to get the three parts of the heretors to consent ; but that fails, and so he is like to be dropped. Ther was a rable, and Mr M'Taggart forcibly keepeed from preaching. The Com-mitty met in November, very unfrequently,§ and did nothing. The people complean that the bulk are for Mr C[ulen,] and some Subscribers to Mr M[acTaggart]'s call are for Mr Culen, and give no objections against Mr M[acTaggart,] but that they are for Mr Culen. The affair is like to go to the Assembly.

As to our affair of Mr Fork, the Synod have ordered a state of that affair to be laid before them in write next Synod. Matters continou there as before, in melancholy enough circumstances.

The harvest, this moneth, is much latter than ever I sau it, and yet it's very mercifully got in, in this country ; which I think calls for a Thanksgiving ; and yet Presbyteries have not gone into it, because, till November, in many places, the crope is not got in.

I am told one Mr Rutherford, a preacher in the East Country, is the

* Minister of Dunlop.

† Probably for Glasford.

‡ Messieurs

§ A very thin or ill-frequented meeting.

author of the book published two years ago, called "The Sober Enquiry," that favours The Marrou; and he is thought also the author of the Answer to Mr Bannatyne's pamphlet, though Mr Williamson generally is given as the author of it. He is said to be the writer of "The Politick Disputant," but that paper is certainly writt by a very masterly hand, and politely. Mr Rutherford is said to be a modest, blate* man, in his publick sermons, and not very popular, but to be a man of mettall, thought, and learning. Mr Haddou, P[ro]fessor in St Andreus, is writing an Answer to "The Sober Enquiry;" but I doubt much if it will be convenient to publish any more upon the subject of The Marrou, since it's exhausted, and in some measure much sopited.†

I am told by that same hand, Mr Bowie, Minister at Dolphington, that Mr M'Claran at Edinburgh has gone throu Limburgh's Systeme of Divinity, and dranen up an Answer to it in English, in two large quartos. Indeed, we want much a solid refutation of Arminianisme, but, with Limburg, such who take that subject in task should go throu our modern English Writers, Tollotson, Scot, Clerk, and almost all of them who have much improven upon the Dutch Arminianisme, and set things off in a more taking turn with the youth and gentry. This would require a clear, handsome pen, well seen in the English tongue and Writers.

He tells me an odd story of Mr D. M'Onel [?] his absolving a gentleman in his parish for adultry, at his oun hand, without consulting with the Presbytery, and in a surreptitiouse manner, after pronouncing the blessing, for which he is to be taken to task.

He tells me that Sir John Clerk of Pennicook, one of the Barrons of the Exchequer, is writing a Latine History of Scotland, but can give me no particular account of his periods, bnt assures me he is come some lenth in it.

This moneth, or the end of the last, ther was a fearfull mob of Papists, the Duke of Gordon's tennants, that attacked Mr Morison in Fochabers, an itinerant Preacher on the Royal Bounty. The accounts of which, *vide* Letters this and the following moneth.

* Modest, shame-faced, diffident.

† Put to sleep, laid on the shelf. Lat. *sopitus*.

In the beginning of this moneth, I hear of the Laird of Carsburn his mortification of two hundred merks to the General Session of Glasgow, the interest whereof, ten marks yearly, is ordered to buy a Bible for a complement to any Preacher to be nominate by the Ministers of Glasgow, to preach a sermon evry first Friday of November against Popery. It was not unfitt my freind Carsburn should make this mortification for a sermon against Popery; but it's certain there are subjects of as generall use as this, though it is very proper we have a sermon once a year on this contraversy. But, alace! what can a man do in one sermon on such a feild? I wish this good patteru may stirr up others more able to do it than this gentlman, to joyn in contributions for sermons on other subjects; and wer I to advise the choice, it would be that of Pelagianisme and Arminianisme, which is sadly like to overspread us at this day, and has formerly paved the way both for Popery and arbitrary pouer. It wer a small matter for some rich merchants in Glasgow to joyn together for a fund of forty or fifty pound sterling a year, to a pregnant youth, for preaching six or eight sermons a year; and this would encourage and enable him to read upon the subject, and do somewhat to purpose on it; and I hear (November) that there are some motions this way, among some people at Glasgow, to sett up sermons against Arrianisme; but I hope that error is not so far spread here as to need sermons on it. However, I am glad the example has taken any way, and that an humour of setting up sermons on any good subject prevails.

This moneth, the unhappy affair of Mr Finlater at Hamiltoun, his scandall of adulterous carriage breaks out, which has a loud voice to us Ministers. Ther is certainly a great mixture of malice in it. What will be the event, I cannot say. The Lord guide the Presbytery to such measures as that poor, imprudent, rough man, may be vindicat, if innocent; so as the matter may be clear and plain, and the stain rubbed off the ministry. Ther are odd circumstances in this Providence. Mr Wylie's sermon on reproaches, when with two much malice Mr Finlater insinuat some such things on a near relation of his, is nou much minded in Hamiltoun. He observed that reproach was frequently punished in

this life ; and added, “ As for the matters of reproach at this time, in this place, may they have all their punishment in this life !” Mr Finlater solemnly vindicated himself in the pulpite of Hamiltoun, in an appeal to God as to his innocency, because he thought that would be his last sermon. The Presbytery have given him a lybell on the *fama clamosa* ; and it's said the witnesses, if not set,* will witnes very unsavoury things ; but they are suspected of malice, and stirred up by Mrs Leckie, after threatnings of Mr Finlater when reproving her for breach of Sabbath, that he should have scandall enough ere long. They are challenged also for combination among themselves, and for widning the chink of the floor, throu which it's pretended they sau Mr Finlater. Mr F[inlater] has given in his exculpation, which they say is a very poor, mean paper ; and the Presbytery have examined the exculpatory witnesses. What they have found I am not told ; but they talk it's referred to the Synod, which is an odd step to leave a man under a lybell till next Synod, and yet he continoues to preach ! Mr F[inlater] is blamed for being very remiss in discipline, and negligent as to his oun family and children ; and, indeed, that place is in sad circumstances ! The Lord direct all concerned, so to manage this affair as the Gospell and Ministry do not suffer by it ; and, go as it will, I very much fear the interests of Religion suffer.

November, 1725.—The Communion was in Glasgou last day of October, and for severall years it's matter of lamentation, that that Holy Ordinance, appointed for promoting of peace and charity, is still folloued in that place with noise and offences. So it was in Anderson's call, and too often since, but especially since Mr Wishart's setlment there, by his helpers. Some things have been notticed for [formerly ?] as to his helpers, and he still continoues to make use of such as give occasion for neu melancholy outcryes, in point of doctrine ; which is very greivous to many serious persons, and looks as if ther wer some designe on foot, though it's very hard to determine what good purpose can be answered by such methods. The doctrine preached at such times by some young Ministers is what is exceedingly stumbling to many, and when, after the

* Set aside.

last Communion, Mr Wishart was spoken to upon the noise that Mr Wallace's sermons made, instead of mending the matter, it greu rather worse, on the week dayes sermon after. And nou, Mr Telfer, Minister at Hawick, is brought, one that had made some brustle about the Confession of Faith ; and yet, when a presentation was gote, and a stipend offered, ther was no more difficultys. His doctrine, on Munday, was, that the cheife end of Religion is to promote holynes ; and, when holynes was explained, it was restricted to the dutys of righteousness betwixt man and man ; and the second table dutys, only in so far as they relate to society, with some very loose expressions ; as, that God was pleased, as it wer, to lay aside his claim to dutys we oue to himself, and to suffer these to give way to our dutys one to another ; that the Gospell, and sermons, and sacrament, wer principally to be considered with relation to their use to promote the dutys of society. Mr James Semple of Dregborn preached with him on, " These that belive, let them be carefull to meantean good works," and chimmed in to the same tune. Good works wer described as what proceed from right motives, and a right rule and end ; but no word of Christ and his name and strentb, or the Spirit, and confined intirely to the context of the dutys of the young and old, servants, masters, and the like.

I oun it's hard to drau conclusions from single sermons and omissions ; but it's strange that the principall things in holynes, and the principall subject of the Gospell, Christ, and our dutys to him and his Father, and the Spirit's work, should alwise be omitted, even when occasion is fairly offered from the text and subject. But the sermon that made the greatest noise of all, as generally they have for some time, is Mr Telfer on the Thursday. His subject was religious wisdom, " Wisdom is the principall thing." This was explained without any relation to Christ, but as to the exercise of reason and reflection. The objection was moved that our reason is corrupted ; to this it was answered, that this reasoning from corruption of reason was a most corrupt way of reasoning ; for corrupted reason is not reason ; and this reasoning came very ill from those that imposed their authority and sentiments upon others. Ther wer calls to examine our knowledg and principles, and the hearers warnly exorted

not to ty themselves doun to favourite systemes and creeds. But the expression that choaked me most, and it's related to me by some very judicious hearers, Preachers, and Ministers, was, that we are not to drau our knowledge of the Divine perfections from the Scriptures; and this was not restricted to our dealing with Atheists, and such as deny the Scriptures, but peremptorly expressed in the generall! What was put in the room of the Scriptures, I am not so well informed; but it was God's works, or some generall loose expression to that purpose. In short, as Mr W[ishart]'s sermons, which made so much noise formerly, wer thought to be copyed from Tillotson and other writers, and not so well said as in the printed books, so Mr T[elfer]'s sermons are thought to be his own make, and loose, generall, incoherent discourses, with some turns out of Shaftsbury, the Tatlers and Spectators, and such odd common-places for Ministers! Next Sabbath, I am told, after all the offence this sermon gave, Mr Wishart, in his sermon, in some generall but soft expressions, went in with the bulk of what was said by his helpers, and told the people that the great end of Revelation and Religion was holynes, or relative dutys we owe to one another, as members of a society; and Sacraments wer principally to be regarded as helping on these. No wonder these things make noise and grumblings. "Wo to them by whom offences do come!"

The Colledge of Glasgou is very thin this session, and the Masters may blame themselves; their divisions and breaches have lessened the reputation of society, and multitudes now go to Edinburgh. This moneth the Professor Simson has been very ill of his flux, which has now continued more than a year, and has attacked him very severly of late; yet he is some better, and teaches some, now and then. He presses the P[ri]ncipal and Mr W. Anderson to teach his scholars, but yet has got no assistance.

This moneth we have Mr Finlater's case opning out a litle further to us at distance. The Presbytery met upon the *fama clamosa*, and took a precognition of the three probative witnesses, whose character is, two of them are blamles, one which is a litle visionary, the third is reputed religious, and under many obligations to Mr F[inlater.] They wer very

modest in what they said, and entreated the Presbytery would put an end to the bussines, and they should come and hear him. Ther was a motion made, that the matter should be passed with a Presbiterial admonition to Mr F[inlater ;] but that he would not hear of, and pressed a tryall. On which, a lybell was formed against him in very high termes, as the *fama clamosa* run, and not in the louver way, as the witnesses of exculpation had laid it ; as some say, in order to set the witnesses by the exculpatory witnesses. Mr F[inlater] was allowed his exculpation. Many witnesses wer called and deponed : That these three weemen had told the story to them when asked, after the rumor was up, in very high termes. Two or three deponc, that two of the witnesses told them they sau throu a chink Mr F[inlater's] " nakedness," some express it " secrets ;" which, considering his body and the place, is said to be flatly impossible, considering a rupture, and an apron that for many years has gone to the midle of his thigh. Upon this the great stress seems to lye. Others depone that the one hole is so small, that there is no seing any throu it : That the other hole is lenthned since first vieued by the Presbytry : That the witnesses have varied in their wayes of speaking to severall persons : That they have talked things unsuitable and immodest to their sex to speak of to men . That they have propaled* their testimony. Yet every body allowes ther is no malice, in their case, but folly and imprudence. The only strait to me on the whole is, hou farr thir witnesses' testimony can be probatory. It seems plain that they have lyed, at least spoken falsehood, in their telling this story, and pretend to see, what in nature is impossible to see, and could far less be seen throu the chink. If they be allowed to swear, they are peremptory to swear all that they have said, and many other things. Their having declared one thing, which, in fact, is impossible, unles they explain their words, which, hou far it's allowable may be considered, one would think, makes them perfectly inhabile to deponc on other things which would not, indeed, contradict the exculpatory witnesses, and yet would ruine Mr F[inlater.] The Presbytery have ended the exculpation, summed up the evidence, and declared

* Come forward with ultroneous testimony. Lat. *propalam*.

they cannot sustean the witnesses, and yet will not reject them, and referred all to the Synod, to be called *pro re nata*, the first Teusday of January.

There is, this moneth, what is yet to me of a worse aspect than even the former immorality, supposing it wer true, though yet it makes litle noise, though I see not hou it can long continue unobserved. Mr Simson, in his Lessons, in explaining the common head of the Trinity, as it stands in Pictet's Compend, hath refuted all Pictet's arguments to prove that *Christus est Summus Deus*, and again and again inculcat upon his scollars, *Christus est Deus, sed non Summus Deus*, and told his lads they would be surprized with his changing his opinion ; but he could not help it, and sau that before he had not understood that head : That lately he had read the Fathers upon it, who loaded not this doctrine with the things [which] have been added to it since. Last year, in his explication of the Trinity, he ran almost to Sabellianisme ; and nou, by what his schollars can understand, he is intirely gone in to Dr Clerk's scheme. He has defended what he said in privat conversation to some Preachers and students, Mr Andrew Gray, Mr George Buchannan, and others, and pretended to answer all their objections. He says he is nou reading Dr Clerk's Essay, and sees nothing comparable to it, and bids his scholars " not be affrayed to be termed Clerkians and Arrians," in conversation with them. He sayes the Confession of Faith will bear a safe sense, though it's ill worded, and the doctrine in it will be unreasonable, unles understood in his sense. " These Three are One," in the Catechisme, he sayes, he knoues not what to make of it : 1 John v. and 7, " These Three are One," is to be understood of one consent : That the ordinary systeme is come in with the Scholastick Popery, that subjects reason to faith : That all the first Fathers, whom he had not read before in the originall, (till within these six weeks,) are all in his opinion.

These things, in conversation, he makes no secrets of ; so that I wonder they are not more talked of, unles it be that people think he is crazed in the head, after his long weakning sicknes. It's a strange peice of temper in him, upon six weeks' reading, to alter his opinion, and venture to teach publickly such things. When asked, why he did not commu-

nicat his change to his brethren, he said, the reasons wer all clear to him; that ther wer not ten ministers in Scotland that understood any thing of the debates on the Trinity. If thir things be true, as I am pretty well informed of them from the second-hand, he must either be perfectly craized in his brain, or intollerably proud and foolish. His students, I am told, are none of them, as yet, taken with what he is [has] advanced, and extremely angry at him. The Lord himself direct and guide what to do in such a matter! It has one of the most melancholy aspects of any thing ever I was witnes unto in my time. Publick notice must be taken of these things; but the manner hou, I pray the Lord may guide!

The Commission met this moneth, see Letters. They had but litle before them save Aberdeen settment, which came by a reference from the Presbytery where Mr Chalmers is; was referred back with generall advice. The affair of the Popish rable was before them, and an address sent up to the Justices. Many promises are made by my Lord Isla, and persons nou in the managment, that effectuall redres shall be given to our Greivances from Papists, with inuendos of great neglect this way in the former Ministry. Time will try and discover what is done. My Lord Isla subscribed the Formula, and sate as a member of this Commission. I think it's the first time he has sat in our Church Judicatorys, though often named.

This moneth the Justiciary sat upon the mob at Beith, and nothing was got proven against the pannalls, which dreu forth some hard speeches from the Justice Generall and Solicitor, as if the witnesses wer litle les then perjured. I belive I noticed, before his hard inuendos, as to our G[lasgow] rable.

About this time many severalls at Glasgow, who have most[ly] quit ordinances since our debates on the Oath, and heard only Non-jurants, are come in on a kind of declaration given in to the Ministers at Glasgow, that their joyning shall not be reputed as an approving of what they think wrong, and corruptions. The paper, as I am told, is very generall; and so the better.

I hear the M^cMillanites are very much broken and crumbled among

themselves of late, and most part of the Separatists. Mr Hepburn's followers, since his death, have all joynd in ordinances. Mr Taylor's party is very much sinking, and Mr M'Millan is lately married, wher they say he has met with a disappointment of much money he was expecting. His Kirk, for he still keeps the Church of Balmagie, was very throng for some Sabbaths after his marriage, but is since turning much thinner. Upon this occasion, some rumours being given out that he had made some compliances in his marriage, his people sent some to him to enquire by whom he was married; he declined to give accounts. However, a story was spread that he was married by Mr Fork, but that was found groundles; another, that some Minister in Angus had married him, which he seemed not to deny; but when that was enquired into, it was found false, and his people wer told that no Presbyterian Minister in the Church would marry an excommunicat person, as he was. This, with his own declining to give account hou he was married, has raised a great gumm* among his followers.

I hear the parish of Calder is at present in very ill circumstances. The Minister preaches litle to them himself, and the parish is much neglected, and the Elders dissatisfyed, and desiring conferences with Ministers, that they may lay their grievances befor them before they came to the publick.

The parish of Cummernald has been long vacant nou. Ther is a young man there very deserving, but born and bred in the parish, who has a competency, and refuses to be settled there, because he thinks he cannot be so usefull as elsewhere; his name is Russell. This is a rare case nou-a-dayes.

In the end of this moneth, I hear the lauers at Edinburgh, pretty suddainly too, (though formerly they wer very backward to insist in the proces against Bushell and the other officers, for the murders committed at Glasgou during the mob there,) they have drauen their lybell, and, being a proces for blood, in which the lauers for the King are by their office obliged to concur, it is given to the Solicitor, the [Lord] Advocat

* Umbrage, displeasure, dissatisfaction.

being gone to England, and he has sent it to the Advocat to see if he will concurr. The answer is not yet come back.

It's talked that D[uke] Hamiltoun and the Earle of Dundonald are endeavouring amicably to end their great proces for the estate of Dundonald.

December, 1725.—In the beginning of this moneth, the lybell against Mr James Richardson, Probationer at Glasgow, by P[rovo]st Campbell at Edinburgh, with a commission to Mr A. Dunlop, who I hear declines to at [act,] Mr R. Simson, B[ailie] M'Ala, and Mr T. Harvey, to prosecute it, [was] presented. Two affidavits wer formerly taken, about some expressions he had in telling neuse, in some barber's shope, about the end of Agust or September last, that ther was a letter come from Provost C[ampbell] to B[ailie] M'Ala, bearing that his brother Shaufield's affairs wer nou come to a crisis; and if he wanted money, drau upon him for gold or bills, and he should not fail to answer. This is the substance of the lybell, and Mr R[ichardson] put a safe sense on it, as he ouns it, that it related to Shaufield's effects that wer saved during the rable. The other side alledge it related to the Elections of the Magistrates at Glasgow, and the preserving of B[ailie] M'Ala, and others of Shaufield's side, in the Magistracy and Council, in a way of bribe. Mr R[ichardson] has two declarations. The story was spread in toun before he reported it. This a party matter.

The Earl of Dundonald has gained the Estate of Cocheran, I think fifteen hundred pound a year, to belong to him, by a vote of the Lords, and is going on as to the rest.

As to our unhappy work at Glasgow, I am told that Mr S[imson,] in privat, ouns what [he] has taught, and declares himself intirely of Dr Clerk's opinion: That he has the only rationally way of explaining the Divinity of Christ: That he is not an Arrian, but perfectly of the opinion of the Council of Nice: That Popery brought in the present scheme we have: That it's a wonder how Christianity has been maintained and preserved, under such unreasonable doctrine as is generally

taught : That we have throuen off the Popish doctrine as to Transubstantiation, because it's contradictory to sense ; and we should throu off their doctrine as to the Trinity as contradictory to reason : That this is the great source of Deisme and Atheism in this age : That Dr Clerk's scheme is the best for menteaning Christ's satisfaction, and the value of it, from the dignity of his person : That without this, he is not Son, but another God.

All this Andrew Gray, who conversed with him, tells me. But my informer did not hear that he had publickly said, *Christus non est Summus Deus* : That he says the Confession of Faith is nonsense, except in this sense : That he knoues not what to make of the Shorter Catechisme : That all this will be reconed heresy, but it's matter of conscience with him : That though the generality of his scholars dislike this exceedingly, yet some of them are mightily pleased with it. He tells me further, that he hears he is going on in his peculiaritys, and says that the Redeemer had no humane soul, but his Divinity informed his body, and that the Divine nature of the Son not being unoriginated or properly independant, is passible, and properly capable of sufferings. I wonder thir things make no more noise, and are not taken notice of by the persons immediatly concerned. I hear, likewise, Mr Wisheart has been with him, and represented to him hou unseasonable it will be to make a noise about these things, and that it will do a great deal of hurt to others whom he wishes well to, (that is, as I take it, such as set up for impartiall enquirys after truth and against Confessions and Systemes,) as well as to himself ; and he has promised to forbear speaking any more, in publick, of them. I hear also that he exclaims violently against Dr Watterland's writings, and highly commends Jackson's writings against him. The Lord direct what to do in this matter.

I hear Mr Wisheart* has been preaching, since the Sacrament, on " Prove all things ;" wherein he advances some things, but better said

* Mr William Wishart succeeded Mr Alexander Main as Minister of the Tron Church, Glasgow, in 1724. He went to London, and was afterwards Principal of the University of Edinburgh. He was succeeded in the Tron Church by Mr John Anderson from Port-Glasgow, who was translated thither in 1730.

[than] Mr Telfair had : Particularly, that mysteries are what we are no further concerned in than we know them, and, in as far as we know them not, they can neither do us much harm nor good. That Mr Gray, in his week-dayes sermon, "On walking humbly with God," came pretty closs to him. One branch of humility was, he said, the subjection of the spirit to Divine truth and Revelation, wherein there were many things that we could not in this state fully comprehend ; and yet we ought to admire and adore, and cry out with the Apostle Paul, "O ! the depths both of the wisdom and knowledge of God, his ways are unsearchable, and his judgments past finding out !" I hear Mr M^rLauren also has preached against Religion's bearing only relation to society, and not God, in the first room : That Mr Wishart has a petition in his prayer, a little uncomon here, but very common at London and elsewhere among the Non-subscribers, "Lord, rebuke or bear down a spirit of imposition and persecution, not only in Papists, but in Christians of whatever denomination."

I am told Mr Ralph Rodgers, Minister of Kilwinning and Glasgou, was a very accurat studier of his sermons ; and when young I have heard him. His way was, every morning to take two hours for studying part of his sermon, through the week ; which would be, in my opinion, a good way, if it did not make mandating difficult, at least to me, who find it hard to mandat any thing unles it be recently written.

The merchants in Glasgou are this winter thinking on extending their trade. Now that so many hardships are put upon their tobacco trade, I hear they resolve to send a ship to the East Indies, wherein a considerable Company are concerned, and another ship or ships to Greenland to the Whale-fishing. I wish our fishing at home were more minded. Our Fishing Company of Copartenery some time since set up at Edinburgh, is this winter dissolving ; their officers and servants, as a company, consumed more than their profite, and as far as I can see, till the Lord send more righteousnes and equity, and of a publick spirit, no company and copartnary among us will do any good.

I am told Robertson, who this year was extruded the Colledge of Glas-

gou for his insolence, in March, as to the choice of the Rector, went over to Ireland, and, by the means of my Lord Molsworth, got the paper the students printed as to the Rector, with a wrong narrative sent over to B[ishop] Hoadly, nou of Salisburry, who presented it to the King, with a loud complaint of the Colledge, and of their present breach of priviledges of the subjects, before the King went to Germany. The King heard him, and said that he did not knou the state of that matter, but belived the Bishop was misinformed in some things. The Bishop appealed to the D[uke] of Argyle, who was in the room. The Duke said matters wer indeed wrong in that Colledge, but matters wer not yet ripe for redress; that is, the Duke of Queensberry, and Mr Dundas, &c., wer yet in their posts, who favoured the Masters: And nou, that a through change is in the Ministry, a Royall Visitation is expected, after the King is returned.

Not many weeks nou passes but neu things in Mr Wisheart's conduct are breaking out, which make ane unhappy noise. This last that I hear of, towards the end of this moneth, is what is surprizing, and I shall give the whole detail as it's reported to me. Sometime after the rable at Glasgow, John Gordon, chyrurgeon, Mr Andreu Martine, and a third not named to me, who nou are called The Secret Committy, these found it necessary to draw up an account of the mobb at Glasgow, and the treatment of the Toun and Magistrates of Glasgow after it, in a better and shorter dress for the information of England, than the quarto paper published by W. Tennoch. When it was found, and nobody knou of it but themselves, it was thought proper to acquaint Mr Wisheart with it, under trust; he appearing, at that time, very fond to defend the toun, and condemn the procedure of the [Lord] Advocat, Mr Forbes; and he being judged a fitt hand to take away Scotticisnes, and smooth the stile, he was acquainted, and came heartily in to the proposall, took the paper, and altered some phrazes and words in it, which, being agreed to, J. Gordon sent it up to London to Abram Henderson, Mr Broun, or some other Scotsman there. The book was printed privatly, and a good many things that after Mr W[isheart]'s corrections wer thought harsh there, wer altered, especially in

the Preface or Dedication (for I have not yet seen it) to the Members of Parliament, which wer reconed too pickant. Ther wer one thousand copyes printed, the first post one was sent by post to every Member of Parliament of Brittain. The matter soon came to the eares of the courtiers with the paper, and it seems other informations wer sent from Scotland, as we shall see, two hundred copys wer seized next day, and Sir William sent a messenger for Mr Henderson, who gave bail, and in a day or two appeared before the Duke of Newcastle, as soon as he came to toun; his house, closet, and pockets, wer searched, and all papers wer caryed to the office. Nothing was found save a letter he had writ and was to send to Mr Gordon, giving account of the steps taken.

I need not set down all the steps of what passed betwixt Henderson and the Secretary. He ouned he had a hand in the printing of the paper, that he thought it justice to do it, for the vindication of the place where he had his bread for some years, especially when the press was shut by the Magistrates of Edinburgh, for the vindication of the Toun of Glasgow. The Secretary termed it a villanous lybell upon the Ministry, and wondered ther was not a press in Glasgou at the Magistrates' command, and compleaned they wer troubled there with lybells, and insisted much on the sending the letter to all the Members of Parliament, and blamed Mr Henderson for his letter to Mr Gordon. The two last Mr Henderson waved, the best way he might, but insisted on the reasonableness of vindicating the Toun of Glasgow, and ouned he was to have printed another paper, (Mr Tennoch's,) printed in Scotland, which he gave the Secretary; promising, since offence was taken, to deal no more that way. The Duke dismissed him pretty freindlyly. However, order came down in November last, to bring up Mr Gordon to London, but on second thoughts it was not found so proper, the Toun of Glasgow having no freinds in England, than appeared on the first accounts there, as to their carriage, which wer false. Witnes the accounts we have in January, that the former book has been again reprinted publicly, and given to the members of the Society of the Sons of the Clergy at their annual meeting in the end of December.

But to return to Mr W[ishart,] it began to be whispered that he had propaled the secret committed to him in trust, some to Shaufeild at Lon-

don, others to my Lord Isla, and given an account of the persons concerned in it, with a view, as some say, to be made King's Chaplain in room of P[ri]ncipal Stirling or some other. These came to his ears, and, about the end of December, he gave in a memorial to Provest Stark, in writing, wherein some say he flatly denies the propaling the secret; others say he only waves it. All agrees to he refers the Provest to his wife and brother-in-law, Mr Thomas Harvey, and Mr Boyd, the Irish factor, his great intimates, as he calls them, and desires him to call for them, and enquire if ever he gave the least hint of that matter to them; and, if they confessed he did, he offers to own the guilt; if not, leaves it to the Provest to judge, if he would do it to others. The Provest communicat the memorial to Mr Gordon, who very soon returned a short memorial in write, bearing that he did not deny he had in privat blamed Mr W[ishart:] That supposing he had not communicat that matter to those named, he might do this to others; and if he insisted any further upon this, Mr G[ordon] was ready to bring convincing evidences that he had propaled that secret to persons who wer like to make ill use of it. After this we hear no more of insisting, but Mr W[ishart] inclines to compromise and burry all. This paper being in defence of the toun, and communicat under trust, the affair is very unpopular, and makes much noise.

I hear that lately, in England, they are come to be extremely nice in making of antique statues; that they drive a considerable trade this way; that people come from Italy and all places in Europe, and buy up statues made at London, for ten or twenty pound, that will give fifty, one hundred, or two hundred pounds abroad, and cannot be distinguished almost from real antique Roman statues!

They add another of sumptousnes lately got up in England: They take some white free-stone, and turn it to powder very fine, and then mixe it with a kind of glu, and line their roomes of state with it, in what form and figure they please, of an inch or half an inch thick, and no body can distinguish it from the finest free-stone that can be when it's hardned and dry.

M.DCC.XXVI.

January, 1726.—In the beginning of this year Mr Richardson's affair was before the Presbytery of Glasgow. He gave in his answers to the lybell given in by Provest Campbell, as above. They are long. He compleanes of undue measures taken to expiscat his conduct ; insists that what is charged on him, though true, inferrs no censure, and is no fault, to tell a peice of neuse as such ; and offers to prove, that the story was talked of before he came to toun by others ; and put a sense on the words he spoke. The Managers, Mr R. Simson, Professor of Mathe-maticks, and Mr T. Harvey, answered him *viva voce*, endeavoured to prove from the lybell and P[rovost] Campbell's letter that sclander and lying was charged ; and exposed the sense he put upon his words, and hou ill grammar, and out of the road they would be, as he senses them. Mr Ritchy gave in his list of exculpatory witnesses, and the pursuers added some mo probatory witnesses, and the matter was delayed till next Presbytery day.

January 11.—Upon the 11th, the Synod met *pro re nata* upon Mr Finlater's affair. I was not there, and what I hear is in short : The three probatory witnesses gave in a petition to the Synod compleaning of their hardships, declaring they had seen great indecencys in Mr F[inlater:] They seemed to vary in their saying at first ; they said they had never seen that paper they gave in, nor heard it read : Whither they understood this or wer confused, it's not knouen, but afterwards they ouned it was read to them, but when they found exceptions taken, they declined any further speaking, except upon oath : Their summons wer irregular ;

however, that was overlooked, they being there : Naismith, the woman blamed, was not present, her brother declaring she was not able, though that was contradicted by the Elder, Hutton, from Hamiltoun, who Mr Finlater says is at the bottome of all this trouble to him : Then with shutt dores the lybell was read, and the exculpatory witnesses, as classed by the Presbytery of Hamiltoun. Then six Ministers and two Physicians, and two Surgeons, wer appointed to vieu Mr F[inlater's] body : The physitians gave a declaration that it was impossible to see his nudity, even though paralel to him, much more above him. Ther was some debate whither they should give oath on this, the physitians declined it, as what would bring them under a servitude, and gave a declaration on soul a[nd] conscience.

Ther was a debate whither the Presbytery of Hamiltoun might vote, and it was agreed they should. Then the Synod came to go throu the oaths of the exculpatory witnesses, as classed by the Presbytery, and taking the thing complexly and altogether, because of the propaling the testimony, telling such obscenitys to single and unmarried persons, and neglecting to speak to Mr Finlater, and speaking of such things on the Sabbath day ; and seeming lying in one case, and especially upon the declaration of the physitians that what they had said was impossible, considering Mr F[inlater's] body. Two of the witnesses wer casten by the Synod ; a third was susteained, and with two other probatory witnesses, who being exculpatory, wer not examined as probatory, was ordeaned to be examined upon oath, and the affair remitted to the Presbytery to determine or referr to nixt Synod. Mr Linning was very violent against the Presbytery, and Mr Finlater blamed the Presbytery's conduct, and would have had the matter dipped into, and the Ministers' conduct in that toun examined. Carsburn, and Hutton, Elder from Hamiltoun, who spoke much, wer almost all who voted for susteaining the witnesses. The matter nou is near an end, for the two probatory witnesses, who wer likewise exculpatory, have already deponned they sau nothing ill ; and the third susteained by the Synod is but a single witnes, and will not be examined. I knou not why a Committy was

not joynd to the Presbytery of Hamiltoun, and I fear the country nor that place will not at all be satisfyed with this matter, unles it be farther dipped into.

I hear the P[rofessor] Simson continoues very ill, yet still teaches, and in teaching has very unguarded expressions about the Son and the Trinity, which he brings in under every head and subject he handles; and continoually in all companys talks upon it when he is visited. His best freinds blame him hudgly for imprudence and rashnes, and it's said that fearing a sentence of deposition, and thinking if he should nou die, it would be reconed wavering and weaknes of body throu his long trouble, his death would not be so heavy as formerly to them. Mr Hamiltoun and the Principall, I hear, spoke to him lately, not by order from the Presbytery, but of themselves; that he ouned to them very much Dr Clerk's scheme, that the Son was Eternal, Omniscient, of the Divine nature, and had many Divine perfections, but that Self-origination, Independency, and proper Primacy, wer not to be included in the question. When blamed for denying that proposition, *Christus est Deus Summus*, in Pictet, he said that when reading that title he had only told the scholars that expression behoved to be understood *cum grano salis!* When blamed for teaching contrary to the Confession of Faith, he denyed that he taught contrary to it, as far as he kneu: That if he thought any thing he taught wer contrary to the Confession, he would not have taught it, till once he had communicat his difficultys to Ministers, and laid them before the Presbytery; and if the Presbytery had not been able to satisfy his difficultys, and shouen him that his opinion is contrary to the Confession, he would have desired his name to be razed out from the subscriptions to it, and then taught at his venture: But at present he did not see any thing he taught to be contrary to the Confession, but what was necessary to explain the Father's begetting, and the Son's being begotten: When urged that the Confession of Faith declares the Son and Spirit to be the same in substance and nature, he ouns they are of the same nature, and that the same substance is not to be understood of the numerciall substance, which was the opinion of the

Counsell of Nice. This, if faithfully narrated to me, is plain juggling, and inconsistent with the sense of the Westminster Divines, who, in the Catechisme, declare the same in substance to be equall in all Divine perfections, and contrary to the plain common meaning of the words and imposers. He seems to be a litle dashed, and not so peremptory as he was, and wondered when he heard Mr Wisheart in his sermon, January 6, had expressed himself in very strong terms upon Christ's Divinity, Eternity, and Omniscience, at a time when he was told he expressed himself very unguardedly; though some of Mr W[isheart's] hearers, I am told, say that he said no more than Dr Clerk would say.

January 4.—This brings me to add some more things I hear of Mr Wisheart's doctrine, which I am affrayed [will] begin a pulpit-war, and do much hurt. Teusday, January 4, Mr Gray* was preaching, and by the way they say Mr W[isheart] attends on no week-day's sermons, but when Mr G[ray] preaches, which is not the way of Ministers of Glasgow. In his sermon On Walking humbly with God, Mr G[ray] came to speak of faith; and in describing it said, that it was made up of more than a real assent to divine truths, upon evidence, and the strongest of rationall considerations; adding, that that faith that only went upon rationall evidence, and had no more in it but assent to the truth upon these, was no better than the faith of devils, who belive and tremble. Mr Wisheart preached on Thursday, [January 6th,] but did not in the least medle with any thing, save, as at one, at the close, said some seemingly strong expressions upon Christ being God. But Sabbath next, January 9, after he had read his text, "Prove all things," he began with a preface, signifying he was sorry to hear that surmizes wer going as to the scope and meaning of his insisting so much upon the subject to proving all things, as if some hurt wer meant to religion therby: That for his part he kneu of no such tendency, and could appeal to his judicious hearers, if any thing ever he had said upon that subject could give

* Mr John Gray, then Minister of the Wynd Church, (which he held until he was succeeded by Mr James Dick of Carluke, in 1730,) was admitted Minister of the Inner High Church in 1692, and was translated to the Wynd Church in 1700.

any just offence ; if it had given offence he was sorry for it, but had not been the occasion of : That, indeed, he heard doctrines that he could not go into, particularly of late, that faith which went only upon rational evidence, and assented to truth only upon rational grounds, if there were no more in it, was no better than the faith of devils. He could not but say this was a choaking expression to him ; and pulling out a book from his pocket, they say of Mr Robert Fleeming, the father, (but I doubt it's rather the son,) after a large encomium on the author, as a person of piety, learning, and whose praise was in the Churches, said he would take the liberty to read a page or two of it, that they might see how far that good man was from these sentiments, and how much he agreed with the doctrine he taught. When this was told Mr G[ray,] he said, " Well, it seems we must speak more out ; and we shall do it."

Another step of Mr W[ishart's] conduct, which extremely disgusts many, is as to Mr Horsley, a Dissenting Minister near Carlisle in England, who has but thirty pound or thereby for preaching, has for several years taught a mathematicall school near Penrith, and written some Compend of Mathematicks, which he teaches, and been at a considerable charges for instruments, in order to a Course of Experimentall Philosophy towards three or four hundred pounds sterling. He is a very ingenious man : Him the two English men brought down last year to give a Course of Experimentall Philosophy at Edinburgh, by Wightman and Drummond, when they have no further prospect at Edinburgh, are gone up to the North of England, and set up there. Mr Horsley writes down to Mr W[ishart] his case, and that he was willing, on encouragement, to come down and settle at Glasgou. Mr W[ishart,] in harvest, writes to Mr Loudon, then in the East country : He made no return [until] the middle of December last, and Mr Wisheart caryed him to Mr Loudon and Mr Carmichael, who very plainly opposed any privat teaching where an University was : After that, Mr W[ishart] caryed Mr Horsley with him to the Provest, to whom he made his proposall, as what would be beneficiall to the Toun, if the Magistrates would allow him to teach a Course of Experimentall Philosophy, for which he had a large apparatus of instruments. The Provest told him, that was a matter that much

concerned the University; that he still thought it the interest of the Toun to live in good neighbourhood with them, and [in] his time he would endeavour it should be so, and he could return no answer till he acquainted the Masters of the Colledge with the proposall, which he did. The Faculty met, and appointed two of their number to wait on the Provost, and return their thanks for his care in this matter, and to shew how much they wer against this proposall, and the reasons of it. Upon hearing of which, the Magistrates returned their answer to Mr Horsley, that by no means could they countenance his designe, and would give no allowance to him.

Next Sabbath Mr Horsley preached for Mr Wisheart, and some had considerable expectations from his learning and freedom of thought, but they mistook their man; for he is a firm subscriber, and preached upon "Man's naturall blindnes and incapacity for spirituall knowledg," and shewed the weaknes of reason. This was a disappointment. In a day or two, about the end of the year, Mr Horsley went home; but since that time, Mr Wisheart has been under-hand begging subscriptions to encourage Mr Horsley to set up at Glasgow. He has signed for himself, Shaufeld's son, and some ten or twelve more, two gineas the peice, for encouraging a Course of Experiments. The Magistrates complean much of this treatment, and it seems as if he would bell the cat with Toun and Colledge.

Last Presbytery day, at Glasgow, there was a letter from the Earl of Wigtoun, desiring a hearing of Mr George Wisheart his brother to the people of Cummernald. The Presbytery have granted it, I suppose, but the people seem against it, because of a rumour they have got, that his father the Principale designs his son to be his successor in the Tron Kirk of Edinburgh; and thinks, being ordeaned in a country parish, he will sooner be gote in to Edinburgh, than if a Probationer.

This moneth I hear the Chaplain to the English Regiment lying at Glasgow, who is qualified and prayes for the King, is there, and the officers desire a place to preach in. The Merchants refuse their Hall, and so does Hutchison's Hospitall. The Weighous [Weigh-House] was not

good enough. The Magistrates told they did find they wer obliged to provide a place of worship for them. I hear he preached once in the Guard House.

I hear there is a light-headed metaphisicall lad at Glasgou, Mr W. Paul, who professes to be an Arrian of Mr Whiston's sett, at the last Communion wrote a long letter to Mr Campbell, professing himself Arrian, and yet desiring a token to communicat. Mr Campbell refused him a token. He soon sent him some Arrian queries to answer, which Mr Campbell neglected. He sent them to Mr M'Lauran,* who, according to his good nature, for answer desired him to come and visit him, and he would talk with him. He had a long conversation with him, but could gain no ground at all, he is so captious and full of subtilitys, and quills,† and carps, and harangues. Paul desired since he could not be satisfyed, he might have a disput with him before witnesses, two on his side, and two on Mr M'Lauren's! Mr M'Lauran yeilded, and named two of his Elders, John Miller of Westertoun, and Mr Harvey. They have had one night's disput, and som time next week is appointed for another. I do not think this is the proper way to deal with Paul.

The affair of [Captain] Bushell's criminall proces for murdering the people in the street of Glasgou is still in dependance. The lybell is formed, and in the [Lord] Advocat's hands, that he may joyn in the King's name. I have not heard his answer from England, and the matter is not pushed hard till the expiration of the bonds of compearance given by the Magistrats of Glasgou, which run out the 16th of January instant.

Williamwood tells me he heard the following account of Sir James Steuart, late [Lord] Advocat, before the Revolution, that when he was under his hiding, and Sir George M'Kenzie was [Lord] Advocat, and at London, wher Mr Steuart was also. A debate fell in betwixt one of

* This was Rev. John M'Laurin, Minister of the North-West Church, brother of the celebrated Professor M'Laurin of Edinburgh, who was transported from Luss to Glasgou in 1723, and was succeeded by Dr Robert Findlay in 1756.

† Cavils.

our Scots Bishops there, whither Ramsay of Dumblane, or Paterson, (he minds not,) about the English Ceremonies and Prelacy, with one of the English Bishops. Our Scots Bishop set up in defence of Scots moderat Episcopacy, without Liturgy and Ceremonies, and Sir George seconded him. The debate ended in an appoint[ment] of a stated conversation, three on every side. The Bishop was to bring two; and our B[ishop] and S[ir] G[eorge] one with them. In the intervall, our B[ishop] began to fear the consequence, especially as to antiquity, in which he feared neither the Advocat nor he would be able to stand their ground against the learned in England. Sir G[eorge] told him he had his eye upon a man who was Presbiteriall, but weel seen in that matter, who was on his hiding there; and after some pains he found him out, and brought him with him, in a very negligent mean habit, at the day appointed. The E[nglish] B[ishop] had brought another learned Bishop with him, and a third of very great learning. The first English B[ishop] began, and ours answered, but was like to be myred till Sir G[eorge] interposed and helped him. The second engaged, till Sir George was near defeat. Then Mr Steuart to[ok] up the argument, and fairly silenced him, and the third person. They wer all astonished at the stranger's learning and closs reasoning. Sir George behoved to go, and Mr Steuart went with him. Our Scots B[ishop] stayed. The English B[ishops] asked what that gentlman was? He did not know. They said they had not seen his equal, and could he be gained, he deserved the highest post in the Church for his learning and good sense.

The same person tells me that before ever Mr Anderson of D[umbar-ton's] call to Glasgou* was motioned, he had the following account from my Lord Eglingtoun; and told it and laid wagers after he was called, that they should, if they stuck to him, get him and he would come. After

* Mr John Anderson was the first Minister of the North-West Church, having been translated from Dumbarton to fill that charge in 1720. He was grandfather of Mr John Anderson, Professor of Natural Philosophy, the founder of the Andersonian Institution, Glasgow.

the Rebellion, when Glasgow was intire, and Magistrates and Ministers as one man, ther was a meeting at Paisley, wher wer Earl Dundonald, Earl Eglington, Kilmaronok, Jordanhill, C. Campbell of Blythwood, and severall others, wherein it was resolved a Minister should be brought in to Glasgow, that should be over the belly of the Ministers, and not go one way with them. One of the number was appointed to cully and speak Pr[ovost] Aird fair, and upbraid him for being led by the nose by the Ministers, and the like. The Jacobitish designe in dividing the Toun of Glasgow, after their bold appearance after the Rebellion, was, I doubt not, unknowen to P[rovost] Aird, and Mr Anderson; but my informer is positive it was first concerted at Paisley, as above, and told him in a secret some time before the call to Mr A[nderson] was proposed. Indeed, these ten years past, Glasgow has never been what it was formerly, and one unhappy thing or other has still divided them.

Mr Richardson's affair came before the Presbytery of Glasgow, about the middle of this moneth. He gave in his answers to P[incipal] Campbell's Lybell. They wer very long, and not very closs: They wer verbally answered by Mr Harvey, and the rest with whom Mr Dunlop compared this day. After the partys wer removed, the Presbytery gave their interloquiture, that the matter libeled was not of any great amount for censure, but if the pursuer proved that Mr Richardson was the first raiser of that report, he deserved censure; and allowed Mr Richardson's exculpation relevant, that the things lybelled wer generally spoken in toun before he came to it. I knou not well hou the first part of the interlocutor on the relevancy of the lybell is worded, but, as reported, it seems lyable to exceptions. They find the words, as lybelled, not to infer censure, because they take them to relate to the future election of Magistrats in Glasgow, and add, that in elections nothing is more ordinary than to make votes, and spend money in order to that. However, when this interloquitor was read, the pursuers appealed to the Synod, and so stoped further procedour. It is thought that this was the designe from the beginning, to cary the matter from the Presbytery to Synod, from that to the Assembly, and that in order to make a noise, and marr Mr R[ichardson]'s setlment.

The affair of Bushell's remission* makes a vast noise, as an unpopular step the King is led into. They say the Lords Justices would not venture upon it in the King's absence; but as soon as he landed at Rye, and before he got any full information of the matter, knowing that the King is very tender in the matter of Remissions, this Remission was presented with many other papers, and signed. It was pled before the Justiciary, as to his life; but the Lords found themselves Judges of what related to every thing else but life, and told the Solicitor [General] that if this was any invasion of the prerogative, as they thought not, the [Lord] Advocat and he were to blame for it. The process is to go on, they say, notwithstanding of the Remission, both as to the killed and wounded, and that particularly, that the procedure of Bushell and his people may be set in a fair light in the pleadings, and the inhumanity and barbarity of Bushell's procedure be discovered in print, and the Town vindicat. I am sorry this is like to heighten the disgust people have for the Remission granted by the King.

What shape Glasgow affair will take, if it come before the Parliament, is not known; nor whither it will come before them or not. The paper which was seized at London is again reprinted there, and distribute gratis among the Sons of the Clergy, and at other meetings. Poultney, I see, stands out against Walpole and Jekyll; but it seems ways are taking to carry them off and divide them. Addresses are gone up from most shires against the malt-tax, and one from the Burghs is sent up with Provost Drummond to London. The other side reckon this worse than sending none, since it's plain he cannot be expected to be hearty in that affair; and this shews what interest he and his side have among the Royall Burghs. What will be done about the malt-tax, no body can yet tell. It's given out that it will be laid on in an easier manner, but I doubt if that hold.

We have some rumors as if France were like to fall off from the Hanover Treaty, which will make a considerable turn in things; but besides that is not agreeable to the present virulence of Spain against

* He had procured Letters of Remission from the Crown, on the score of the lives having been lost in the exercise of his public duty as commanding officer.

France, it does not well agree with the influence King Stanislaus cannot but have at present on the affairs of France.

February, 1726.—We hear no more of the change of Chaplains. They say we shall have no changes this way till Isla be declared Secretary, and then somewhat that way will be done, and for a neu Visitation of the Colledge of Glasgou. Meanwhile, some give out that Mr Mitchell* has changed sides; that for these twelve moneths he has been upon the side of Argyle, though bu hiddenly; and yet at the last Assembly I don't think he was changed; hou he has been since I knou not. This breaks the measures laid down, for Mr Alstoun, they say, should have succeeded him, and Mr Hart, Millar, and M'Vicar, and Mr N. Campbell, have all pretensions to the two remaining Chaplainrys. It's an unknouen competition since the Revolution among Ministers and partys for places of this nature; and, if true, I fear have very ill consequences.

Evry moneth some neu thing falls in that makes noise at Glasgou. Nou, when matters are a litle sopited, † as to Mr Gordon, [Gray?] and Wisheart, the latter insisting no further, and the former declining to speak on that affair, though indeed ill treated, and the affair of Horsley is somewhat over; he is come down, and beginning his experimentall lessons. Nou a rumor is risen that Mr Wisheart is too frequently observed coming out of taverns very late or early, wher he is with the English Officers and their Chaplain. This and his preaching against Mr Gray, of which Mr Gray had not one word in his last week-dayes' sermon, which disappointed many, was designed to have been the subject of conversation at the last Presbytery. Mr Hamiltoun and some met to talk about Mr Simson and Mr Wisheart; but Mr Gray was not with them, being, I suppose, in a fitt of the gravell. Mr H[amiltoun] was clear to enquire presbiterially into Mr Simson's affair, but delayed it till next day, when it was expected he would be better, and able to appear before them; wheras if he should grou worse at present after their enquiry they would be loaded with this. Hou far this will hold time will try;

* Minister of Edinburgh, and a leading man in the Church.

† At rest, put to sleep.

but I am of opinion the procedure of that Presbytery, in putting off that affair nou for three moneths, after which probation will not be very easy of *verba emissa*, will not be approven by the rest of the Church. I hope ther is no designe of slumping over this matter, as was done before, but the excuses of his grotting worse on an enquiry will not satisfy such as knou the man's temper, who uses not to be much shaken with matters of this nature.

I hear Mr Simson is much more cautious and loun* then he was. He deny's severall things that once he ouned in conversation with Mr Andreu Gray, who tells me he deny's that he ever denyed the human soul in Christ, or 1 John v. 7, or that he denyed Christ's proper and Supreme Divinity, or commended Dr Clerk's scheme, which makes this matter by far to me the more difficult, since the man is so inconstant and various, that ther is no fixing on what he sayes, and he comes and goes. However, he ouns that he is intirely of Dr Peirson's opinion as to the subordination that he taught him: That what he taught was consistent with the Confession of Faith, where the same in substance is to be understood of a similar substance: That all he teaches is, that the Father is *Fons Trinitatis*, and to preserve the proper filiation and generation. I wish the Lord guide this matter comfortably!—but his scholars have writt what he taught to all the corners of the land, especially Fife, wher his errors will make noise, and it may be they knou them better than we that live nearer.

Mr W. Anderson, Professor† at Glasgou, tells me that he had the following account from a French gentlman of intire credit, Monsieur Martinay, who had the account from Nouentyte himself, that writes The Religious Philosopher. This gentlman was educat a physitian, and was at first suspected to be of the principles of Brown's *Religio Medici*, and to be inclinable to Deisme, to remove which aspersion he wrote his Religious Philosopher. He was one who very much doubted all the storys of the second-sight till he [was] fully convinced of its reality. My in-

* Quiet, subdued.

† Of Ecclesiastical History.

former tells me that the second-sight is as common in North Holland, if not more, than in our Highlands of Scotland. Dr Nouentyte found it his interest to set up in , a town of North Holland, where he had the prospect of employment. When he set up there, there was a daughter of one [of] the Burgomasters who was much talked of as having the second-sight. The Doctor, in a litle time, made it his bussines to be acquainted in that family, and soon got into it, and as soon as it was proper, enquired into the story he had heard. The young gentlwoman did not disoune them. After he was so well acquaint as it was fitt for him, he earnestly entreated her to acquaint him when she sau somewhat of that kind. It happned not long after that she and he was walking in the streets together, and she stopped and looked to a particular house in toun, and in a litle fell into a laughter. The Doctor presently enquired the reason, and she frankly told him that she sau the stools* brought out covered with black cloath, and the spoaks† sett down before the dore, and people of all kinds, and the Doctor among the rest, gathered to a buriall in that house, and the occasion of her laughter was, among others, she sau a litle man of very lou stature, with a peculiar habit extremly antick, and his shapes and habits, beard and other things, which she described particularly and most exactly to the Doctor, made her laugh. The Doctor kneu the house, and that ther was no body sick there at the time. But in a very feu dayes after ther came a stranger and lodged in that house, who sickned and dyed there. When the day of his buriall came, the Doctor, who had waited on him, was among the mourners, and after the company was gathered, the litle odd man came to the buriall in the antick garb perfectly as the gentlwoman had described him. The Doctor was extremly surprized at the sight, and most of the company, no body in toun knouing him; and upon enquiry he was found to be a stranger that never had been in those parts before. The gentlwoman upon the sight assured the Doctor there would be a buriall in that house in a feu days, which brought him to think ther was more in the second-sight than he apprehended.

* Trestles on which to place the coffin.

† Hand-spoaks to carry the bier to the grave.

However, he got yet another and much sorer prooffe of the accomplishment of what that gentlwoman sau. The Doctor had studied at Amsterdam, if he was not born there ; and, when young, he fell to acquaintance with a gentlwoman there, and a mutuall love begun, which the Doctor, as soon as he was well settled in busines in the city wher he was, took hold of, and went to Amsterdam, and married her, and brought her home to his house. She was every way desirable, and both reconed themselves very happy. Among the first visits the Doctor and his lady made, they went to the Burgomaster's house, wher the Doctor had been very intimat before his marriage. When they came in, the gentlwoman who had the second-sight in a litle came in, and after she had saluted the Doctor and his lady, she fell in a fainting fitt, and was caryed to another room. She recovered, and keepled up the true reason from the Doctor when he came to see her ; but would not come to the company. To her parents she gave the true account, say[ing,] “ Poor Neuentyte ! He will not long enjoy that dear creature ; for I sau her all in white ! ” And in a feu weeks after the Doctor's lady took a violent iliack passion, and dyed. After her death the Doctor was asked by her parents if he minded what passed at his visit ?—and told the true reason of their daughter's fainting. The Doctor remembered the circumstances ; and after that never had any more doubts as to the second-sight. Monsieur Martinay, who told them to my informer, had both the accounts from the Doctor.

These accounts brought me to give account of the story Mr L. Campbell told me, which I suppose is set down in the First Volume of these Analecta, of his father, a very good man, who a litle before the Marquise of Argyle went up to London, 1660, when the Marquise was stooping down as they wer playing at the bouls, sau him headless, and all his shoulders running down with blood !

Mr A[nderson] further told me he had seen the copy of a letter from the Laird of Tarbat, after Earl of Cromarty, to Mrs Stillingfleet, Dr Stillingfleet's lady, upon the second-sight, wher he declares that he has multitudes of accounts of it in Cromarty and the North Highlands which cannot be doubted. My informer minds two instances Tarbat gives, as

what he was himself witness to. The Laird was at the hunting among his own tenants in the Highlands, and came in late and hungry to one of their houses, where he designed to stay. When the Laird came in they made all they could of him, and set him in a large two-armed chair near the fire. There was sitting on the other side of the chimney a man who had the second-sight, who, whenever he [saw] Tarbet set, cried out to him [to] rise, and by no means would suffer him to continue in it. Being asked the reason, he told them he saw a gentleman in that chair pale as death, with his head lying on his shoulder, and wanting an arm, and was persuaded that night, if he continued in the chair, he would be in that case! He changed his seat, and, about two hours after, a stranger gentleman riding that way, his horse fell and broke his arm, the pain of which was so violent, he was thrown into a fainting fit, and was carried in by his servant to that house, as nearest, for dead or dying. When he came in, he was pale and dying-like, as the fellow had said.

The other account he gave was, that about the year [16]50 or [165]2, when riding among his tenants, they were dunging some land for barley, he was talking with them; a man came that way on his foot and stopped likewise, and said to the countrymen, "You need not be so busy about that barley, for I see the Englishmen's horses teathered among it, and other parts mowed down for them!" Tarbet asked him how he knew them to be Englishmen, and whither he had ever seen any of them? He said, "No;" but he saw them strangers, and heard the English were in Scotland, and guessed it to be no other than they. In the month of July after, the thing happened directly as the man said he saw it.

Mr A[nderson] tells me, that in conversation with Mr Reeland at Utrecht, whom he commended highly for piety and sincerity, the Professor gave him the following account. He was engaged in gathering the words of all languages in the earth and their alphabets, in order to compare them, and make his observations upon them, and their mutual dependence or sibnes* on to another: That he had been long desirous of

* Affinity, relationship.

a vocabulary of the Huttentots on the Cape of Good Hope, and sent commissioners to the Dutch there to make inquiries, but to no purpose. At length some time before this conversation, a Dutch family, who had lived a good time on the Cape, and were grown rich, came back to Holland to dye there. The merchant, among other servants, brought with him a Huttentot man, who had been some years before he left the Cape brought to his family. The Huttentot was twenty-six years of age when the Dutch merchant got him; he took a liking to the family, and learned the Dutch, and after pains taken on him, was baptized, and made great progress in the knowledge of Christianity. By no means would he leave the family, but rejoiced under the thoughts of coming to Holland. By this time he might be towards forty, and was a man of excellent sense and great plainness and sincerity, and perfectly master of the Low Dutch. Mr Reeland prevailed to get him to his family for some weeks. He found him to be a Christian indeed, and singularly religious, and got from him the words of the Huttentot language, which he found, as far as he could judge, prodigiously different from all the other languages of the East, that he had collections of. But many of his sounds he could scarcely reduce to letters, and he found he had but a very few words in their language. The word they used for the sun, and for fire, and for grass, and for themselves, were all the words they had for red, and black, and given colours. By the accounts he could gather from the man, they are the most ignorant, brutish people in the whole earth, and yet most sincere and just in their dealings. The Dutch, when they have bargained with them, give them the things they buy, and they, in a day or two, bring what they bargained to give, and never one of them deceives them. The Professor asked him if he had any knowledge of a God while among his countrymen? He said he never had the least thought of him till he came to the Dutch Merchant. Neither did he believe any of his countrymen had the least notion of a Deity; and gave him this strange proof of it—that in all their language there is not one word that signifies a God or the Maker of the Universe, or any being above them. Neither knows he any word that relates to any thing but what they saw and felt: That he never saw any thing among the Huttentots that looked

like any fear or worship of any being, or any reverence to any superior to them. The Professor asked him, if they did not observe the sun, and the moon, and the thunder and lightning, and the stars? He said they did observe these, but being accustomed and used with them, they had no influence at all. Mr Reeland's conversation with this knowing, sensible Huttentot, who had made observations on his countrymen, was positive that nation had nothing of the knowledge of a Deity.

Mr Anderson observed that the greatest preachers in France, Jesuits, Fathers of the Oratoire, Benedictines, and others, in their sermons divide the discourse in severall parts; and when they have ended the first generall head of their discourse, for instance, and so after the rest they stope, and frequently sit down for about five minutes, to give their hearers time to reflect, and to take a breathing and rest as it wer to themselves. He did not observe any in the pulpit with them, to help them in case they stopped, as is above set down in this volume, nor hear of any they had as prompters.

When at Paris, waited upon Daniel Huetius, or in French, Houette,* Bishop of Auvraal, though he had a particular dislike at Scotsmen, yet because of the person who introduced him, I think Pier Hurdouin,† he was very civil to him. The occasion of his dislike at Scotsmen, as he was told, was this: He owned himself a Scotsman, that his father was born in the North of Scotland, whose name was Houet, and there are many of them my informer in his father's parish of Drummond,‡ whom he knoues whose surname is Houet or M'Houet. Before the Revolution, he sent over an account of his parentage, and desired a Bor-breif,§ which was refused him very senslesly.

That he was informed by a Scotsman, a Governour to some Scots Noblman in Italy, a person of credit, that he was once sailing on the coast of Italy in a ship, and a violent storm came on; the Captain and seamen, otherwise people of very good sense, had an image of Saint Anthony, the protector at sea. This they brought forth, and prayed most fervently to it; and then threatned the image, if he did not stope the storm. When the storm increased and turned very great, they

* Huet, Bishop of Avranches.
Mr Anderson's Father was Minister.

† Probably Pere Hardouin.

‡ Drymen, where

§ Brief of ancestry.

prayed and mixed fearfull curses on the Saint, and after all, put a rop about it, and swore bloodily they would cast the Saint into the sea, if he did not calm the storm against such a time, they would certainly droun him ! And when the time was over, and no calming, they actually cast him overboard, but with the cord about him, and the storm increasing, so that every body in the ship did expect every moment to perish, they again addressed the image in the most earnest manner, threatening to cut the cord and let him droun, if he did not deliver them. This they did for some time. When the storm lesned, and they pulled him up, and upon the calm ascribed all to him. There was nothing but the most seeming earnestnes in this matter, and for some houres, the gentlman said it was impossible but they must have been in earnest, since evry moment they expected to perish. I knou not whither human nature be further sunk in the Hottentotts, or in these mad, blinded Papists, that could treat what they payed religious worship to at such a rate.

He adds, he had this remarkable account, which he had from Mr Campbell himself. Mr Colin Campbell, Minister at . . . , a second or third son of the Laird of Monie's,* after he had passed his course in the Colledge, and it may be been a year at the Divinity Lessons, being about twenty years or therby, was violently pressed by his freinds to quitt his books and turn merchant ; which unwillingly he yeilded to. When sailing to the West Indies or some port of America, they are seized (it was during the late warr) by a Spanish ship, and caryed in to Neu Spain, and caryed up the country prisoners to some Spanish toun there. The seamen and Mr Campbell wer most barbarously treated, and put into a nasty prison, and had not any cloaths left them, and in the night wer crouded in together, and had not strau to ly on, and wer almost eaten up with vermine. The Spanish Preists came in to them, pressed them to turn Catholicicks, and promised them their freedome. One or two yeilded, and eminent judgments came soon on them. The rest stood their ground. Mr Campbell, having the Latine, soon came to understand the Spanish, and was in case to speak with the Preists in Latine a litle, and soon taken nottice of as the principall of the prisoners, and

* Campbell of Monzie, or Finnab, took a leading part in the Darien Scheme, in the reign of King William III.

for ever dunned to turn Papist. He was but very young, and had little studied the Popish contraversion, and, as he alledged, had nothing then but education, and a point of nationall honour to keep him stedfast ; and especially, he thinks, under God's care of him, the judgments he saw come on the few who turned Papists kept him steadfast under the dreadfull hardships they were put under. When the seamen were continually teased by the promises, threats, and importunity of the Preists, they, to shift them, said, if Mr Campbell would turn, they would also. This brought greater severities on him. He was taken from the rest, and put to carry the stone-barrow from morning to night with the slaves, which he did in terrible heats, and without any thing on him save a little ragg about his middle ; and after his day's labour he was thrust in to the nasty prison to lie among the vermine. This made him perfectly weary of life ; and, had he had the assurance of a happy eternity, he would have chosen to dye a thousand times every day. In a week or two these barbarities, and want of any tolerable food, threw him to a dangerous fever and flux. Then, when he was thrown in to the nasty hole where he lay, and quite neglected, save that the Preists now and then came in and vexed him, a Spaniard in the town came to him, and carried him home to his house, and took as much care of him as he had been his own son.

In some weeks, by this kind treatment, he began to recover, and when he was es[saying ?] to get up, the Spaniard desired him to conceal his recovery for some time, and not grow better too fast, for he assured him the Preists would be upon him, and get him to his former terrible toyl. Mr Campbell did so, and kept his room till he was pretty strong. One day, his kind landlord came to him, and told him he was going to receive the sacrament of the body of Christ, and earnestly desired him to go with him, and give God thanks for delivering him from so terrible a sickness, and restoring him to his health. Mr Campbell declined. The other urged it very much, and with so much seeming affection, that Mr Campbell said it was the strongest temptation that ever yet he had been under to conform to Popery ; it was what sensibly peirced him to stand out against the affectionate entreaty of a man that had done more for

him than all the world, and preserved his life, under God. Yet he was enabled to stand it out, and modestly waved it, telling him in the Spanish, he nou could speak a litle of, that he was under the strongest obligations to God, and next to him, but he inclined to make his acknowledgments to God wher he was. When his landlord returned, he came again to Mr Campbell, and wished he had been with him, and expressed himself in the devoutest manner that could be, of the comfort he had received by the Sacrament. Mr Campbell, willing to have him off that subject, said, he was indeed obliged therby to be a good Christian, especially when he received his God and Redeemer to his mouth, and had his flesh and blood in his belly. The other answered him, that he belived no such thing as he insinuated ; and understood that in the mass there was no more but a representation and signification of the Saviour, at which the soul went out toward the Redeemer, and God, in trust for salvation, and the highest acts of love for so great a benefite, as the death of him whom he belived to be God, and his flesh and blood wer in heaven, and could not be eaten here. This perfectly surprized Mr Campbell, when spoken to him with so much plaines and seriousnes, and he said he belived that all Catholicks had been of the sentiments he had spoken of, and begged pardon for his mistake. He spoke of some other points of the Popish doctrine, in which his kind landlord expressed himself in just and scripturall phrases. At lenth, he said, certainly the Catholicks mentean the doctrine of merit, and that their good works recomend them to God ; adding, that if it wer possible for a creature to merit, he would be of opinion his landlord had done a meritorious action in saving the life of a poor stranger, and delivering him from the most inexpressible miserys one could be under, when altogether unacquaint with him, and under no obligations to him ; and said, he hoped God will graciously reward him ! The other answered, that he expected his salvation only by Christ ; that to him he had only done what was his duty to do, and after all reconed himself an unprofitable servant ! In a word, by after conversation he found his landlord to be perfectly free from all the errors of Popery, though he joyned in the mass, and he did not knou that ther was any other Church on earth but that wherin he was, and that he had got all

his right notions of things from a written translation of the Gospell of Matheu and John, taken off the Latine translation of them in Arrias Montanus' Neu Testament, done very uncorrectly by some schoolar learning Latine, who had been employed that way in his versions at school, and a copy of these had by Providence come to this good man's hand; and in those two Gospells he was perfectly versed, and from them had got an excellent vieu of the doctrine of Christianity. In a litle after this, Mr Campbell was released by money, and at parting, the Spaniard, after the accounts he had given him of the rest of the Bible, and the Protestant doctrine, and the state of things in Europ, was very desirous to come away with Mr Campbell, but he could not leave his family. Thus God has some hidden ones certainly even in the distant parts of the earth, and in the Synagogue of Satan. Mr Campbell was of opinion this man was one of the most devot and religious men ever he kneu.

In conversation on Dr Clerk and his notions, we agreed that the Doctor mentains the generation of the Son of God from eternity (in his sense of it) was voluntary and free, and not necessary; it might have been and not have been: That, in this voluntary act, ther was a communication of all the Divine perfections to the Son, save Independancy, Self-existence, or Necessary Existence, such as Eternity or Being before all creatures, Omniscience, Omnipresence, and other perfections, which lay the foundation of Religious worship: That, though we have full evidences and demonstrations of ane Eternal Being *a priori*, and by ascending from the creatures, and by abstract reasoning, that there must be a first and eternall, and infinitely perfect Being; yet *a posteriori*, and from what we perceiv in the creatures, we have no demonstrative proofe of ane Eternall Being, there being nothing among the creatures that can furnish us with the notions of eternity and infinity, nor be demonstrative proofes of God's being; though our collections and reasonings from them lead us to demonstration *a priori*. To this purpose, in substance, he expresses himself in his additionall proofe at the end of his Letter about Prophesys. Hou open the Doctor is, in the last, to a plain contradic-

tion to Rom. i. 20, that by the visible creation God's eternall pouer and godhead may be knouen; and in the first, to the self-contradiction of an inferior Deity, which may be destroyed by the pouer that voluntarily gave these perfections, and does not necessarily exist, is plain to any body that seriously ponders these things. In short, the Doctor and most of the English Divines "do grosly err," I may say, "not knouing the Scriptures:" They form their notions not upon the foot of Revelation, but on what they call Naturall Religion, and the abstract notions they form to themselves of God and Christ, and drau their schems of the Trinity and the Divine Persons from their abstract and many times wrong ideas; and then force in, as Dr Clerk, in his Scripture Doctrine of the Trinity, has evidently done, the Scriptures, by their criticisemes and explications, to their side, as evidently and almost as grosly as some of the more polite Papists, the Bishop of Meaux and others do the Scriptures to their tenets; whereas, if they would rectify their own notions of God and the Trinity, according to the plain Scripturall expressions, and the Scripture facts, and begin where Revelation begins, and consider the nature of sin, and the infinite satisfaction necessary for its pardone, and the Revelation of the Trinity given us specially with one eye to the adorable mystery of redemption, they would not quit the ordinary doctrine, and in the meantime give a farr more accountable and connected schem of things than they do, and be free of the evident difficultys their scheme lyes open too, much more than that of the ordinary set of Reformed sound Divines.

This moneth, we have some rumors of a disturbance in Mr R. M'Farlin's* house in Buchanan. Mr M'Farline was abroad, stones and shoes wer cast into the house by invisible hands, the people within shot out,† but still the disturbance continoued. It's said to have been some freakish Highland[ers]‡ drinking too hard.

We have much talk about another Commission for the Colledge of Glasgou their visitation. Lists are handed about of the persons that are

* Minister of Buchanan.

† Pushed, thrust out.

‡ Drovers.

to be upon it. They are all Campbels almost. No gentlemen near Glasgow are upon this commission that are near the town, save Blythswood. Mr John Campbell of Manmer,* his son, and Shaufeld, and his good-son Kilmahew, the Solicitor, Mr Wisheart, and Mr Connell, Minister: But there is no certainty as to this, neither is any thing done that I can find at London. It depends on my Lord Isla's being Secretary.

Which brings me to observe, since the King came our† in the beginning of January, we have been expecting to hear that Isla was made Secretary; but now it's probable this will not be determined till the Parliament rise. Some say that the English are against a Scots Secretary, and, considering how far our two parties in Scotland go, it may be doubted how far it be for the general interest of Scotland that we have a Scots Secretary, since he must be of one of our sides, and so those of the other side find much difficulty in their applications; whereas, if the Secretary be an Englishman, he will, some say, deal equally with both parties, and grant equal access. Others say the reason why the Secretary's post is not filled is, because the Duke of Argyle is not for his brother Isla his being Secretary, being for more moderate courses than that Nobelman has hitherto taken; yea, some say that the Duke is of opinion that his brother would over-drive matters so, as indeed last summer in the Glasgow matter and the Justiciary business some specimen was given, that he would ruin himself and the whole side; and in several things the Earle has crossed his brother, and done things which he was against; so that now they begin to talk of four other competitors for the Secretary's place. The Earl of Stairs, whose friends say he will not take it, neither is he of such a pliable temper as would be proper; the Lord Polwart, now Earl of Marchmont; the Earle of London; and the Earl of Finlater. Time must discover these things.

Mr Simson's affair stands thus this month. His sickness, which till the middle of the month still recurred upon him, hindered the Presbytery to enter upon that affair; but, at their meeting in the middle of February, they agreed upon four or five queries to be sent to him in write, by Mr

* Mamore.

† Over, viz. from Hanover.

Love, Moderator, Mr Scot, and Mr M'Lauren. The synod is now approaching, and to have an account of this affair in case it should be enquired into at the synod, they found this step necessary. Upon hearing of this, Mr Simson shewed some resentment, and was very earnest to know who moved this first in Presbitry, insinuating that he would prosecute them for slander. And it was said that his concern about what the Presbitery had done threw him to a new fit of the flux. The three Bretheren appointed to converse with him, and propose verbally the written Queries, came to have visited him; but, hearing he was worse, delayed it that week, Next week they mett, and by this time he was calmed somewhat, and some better as to his flux, and he signified that it was needles to them to come to him to converse; they might send him the copy of the Queries, and he should send a written answer to the next Presbitery day, the first Wensday of March. This was gone into.

In the end of this moneth I have new accounts of Mr Wisheart's singular way and matter of preaching. The last or penult Sabbath of February he preached on Rom. xii. 3, "Let no man think of himself above what he ought, but think soberly." His doctrine was, that sobriety of mind was a Christian virtue. He explained what this soberness of mind was, and said it was not a person's thinking less of himself than others, or thinking himself worse than others; and insisted almost only to prove that it was not our duty to think ourselves less than others, because Christ did not so; which was a surprising reason indeed, because it was not truth that we are worse than others, and God required truth in our thoughts; and, lastly, because such thoughts marred the people of God in the duty of praise and thanksgiving to God, for giving more grace and gifts to them than to others. He explained Paul's making himself the chief of sinners, by the common criticisme of *protos*, the first instance of mercy. Such doctrine, to be sure, is not necessary nor seasonable, and I hear many stumble at it. Indeed, it's very hard to understand the scope and designe of it.

His sermon next Sabbath, or Sabbath save one, in March, made yet a greater noise. He chused a very out of the way text, Elijah's words to Baal's prophets, "Is he a God, is he sleeping, or in company, or in a

journey?" &c. After he had explained these words, he raised this doctrine in so many words, that buffounry and ridicule, (and I knou not if he added railing,) in matters of religion, was what might be lauffully used. As this doctrine was what I cannot see, his hearers wer much concerned in it, and what among the young and corrupt sort might be much mis-improven; so the way of expressing himself, if these wer his words, was very hazardous. To say nothing of his expressing idolatry, which was the case here, by "religiouse matters," I very much doubt if buffounry be ever taken in a tollerable and good sense, and ridicule is very seldome used but in an ill sense. Had he used the word irony, or exposing of impiety and idolatry, and given rules when this might be done, and hou far people might go, this had been safe; but I doubt much if necessary or seasonable to his auditory. If this be preaching Christ and him crucifyed, or a subject necessary for a young Minister who has not been in the ministry above two years, and cannot be supposed to have gone throu subjects more needfull for his hearers, I am much deceived!

In the end of this moneth we hear of the deaths of severall Ministers; and, generally, I observe that Ministers' deaths are not single, but severall of them together. Mr Robert Bailay, Minister of Invernes, dyed of a kind of consumption, exceedingly regrated in that toun. Though he had again and again sheued his inclinations to be transported to Edinburgh, Rotterdam, and elsewhere, yet they still preserved their esteem of him, which is not so ordinary here. Ane extraordinary concern appeared at his death; and the Magistrates caused ring the bells, as I am told, from the time of his death to his buriall. He was a solid, judicious, worthy man, and of great use in the North, and will be very much wanted. Mr James Laurie, Minister at Dalrymple, who hath been vailitudinary for some years, he had once great difficultys about the [Oath of] Aljuration, but came over them. He hath conquest the lands of Skeldon, and his brother Mr Walter's estate is like to fall to his children. Mr John Buchanan in Dolphingtoun, in [the Presbytery of] Biggar, an old good man; Mr John Watson in Dennie, an old worthy man also. They talk also of the death of old Mr Livingstoun in Biggar, and Mr

Gabriel Wilson,* one of the twelve Bretheren that represented about The Marrou; but of them I am not certain.

March, 1726.—This moneth, for these severall years, begins with the students at Glasgow their appearances in favour of their alledged rights of chusing the Rector. They made a great deal of noise among the lads in getting subscriptions, and forcing one another to subscribe a Petition or Protestation; but they did not go the lenth they went last year—only they read their Protestation over the Principall's stair-head, and Mr Dunlop and Mr Dick interposed after their reading the paper, and they dismissed peaceably.

March 2.—Upon the first Wensday of March the Presbytery of Glasgow met, and they received the letter from Professor Simson, which I have not seen, in answer to their written Queries, which he desired might be read before his students, that they might see and know that what was conteained in it was the very thing he taught them. The Presbytery did read it publickly, and deferred the consideration of it till next Presbytery day, when they would converse with Mr Simson, if able to come out, upon the contents of it. It's what cannot be given account of by report, since the subject is so nice, that his words must be precisely knouen before a judgment can be made upon it. All I can say, till I see a copy of it, is, that he ouns he might say, when explaining Pictet's expression, *Christus est Summus Deus*, that that phrase was to be taken *cum grano salis*, which he understood so as not to infringe on the Father's begetting of the Son: That he had not used the terms Independant, &c., as to these, because he did not think them proper to be used as to the Son, who derived his essence from the Father; and if Independant was understood of any thing contrary to the personall propriety of begetting, as he thought it did, it ought not to be used; if it did not, he was content to have it used. He restricts "the only true God" to the Father, Joh. xvii. 3. He declared he frequently refuted Dr Clark: That he taught nothing contrary to the Confession of Faith: That he had taught nothing but what Dr Pierson and Dr Bull taught

* Minister at Maxton.

as to the subordination of the Son. This, I am told, is the substance of his Letter. He seems, they say, extremely dissatisfied that the Presbytry did not, upon his Letter, declare him free of the reproaches spread of him, but delayed doing anything till they met with him.

March 3.—The next day, Thursday, March 3, as I am told by one present, some company wer with him, and among others, Mr Wishart and his brother came in. Mr Simson presently fell upon his Letter, and asked Mr Wisheart how he [was] pleased [with] it? He gave some generall answer, “Very well,” or some such thing to that purpose. Then he attacked Mr G. Carmichael, and would bring him in to the question about the Son’s subordination to the Father, which Mr Carmichael was unwilling to enter upon till obliged by severall shreud queries Mr Simson urged him with. Before all the company he run out, in his own way, and advanced many things out of the ordinary road, and menteaned the Council of Nice understood that the same in substance was to be taken of the same kind of nature, the same species, and not the same numerical substance; and many other things very grating to the company. Mr Carmichael, to get ridd of him after an hour’s unwilling debate, asked him, Whither he had owned all that he had now said in his Letter to the Presbytry? If he did, he did not wonder they wer not satisfied. He owned he had not, neither was he obliged there to signify all his mind upon that subject! And thus the debate ended, but my informer wondered much at the wisdom of talking thus before any of the Presbytry, and speaking things of a quite different strain than he had thought fit to appear in to the Presbitery. Upon the whole, Mr Simson, in this matter, is like to lose the character he had before of openes and freedom in opening his mind; and seems plainly to be on the reserve in his Letter to the Presbytry, and to keep much in generall and hypothetick propositions; and, in one word, to hedge.

Which brings to my mind a story which I heard lately, that the last time Mr Simson was in Edinburgh with some Ministers ther, before he began to teach any thing out of the common road on the Trinity, after silence for some time, which is not very usuall with him, he broke out

into a wish that he might die and get to heaven : for, if he lived much longer, he behoved to assert some truths that would make much noise in the Church, and not be well taken, and yet he behoved to propale them.

The Commission met in the ordinary time of it, about March 10. They had only their ordinary bussines before them, and the affair of Aberdeen, for which see Letters. In short, Aberdeen affair I shall bring in at the next Commission, when the Presbytery of Fores, under D. Forbes' influence, came in before them by their Advocat, they being absent, and the Commission having appointed a new dyet, March 30, *in hunc effectum*, the Presbytery's Advocat appealed to the Assembly, which was rejected, and so marked.

We met in the Presbytery of Paisley on our ordinary day, March 16, where we had a desire from Mr Fork, that the Committy first named might meet with him, which was gone into. Accordingly, March 23, I went down and found Mr Paislay, Johnstoun, and Campbell, and we went all to him. He was very kind to us, and we entered upon the state of his affair at full lenth for two or three hours. He compleaned that his children wer baptized by his neighbours without lines from him, his people marryed and admitted to the Table, his sick prayed for in other congregations, and many things that wer gravaminous to him, and looked as if we wer breaking communion. He compleaned of his papers being taken away, marked with characters, his books torn by invisible hands, and disturbances in his family on Fridays and Saturdays, when studying ; which plainly evidenced to me his head was some way crazed. This last we took little nottice of, for the rest we signified our dislike at them, and promised the Presbytery should take order with them, and wer he with us, these things would soon be settled. We desired him to write to the Presbytery, that he would meet with us as soon as able, and that his health hindered him. This he waved, but promised, as soon as able, to be with us, and ouned his subjection to the Presbytery, and all other Judicatorys in the Lord.

Then we came to converse upon what he had to lay to his charge. His not keeping Presbytrys he laid on his health. Elders not coming to us, he said, was for want of bussines before the Presbytery, and the

influence of some persons hindering them. The reproofs for croaking, which he distinguished from hoasting, which he said he never blamed persons for, he vindicat. Mr H. Falside's reproofe he softned, and compleaned he had not seen him, and said he had learned the common cant of the place. Mr Craig's affair he gave a different turn to, and said he did not reprove him till he saw him gigling and laughing; and when he publicly called him a madman, he ordered him to remove; and that he spok nothing of his Laird, Fulwood. All was very smooth in our conversation, and we parted very freindly. His health seems to be much better than it was, and if he fall about his ministeriall work, and come to our meetings, I hope matters may come to some better bearing, which the Lord grant.

March 23.—The Presbytery of Glasgow met. The Professor did not meet with them; being a litle threatned with a return of his loosnes, but otherwise very well for some weeks. His Letter was read over in the Presbytery, but nothing done in it. He is dissatisfyed much that the Presbytery has not assoilzied him, or at least given their opinions upon his Letter, and seems fretted by it. At their privy censures, they began to talk of Mr Wisheart's sermons, &c., when he was out, but this was soon hushed; and it was proposed that the more Christian method for gaining him, if possible, was for his brethren in toun to speak first to him upon what they heard; and this they promised to do as soon as the sacrament was over, and so he was called in, and nothing done.

I hear the Principall and Mr Hamiltoun* wer once designed, as the *Facultas Theologica*, to judge of the Professor's doctrine; but they found the Regents, Mr Carmichael, at lest, had a claim, hou well-grounded it's hard to say, to be judges of the doctrine taught in the University. Who make up the proper judges of the doctrine taught in the Colledge is a nice subject, and the Principall was unwilling to lay a foundation for the Professors of Philosophy their judging the Professor of Divinity; and so nothing this way was done.

What passed this moneth about the Riot in Glasgow, and Shaufeld's house, see other Papers, Letters, &c. In short, the account Shaufeld

* Probably "Anderson," Professor of Ecclesiastical History.

gives in is about six thousand pound, and it must come off the publick, and not the toun, on many accounts, because the treatment of the toun, Bushell's murdering the poor people, and the bussines of the Justiciary, are things will not bear an enquiry. If Shaufeild's reparations wer to come off the toun, it would be by way of action, and in a legall way, or by a bill to both Houses; and either of these would open out the secret history and managment, which Sir Robert Walpool, nou termed Collonell Walpool, [having] upwards of three hundred comuners under his command, and in pay who (many of them, they say, receive ten pound every week) sayes a veil ought to be drauen over. The debates upon this, see Letter, said to be from Provest Drummond to Lord Grange, a copy of which was sent up to Mr Dundas, who made this return, that he belived it might be write by P. D., as was said, and that he kneu the writer's stile, and his false writting, with the hight of assurance. That he was so farr from lossing any thing by what was called heat in that speech, with the English, that he was never better with them; that he was resolved to appear against arbitrary measures, and an overgrouen Minister.

In the end of this moneth, we hear that the Malt-tax Bill is passed, and three pence [a] bushell continoued on Scotland, with a declaration, that the excrescencys above twenty thousand pound should be applyed to Scotland. Mr Grant, from Aberdecnshire, moved that it should be reduced to three half pence a bushell, this being all Scotland could bear, and what would amount to twenty thousand pound. Mr Dundas backed him, and fully draucht* that three half pence would not only defray the twenty thousand pound demanded, but all the charges in gathering it. That the excrescencys being apply[ed] to Scots manufactourys, was but a blind to make the tax go down, which would be an [in]tollerable burden, and this would be of no use at all to the country, but enrich particular persons. No body wer with Mr Dundass, save Mr Grant and Brigadecr Steuart. We are at a lou pass, when ther are none but three of forty-five to appear in a matter that so nearly concerns Scotland, and as to which most part of the shires and the burrous have addressed. But we nou see under what influence our Members of Parliament are, and

* Inferred, proved.

that they must be reimbursed in the charges they are at in their elections and attendance in Parliament; and it's much to be feared, the most part are influenced either by pensions or hopes; and, let matters that be of never so great importance for Scotland come in, they all, almost, act by direction at London, without any regard to their country's true interests.

They add, that in the Comitty it came to be considered in whose hands the managment of the excessency above the twenty thousand pounds for Scots trade and manufacters should be. The Royall Burghs wer spoke [of,] but an English member said, it might as well be put in the hands [of] the toun of Edinburgh; others proposed the Lords of Session and Barrons of Exchequer, who wer yearly to give ther accounts in to the Treasury of Great Brittain. But this matter is not yet determined.

Great things are expected by one side from what is in dependance as to our trade and manufacters; and as litle by the other side, since they expect the managment of this affair will fall into the hand of such as will enrich themselves, and consume it in servants and clerks. Whatever be in this, ther is a vaster fund than ever Scotland had for publick encouragement in trade and manufacters, fourteen thousand pounds of the remains of the Equivalent money, with the interest since 1712, which makes it twenty-six thousand pounds, and two thousand pounds a year by act of Parliament, and this yearly excessency of the malt-tax. But, alace! we have no faithfull hands to intrust so much to, who will mind the publick interests!

March 23.—On Wensday, March 23, Sir Francis Grant of Cullen, one of the Lords of the Session, dyed at Edinburgh, to the very great loss of this Church and country. Many of the old religious gentlemen and lauers who wer advanced after the Revolution, and since, to that most important trust of Lords of Session, who have the property of the subject much at their disposall, are dead, or fast going; and such as are brought in in their room are generally not of the former stamp. This Lord Cullen, nou in heaven, was, as I am told, a Minister's son in the

North, before the Restoration. He wrote somewhat upon the Penall Statutes, or the Oath about the 1689, under the name of "F. G. Gentleman." He used to meet every Saturday for many years till made a Lord of Session, and most of his freinds dyed, with Mr Steuart, my Lord Crosrig, Mr Robert Alexander, Pardivan, and some others, and spend the Saturday's afternoon in Christian conference and prayer. He wrot severall things on the subject of the Reformation of Manners, and was very usefull for the execution of the laues against immorality. He wrot upon Patronages, the Union, and the Rebellion. His stile is dark and intricat, and so wer his pleadings at the barr, and his discourses on the bench. One of his fellou-senators tells me he was a living library, and the most ready in citations; when the Lords wanted any thing in the Civil or Canon Lau to be cast up, or Acts of Parliament, he never failed them, but turned to the place. He seemed a litle ambulatory in his judgment as to Church Government, but was a man of great piety and devotion, wonderfully serious in prayer and hearing the word. I have had the honnour of his acquaintance these five or six years, and was still edified by his conversation. His brother-in-lau, Mr Fordyce, nepheu to Mr G. Meldrum, and my Lord marryed his sister, tells me that, on Teusday the 22, the physitians began to be apprehensive of him. Some took his trouble to be gout got in to his stomack, some to be the gravell, some an inflammation of his liver, others an accute feaver. He was riding, as he used, on Saturday, wrote letters on Munday, as [he] was not apprehensive of any danger from his trouble. On Teusday fornoon the physitians sent Mr Fordyce to acquaint him that they reconed him in hazard, and that his trouble might end in death. Mr Fordyce went to him, and signified so much. My Lord, after he had told him, smiled, and put [out] his hand, and took my informer by the hand, and said, "Brother, you have brought me the best neus ever I heard!"—and signified his readiness for death, and hou welcome a message this was. He had no great pain, and spoke to the edification of all that came to see him, and that day, and till Wensday about 12, when he dyed, was without a cloud, and in full assurance of faith. My informer sayes he never was witnes to such a death.

March 30.—Upon the 30 of March the Commission met upon the affair of Aberdeen. I went in, being a member, and advised to ride for my health. This matter, as all things wherein our different State partys concern themselves, has been extremely litigious. At the last Assembly it cost a great deal of debate, as I think I noticed. The Magistrates of that place, who have had the managment in their hand since the Jacobites wer turned out, and all the old Whiggs and firm freinds to the Presbyterian interest in the North, wer for Mr Chambers, and the strenthning their hands in that place by giving them a Minister whom they liked, wanted not its oun weight. On the other hand, Collonel Midltoun, Principall Midltoun's son, and his party in Aberdeen, with the assistance of the Meeting-house people, who are all for bearing doun Provests Gordon, Steuart, and Fordyce, and the old set of Whiggs, struck in with the inclinations of some of the meaner sort of the people, and Mr Campbell, and Mr Osburn, (who keepled himself at some distance in the matter,) for Mr Ogilvy of Footdee, who has a very taking gift, and a petition was presented for him, which bred much debate in Presbytery and Synod, and at the last Assembly. The Magistrates are patrons, and they and the Council joynt for Mr Chambers with the plain majority both of the freemen burgesses, and two parts of the third of the ordinary communicants. Mr Campbell, and such as wer for Mr Ogilvy, had the whole of Collonel Midltoun's freinds in the toun joyning with them, in odium of the Magistrates, and pretend to a considerable majority of the Christian people, as they call them, for Mr Ogilvy; but then they wer generally seamen, carters, and workmen, and many of the Meeting-house people joyned in the supplication. Collonel Midltoun said to Dr Johnston, at his botle, in the harvest time, "Doctor, is it not a changed world, when the godly in Aberdeen are upon my side!"—meaning the two Ministers, and a feu of the meaner sort who had been taken with Mr Ogilvy's popular way. The other answered, it was indeed strange to him. "Well," said the Collonel, with an oath, "but so it's, and I'll play them as so many cards!" The shape this matter stood in at the Assembly I shall not repet.

The Assembly remitted this matter to the Presbytery, with orders to

try the inclinations of the people, and proceed to a call. A call was proceeded in, and the Presbytery refused to sustain the call, seven to six. The reason of this was, three of the members of the Presbytery wer subscribers of the call and partys, and so could not vote ; but the Presbytery are supernumary for Mr Chalmers. Upon this, those for Mr Chalmers appeal to the Commission, who wer instructed finally to determine in this matter. The Commission, in August, susteained the call by a great plurality, against which Mr N. C., Mr Ure, Mr Anderson, and J. Millar, adhered to the Advocat's dissent, and gave in reasons, which are answered. The Magistrates of Aberdeen, having the call nou susteained and concurred with by the Commission—who, by the Appeal, came in the Presbytery's room, to preserve the harmony, and because they had ground to expect Mr Osburn would be for concurring, after the Commission's overruling the Presbytery—proposed to the Presbytery to send some along to prosecut Mr Chalmers' call to the Presbytery of Forres. This was refused by the Presbytery of Aberdeen, for the reasons above specified, just as in Mr Anderson's call to Glasgow. The Synod susteained it, though, in obedience to the Synod's act, they did prosecute it, notwithstanding they had been overuled by the Synod, and that quite otherwise then in this case, where thier is but six or seven, wheras in Mr Anderson's case there wer sixteen or more Ministers against the call. Upon which, the affair came before the Commission in November, for advice. The call, as it was without the Presbytery of Aberdeen, and susteained by the Commission, came before the Presbitry of Forres, who remitted it for advice to the Synod of Murray, who remitted it to the Commission, with their opinion, that the Presbytry should folou the Commission's directions.

In November, the Commission ordered the Presbytery of Forres to put the call into Mr Chalmers' hands, and cite the parish of Dyke, and determine without delay ; allowing them to consider the want of the Presbytery's concurrence as to the prosecution, what weight it should have ; which was, indeed, of no weight, when the call was susteained, and no act of Assembly ordering the Presbytery to concurr in prosecution of calls. The Presbytery of Forres, being under the forsaid influence, and

by directions from Edinburgh from the party who are of Collonel Middleton's side in the state, refuse to put the call and reasons in Mr Chalmers' hands, or to cite the people of Dyke, and determine and refer back the matter to the Commission, March 10, not for decision, but advice how far the want of the Presbytery's concurrence should have weight, with a plain designe to put the affair by* the Commission, and land it in the next Assembly; and if that was favourable, to lay aside Mr Chalmers' call, or at best to protract the settlement of Aberdeen another year.

This moved the Commission to meet on the 30th, and so the matter came before us. These who opposed Mr Chalmers' call wer nou at some disadvantages, for the [Lord] Advocat and P[rovost] Drummond wer at London. They could not get up some of these who favoured them from Argyle and other places; and Mr Ogilvy was out of the question, being in the end of March settled in another parish by transportation, and no objections wer ever made against Mr Chalmers, but the people's being for Mr Ogilvy. Therfor they endeavoured at first to prevent a coram† of the Commission; and when that would not do, there was some talk of a declinature. However, the matter came in. Mr Chalmers appeared, and produced the return of his citing his parish; the parish appeared by an agent and advocat; Mr Chalmers' call was read, and the reasons of transportation: A paper from the parish was read conteaning the reasons, if I may say so, why they did not give answers to Aberdeen's reasons; which wer, because of the throng of the seed-time, and want of due time to advertise their heretors, Brody and the Earle of Murray; and desiring the matter might be referred to the Assembly, against which time they should be readyer than nou. Ther was a Letter from the Presbytery of Forres compleaning of the Commission's hast in this matter; and declaring they had all regard to the Commission, but stuck on the Presbytery's not concurring as an essentiall part of Presbitry; and desiring the Commission to referr the matter to the Assembly, otherwise to record their letter as a testimony against their

* Past, beyond the jurisdiction of

† Quorum.

procedure. This Letter was not much regarded, because they wer not partys nou before the Commission.

Mr Chambers, in the last room,* read a short paper, wherin he declared he had great grievances in Dyke, where he scarce had a mentenance for severall years, and had litle prospect of releife ; yet declaring his willingness to stay there, if God had further service for him ; but thought his service there was drauing to an end, and acknouledging his unfitnes for such a post as Aberdeen, and yet ouning his obligations to the Magistrates and session there, and submitting the whole to the sentence of the Commission. Mr H. Dalrymple, junior, desired a paper to be read from the people of Aberdeen who wer against Mr Chambers' call, since we wer entering on the transportation. This was irregular, and had been refused in the case of Mr Garshore at Kirkudbright, and Mr Anderson at Saint Andreus, and could not in form come in before the Commission, since these in Aberdeen wer not partys after the call was susteained, and this was not a proper place to hear objections against Mr Chalmers, but the Parish of Dyke's answers ; and by a vote was refused. Then Mr Dalrymple protested for room to complean of the Commission at the Assembly, and removed.

When partys wer removed, we entered on the merits of the cause. Ther was no doubt of Mr Chalmers' fitnes for Aberdeen, and no proportion between Dyke and Aberdeen ; and, therfor, Mr Mitchel, in a long discourse, endeavoured to prevail with the Commission to referr the matter to the Assembly, and made insinuations of extraordinary steps taken already by the Commission, and exaggerated the heat this affair might raise in the Assembly. This was the only point was reasoned on, almost, for some hours ; and insinuations wer made by my L[ord] G[range] that the Assembly would be oblidge to take other measures in regulat-ing Commissions. All said on that side was fully answered. The fitness of Mr Chambers for Aberdeen, the inconsiderablnes of Dyke when compared to Aberdeen, wer noticed ; and the objections from want of

* Finally, in the last place.

time to prepare answers exposed, since they had time from August to acquaint absent heretors. Mr Chalmers' greivances in Dyke were aggravated; the flame in Aberdeen, as it was said, would be quenched by a decision, and a debate in the Assembly prevented, and the delay of justice would be injustice, and matters would be as unripe at the Assembly as nou; and the Commission wer appointed and impoured finally to determine in this matter. In short, ther was nothing in the want of the Presbytery of Aberdeen's concurrence; their first denyall was, upon complaint, redressed by the Commission, who susteained the call; and after that to talk of the necessity of the Presbytery's concurrence was to give the Presbytery a negative in all calls over people, Synods, Commission, and Assembly; yea, the minority a negative, as in this case! It was a plain case, the council, session, and free burgesses, wer in a great plurality for the call, and two parts of three of the ordinary communicants. Ther was little said on the other side, but inuendos of the danger of a flame at the Assembly; which made Mr Smith say, after Mr Logan had insisted on these, that it put him in mind of the reasonings of the Rosicrucians. So the matter came to a vote, Referr or Determine; and it caryed Determine—which was an adherence to the Commission's vote in March; and then Transport or Not, and he was transported, forty-five to eleven. Ministers wer Not Transport, Mr Mitchell, Allan Logan, Mr Neill Campbell, and Mr William Millar, and the rest Elders. Mr Logan and Campbell, Lord Grange, Collonel Erskin, Bailay Nimmo, and four or five Campbells, dissented, and craved liberty to complean to the Assembly.

Mr Chalmers was ordered to be setled Aprile 21, by Mr Blackwell. The members of the Commission in the Synod of Aberdeen and Presbytery of Fordon wer ordered to joyn with the Presbytery of Aberdeen, and see the Commission's sentence execute. An Edict was spoke of, but the Commission did not determine, since ther is no rule for an Edict as to a Minister, and it has its difficultys, because a man is cast loose by a sentence of transportation, and objections should be discussed before a sentence, and ther are no Edicts in Glasgou or Edinburgh in setling a Minister transported; the practise differs there from other places. Pro-

bationers' case bears an Edict, but Ministers' does not, and all objections should be made before the transportation. Thus this matter is ended. The Assembly may disapprove the Commission's procedure, but will not open their sentence, otherwise ther will be no end of things, having pouer finally to determine. I would not wish debates fell in about the delegation of the Commission and its pouers.

In short, I think the Commission at this time was, in point of form, oblidged to determine, and not referr to the Assembly, otherwise they had broken an act of Assembly, putting it out of the pouer of a Commission to rescind at ane dyet what they had voted at a former, and having votted to determine, they wer bound to do it. In this affair Mr Mitchel fairly sided himself, and left his old freinds, and seems in with the prevailing party at Court.

This brings me to observe the constant practise of the old Ministers of the Revolution, and ever till the Union, to endeavour to be independent on all sides and partys of the state, to profess affection, and practise obedience in all lafull things to the King or Queen, but to be of no party, nor dip into them. This has vast advantages; it secures the sovereign's favour, it makes both parties court the Church, and it preserves harmony and unity among the Ministry, and is properly their bussines to mind their duty and work, and not to mix in with partys; and keeps up their reputation. Since the Union with England, I fear this has been less closely kepted to; partys are more violent nou than formerly, and mix in with us; and formerly it was Court and Jacobite, nou both sides pretend to be for the Revolution, and that makes it the more difficult for us to cary as we ought.

The Committy for managing the King's Bounty to the Preachers and Catechists in the Highlands met, and received the accounts of very great progress made by the Preachers and Catechists. Where the gentlemen countenances them they have very great auditorys; where they do not, it's worse; yet, evry wher, wher they go, matters are much better. Some gentlemen give great countenance, as the Laird of Cole, M'Laine, I think, is his name, who offers to give double to what he is oblidged to

by law as an heretor, for new erections of parishes in that country, after the good example of my Lord Rae. The Committy have written him a letter of thanks at this time. It is expected the King will continue this Royall Bounty, which has already so good effects, and will undoubtedly have greater, and be extremely for the civil interest, as well as the religious concerns, of these dark places. If these countries had the Gospell among them, Papists will lessen, the country will be civilized, and fall about improvements of the ground; they will gradually fall off from their blind subjection to their Clans, and will turn hearty friends to a Protestant Government. And, indeed, a gentleman, by name M'Keinzie, of excellent sense, but rigid Jacobite, when he heard last year of the King's grant of a thousand pound, he said, Now they have fallen on the knack, and the most effectual way of ruining our interests for ever.

The Earl of Loudon is expected to be Commissioner to the next Assembly. The above named Committy had writ to him formerly desiring him to employ his good offices to get the gift continued, and some things in the warrant last year, that were expensive, altered. I suppose it's the deduction of sixpence per pound, and some extorsive charges before the money can be payed. He writes to them that he has their letter, and shall take care to use his influence as they desire. He hopes to get what is hard in the warrant altered, but the Ministry at present is so throng with forraigne and parliamentary affairs, that they have not got time to consider our affairs.

At Edinburgh the Members of Assembly are all of the side which the present Magistrates do not so well like, unless it be Mr Mitchell, who is much spoke of for so evident changes from his old friends and supporters, which his ill-wishers say is to preserve his Chaplain's post; and yet, if there be a change, it's a question if, but in point of decency, he must go out, having as little need of it as any Minister in Scotland, be[ing] perhaps the richest Minister in it. However, he is now fairly changed; but I

doubt if he be able to stand his ground upon this foot in our Judicatorys. Their choice is Mr Mitchel, Professor Hamiltoun, Mr Matheu Wood, Mr Fordice, Mr William Broun, and another I forget, and the Justice-Clerk, Mr Robert Steuart, and Dr Dundas, if I remember. If the rest of the elections go this way, the Commission will not be blamed for transporting Mr Chambers.

There seems to be a considerable motion among our Scots Peers at London, and a party forming to oppose the Duke of Argyle and his brother, and Finlater, who sticks yet by them. The Duke of Montrose, the Marquise of Tweddail, the Earl of Stair, the Earl of Marchmont, late Polwart, the Earl of Hopton, the Earl of Aberdeen, have joyned interests. The Duke of Roxburgh has not yet joyned, but is courted by both sides, and Mr Dundas, late [Lord] Advocat, by the Duke's advice, keeps yet at some distance. It may be they will try their force upon my Lord Cullen's successor. The persons spoken of for that vacant place are Sir Gilbert Eliot of Minto, Campbell of Moni, [Monzie,] Mr Charles Erskin, Solicitor, Mr Peter Haddin, who has changed hands, and is gone into the Duke of Argyle, Mr Frazer, and some others.

At home there are considerable jumbles also. For half a year we have accounts that the President* was to demitt, and his son, Mr Hugh, to be made a Lord of Session, and my Lord Grange† to be President. They say Sir Robert Walpole refuses to allow the President a thousand pounds pension upon his dimission, as an ill preparative in such cases; and the Duke of Argyle is not frank for my Lord Grange's going to the chair, which I wonder at, considering his known abilities, and his attachment to that side now for many years. The reason given is, that if once

* Hew Dalrymple of North Berwick, appointed June 7, 1698. He held the office until his death, February 1, 1737, in the 85th year of his age. He was succeeded by Duncan Forbes of Culloden.

† Lord Grange had been appointed Justice-Clerk July 28, 1710. In order to represent the county of Stirling in Parliament, he resigned his seat on the Bench in 1734. Having failed in his application to be made Secretary of State for Scotland, he returned to practise at the bar, but shortly afterwards retired, and died in London in 1754, aged 75.

my Lord wer in the chair, he can rise no higher, and will stand on his own leggs, and depend no more upon any great man. But hou far this will hold, I knou not.

I find that nou "The Impartiall History," proposed two years ago, in answer to me and Bishop Burnet, is actually begun to be printed. One sheet is set up of it. Mr Bruce his papers are disliked by that party that employed him, and after he had written fifty or more sheets, when Mr H. Maul and others looked them over, they wer dissatisfyed. Nou, the work is undertaken by one Mr Keith, an Episcopall Minister, a young man. The bookseller concerned in it says to me, that I am no to be much medled with in it. Be that as it will, it's like to be some time before it be printed off.

I find Dr M'Kenzie, the writter of our "Lives," is dead. My Lord Grange informs me he was a relation of his, had Oxford education, and was a great pretender to things he understood not. As a physitian, he kneu nothing of his own bussines. His* brother, the Earle of Marr, employed him to give him a litle money, but found him not to be trusted to. He was a cronny of Dr Pitcairn's, and drunk with him. The Doctor at first commended his Lives to every body, but when he had read of them, he declared they wer not worth a button.

Principal Stirling tells me, that when up at London in the 1708, after the Union, with Mr Carstairs, I think, a thanksgiving was appointed for some victory, and the Council mett and agreed on a joynt proclamation for England [and] Scotland, directed to Bishops, &c. for keeping it; but, upon application, they got it altered, and a separat proclamation for Scotland, which they wer told would be a precedent, and the method would not be altered. Had it been otherwise, we had had no small debates here; and some of the old Ministers at Edinburgh, when they came down, said this was worth their London journey.

Mr Harley, Earl of Oxford, enquired at my informer† why our Scots Nobility wer, generally speaking, such enimies to our Church Establish-

* Lord Grange's.

† Principal Stirling.

ment? My informer answered very bluntly, He knew no enemies to our Church but Jacobites, and such as were under their influence. He spoke with some disregard of Mr Rutherford, especially his Letters, and said he wondered it was so much esteemed in Scotland, since it contained freedoms that were not to be used.

Mr Baxter used to say, Mr Rutherford wrote one of the best of books, his Letters, and one of the worst, *De Providentia*.

William Wood tells me, he had this account from old Aikenhead, who heard it from the Gentlewoman, that Cromwell came in to Glasgow with some of his officers on a Sabbath day, and came straight in to the High Church, where Mr Durham was preaching. The first seat that offered him was Professor Porterfield's, where Mrs Porterfield sat; and she, seeing him an English officer, she was almost not civil. However, he got in, and sat next Mrs Porterfield. After sermon was over, he asked the Minister's name. She sullenly enough told him, and desired to know wherefor he asked? He said, because he perceived him to be a very great man, and in his opinion might be a Chaplain to any Prince in Europe, though he had never seen him nor heard of him before. She enquired about him, and found it was G[eneral] Cromwell.

He tells me that he was well informed by my Lord Eglintoun, that our Scots Members, Peers and Commons, had a meeting among themselves, when the business of the Duke of Brandon's sitting as an English Peer went against them; and agreed to vote cross the Court, and join unanimously the other side. This they continued to do for a day or two, and carried all before them; and had they stuck together, they would have got what terms they pleased from the Ministry, and the English plainly saw the ballance of the Parliament in their hands; but in five or six days a few were bought off, and the concert was broken, and things came again to their old channel.

He tells me a story that was well known at our last Elections. When Sir Robert Pollock and Major Cocheran stood for this county, Sir Robert went to solicit Sir James Hamiltoun of Rosehall, and missed him, but dined with his Lady. After dinner, he told her he believed she knew

his errand to desire Sir James would stand for him, and he would only use one argument for his own being chosen, and that was, that because of his post, he would be reconed a knave and a voter for Court, and Major Cocheran was reconed an honest man and a true countryman; but if he wer chosen, he presumed to say he would just vote as he was presumed to do, and wer he at London would be fully as much a knave as himself; and so he thought it was much better to lett the oid knave remain, and prevent the honest man's being tempted to be a knave!

Mrs Stirling tells me she has this account of Mr Matheu Ramsay from a gentlwoman who had it from himself. When a young Minister, he was very much in request for his accurat and exact preaching, and kneu so much, and studyed great exactness in his stile, and had a fluent delivery, and a strong memory, and leaned to his study and preparation. He thought that it would be best also to study his prayers, and put them in an exact dress of words also, that he might be as taking in his prayers as his preaching; and, accordingly, studyed his first prayer, and wrote it. He came in to a Communion at Glasgow, I think, and was to preach on Saturday. He delivered his conceived, mandated prayer, without any stop. When it was done, and turning to his text, that struck him as it had been a voice from heaven, "Thou trustest to thyself; behold, I leave thee to thy own self"—which set him a trembling from head to foot, so that he was scarce able [to] read his text; and when he read it, his confusion was so great that he found he could not enter on it, or go throu with it; and stoped, and told the people he was very much indisposed, and could go no further; and the other Minister succeeded him. This, he said, was of great use to him throu the whole of his life; and he never after that durst depend on his preparations and preconceptions.

My wife tells me a pretty remarkable account she had [from] Sir Thomas Wallace of Craigie his lady, of an intimat acquaintance and relation, perhaps, of hers, the Lady Colsfeild. That lady had born two or three daughters, and was sinfully anxious after a son, to heir the estate of Colsfeild. She bore a fourth daughter, and when next with child, she was extremely concerned that it should be a son; and declared

to my wife's informer, that she would be content to dye in labour, providing it wer a son, and safe brought forth ! She [warned] her against this, and advised her resignation. She adhered positively in saying she would willingly dye to have a son alive. The Lady Craigie [Colsfeld ?] was at Edinburgh in time of her labour, when she brought forth a son ; on which she was overjoyed, and caused write by post to Lady Craigy to buy her a rich stufte for a night-gown to sitt up in, and a toilet, and all kind of implements for the baptisme of her son, and cloaths, &c. for him. The letter came full of fondnes for her son ; but in two posts all was stoped by another post, for the child dyed suddenly ; and, which one needs not wonder at, though in this case it looks like a punishment, in a day or two the mother fell into a high feaver, not above eight or ten days after her delivery, and dyed also ! This is a certain and afull instance of retribution in this life, and God's granting a desire, not in mercy, and punishing rash wishes.

Aprile [6,] 1726.—Our Synod met at Glasgow, Aprile 6. Mr James Bane,* Minister at Bonill, opened the Synod with a good sermon on seeking Jerusalem's good, wherein he noticed, that as the libertys of the Christian people wer carefully to be preserved by the Ministry, so the libertys of the Ministry must not be inroached on by the Christian people, unless they fall into the sin of Korah. Mr W. Meinzies was chosen Moderator, pretty unanimously. We have had three very litigiousse affairs before us ; two of them perfectly party affairs, the last very melancholy. The Presbytery of Air refused to come to the Synod called by the last Moderator, *pro re nata*, upon Mr Finlater's affair. We had not time to read the Minutes of that Synod, and so they wer not called to accompt. But they pretend that ther has been no instances since the Revolution of any Synod called *pro re nata*, by the Moderator, unles by the former Synod he was impoured so to do, or by a Synodicall Committy authorized by the Synod. They pretend to be against innovations, and that the Moderator has not pouer to call Synods without consent of Synod, though he had consulted all the Presbitrys, and got

* Bain.

concurrence of the plurality before he called it ; and though they grant a Moderator of a Presbytery has power to call a Presbytery upon emergents, which one would think is an argument pretty strong *a pari* that the Moderator may call a Synod in the like circumstances. However, this debate was not cast up. We had the state of the parish of Cambuslang before us by reference. The Presbytery had refused the hearing of any probationers out of the Presbytry for a prudential reason, that the Duke insisted on his presentation, and that it would effectually hinder such as wer called from settling. The Synod ordered a Comitty to speak to the Duke, and the Presbytery to give them a hearing of whomever they desired.

The affair of Cardros took up two dayes, and was very litigious. The Presbytery of Dumbartane wer appealed from, because they had appointed a Presbytery, *pro re nata*, to receive the King's presentation, and prevent its elapsing. To this it was answered, that it could have been presented next Presbytery day by way of instrument, and they thought so much due to [the] King's presentation, since their not doing this would not have called* the presentation. They wer blamed that they went on without a call, upon a scrutinie, to enter Mr Smith on his tryalls. To this it was answered, that they minuted it expresly that they wer not to go on to ordination. However, the Synod, by a vote, disaproved this. The case, in short, is on the scrutinie. The heads of families wer equall for Mr Smith and Edmistoun, and Mr Edmistoun had a plurality of heretors and elders for him ; but the King's presentation was for Mr Smith. There was, upon intimation by Kilmaheu, † a meeting afterwards, wherein, *viis et modis*, twenty-nine heads of familys wer brought to petition for Mr Edmistoun ; but this was after the scrutinie. Concussion and force was alledged by these for Mr Smith, and they said that the whole people wer for Mr Smith, till overawed by the heretors against him. Their prooffe of concussion was not clear, and not found by the Synod, after a Comitty for enquiry. Under-[hand] methods wer found to be used. Upon the whole, the matter was referred to the Assembly, and not re-

* Probably "barred" or "annulled."

† Napier of Kilmahewe.

turned to the Presbytery; and a Comitty with them, as Mr Edmiston's freinds sought. The debate is between the Duke of Montrose for Mr Smith, and [the Duke of] Argyle for Mr Edmiston.

The next party affair was Mr Ritchy's. The Presbytery had not found the libell relevant to inferr censure, because the Letter did not inferr scandall, being what was common in elections. Mr Dunlop and Mr Harvey managed the appeal. It was moved that the Synod should call in Mr Ritchy, and reprove him for imprudencys; but that was waved, as not practicable. Mr Richey compleaned of greater calumnies spread against him by P. Cambell; and so, after some debate, the Presbytery's interloquitor was susteained, and the partys appealed to the Assembly, but I hope will not prosecute their appeal.

Mr Finlater's affair was last and most melancholy. It was Friday at two of the clock befor it came on, and we could not fully consider it. The appeal from the Presbytery's sentence of refusing the petition of near one hundred and fifty parishoners was very irregularly caryed on, and the Bailays of Hamiltoun had cited down witnesses, at their own hand. This was disapproved, and the Synod not having time to enter upon the Presbytery's actings in consequence of the Synod's appointment, ordered the Presbytery of Hamiltoun to bring all the proceedings in write to the next Synod; and, finding the dissatisfaction of the parish great, ordered the Presbytery to indeavour to remove it, and take in all the adminicular evidence of Mr Finlater and Jean Neasmith's undue cariage, and examine it, and report to the next Synod.

This Synod was so protracted with the two former litigious affairs, that we had no time, having sat till Friday at five at night, to enter on our proper work of Presbytry books and privy censures; and these, and all other things in dependance, wer adjourned till the next Synod. Thus, party debates drive out our proper and necessary bussines.

Mr John Paisley tells me, that when the Ministers went up to congratulat the King, 1714, they waited on Bishop Burnet. That among other things, he spoke to them of Guthrie's Saving Interest, and told them he had reprinted it for the use of his diocese; that he reconed it one of the

best books that ever was writt, and to contean a vast deal of Divinity in it, and gave every one of them a gilded copy of it. Enquire about this at Mr Hart Ramsay, or others.

Mr John Hunter tells me, that Mr Patrick Adair came in to Mr James Durham when he was on his death-bed ; and, speaking to him, said, he did not question but he was ready, and had nothing to do but to die. He blessed God that had made him ready, adding, that he had scarce that to do, viz. to dye ; for, besides that God had long taught him to die daily, he had brought death upon him so gradually and insensibly, by his lingering distemper, that he belived death would be very easy ; and he was gradually and very softly dissolving.

The same person tells me, that he heard from a nepheu of Mr Andreu Graye's what folloues : That when young, he was very play-rife, and minded nothing but frolicks and pleasure. That what first turned him serious was this : Going 'twixt Leith and Edinburgh one day, he sau a beggar, in a bleu-goun, go in among the corn, and behind a great stone, wher he was most earnest and serious in his prayer and confession to God, and most warm and affectionat in his addresses. He began, viz. Mr Gray, to think, " There is a most miserable creature in the worst of circumstances, whose life is almost a burden to him ; and I have all things I need in plenty, and never felt any want or strait ; and yet I never made such acknowledgments to God, the free Giver of all to me, as that poor creature, who never had the tenth part of the obligations I have to God." This sat down on Mr Gray, and after that he turned very serious.

He tells me, that old Ministers told him that Mr Leightoun, when at Neubotle, was still offering his dimission to Commissions and Assemblies, and compleaning of the insupportable weight of the work of the ministry. At a meeting where old Calderwood was, he made a long speech this way. Mr Calderwood, being old and deafe, asked what he said. The moderator [said] to him he desired to be eased of his charge.

“Ease him, ease him, since he desires it; for I am perswaded he will leave us, and prove very troublesome to this poor Church!”

I find in Mr G. Crauford's Papers what followes, concerning Bishop Adamson. Bishop Adamson of Saint Andreus was the son of Adam Constance, a baxter at Pearth, (A. Melvil's Palinodia,) who being educat in the schools of learning for the Ministry or for the Church, at the precise time when the Reformation was first happily established, Mr Constance, for so he was then called, was found qualified by the Assembly of the Church for preaching the Gospell. He was ordeaned in 1560* to the Ministry at Seres, where he spent four years; but when he understood that the encouragment did not answer his expectation, he left his pastorall charge, and travelled abroad as tutor to James M'Gill, Sir James' son, then Lord Clerk-Register, into France and other forraigne parts, wher he applyed to the study of the lau; and upon his return commenced a lauer, and then took the name of Adamson. But soon thereafter a suitable mentainance being settled on the Clergy, Mr Adamson, being a man of parts and learning, was advised and prevailed upon to accept of a pastorall charge again; which he did, and by means of the Reverend Mr Hay, the Superintendant of the West at the Reformation, (this is wrong,) he was provided to the Church of Paislay, wher he exercised his pastorall function till the 1572, when he became Chaplain to the Earl of Mortoum the Regent, by whose means he was provided to the Episcopall See of Saint Andreus, at least nominally so then; and, by the death of Bishop Douglas, the stile and title of which he kept till his death. His works are these†

Dr Strang was descended of the house of Balcaskie, in Fife, an ancient family there for, &c.‡

William Earle of Stirling was the heir of the Alexanders of Menstry,

* This date is probably incorrect, as Adamson was born in 1543.

† The titles are not filled up.

‡ What follows on this paragraph is deleted. It has likely been transferred to the Biographies.

whose ancestor, Alexander Alsnyder, *i.e.* Alexander, first obtained these lands to himself, and his heirs procreat betwixt him and Katherin Graham his spouse. The Earle was bred a scolar, and being esteemed a man of pregnant parts, was made choice of to travail with Archibald Earle of Argyle, called Gillespick Gromach, which he did into France, Spain, and Italy, wher Mr Alexander learned his languages. He had a particular genius to poetry, and upon his return was introduced by Prince Henry to the King, the prince having a more than ordinary [genius?] and improving dailay in his Majesty's favour, he was, in 1614, made Master of Requests; soon after which he received the honnour of knight-hood, and published his* King Charles had a great esteem of Sir William Alexander, both as a gentlman of profound judgment and a celebrate statesman; and, therfor, in pursuance of what his father intended to do, created the order of Barronets in Sir William's favours, to encourage him to cary on his intended setlment at Cannada in America, which Sir William called Nova Scotia. Likewise, in the 1627, he was preferred to be Secretary of State, (in a charter, August 13, 1627, Sir Richard Cockburn is Privy Seal, and Haddington Secretary; and again, October, 1627, Haddingtoun is Privy Seal, no doubt, on the death of Sir Richard Cockburn, and Sir William Alexander Secretary,) upon the removall of Thomas Earle of Haddingtoun, and created first a peer by the title of Viscount of Canada, Lord Alexander of Tullibody, 4th September, 1630, and further honoured by the dignity of Earle of Stirling, June, 1633. The Earle continued Secretary of State fourteen years, even till his death, with the universall applause of the whole nation; which hapned on the 5th of February, 1640, leaving, beside a numerous race of children to preserve his memory, also a good number of learned writtings, which will cary down his name with honnour to the world's end, a list of which here folloues: †

Litle further offers this moneth. The affair of the Professor stands much as it was. On the ordinary day of the Presbytery of Glasgou, he

* Left blank. Probably his "Doomsday."

† This has not been completed in the MS.

was not able to come out to them. They read over his Letter, and pitched on some particulars in it that they wer dissatisfyed with, such as his not having taught Christ's Independency, and his quotting writers who understood *Christus est Summus Deus* in a sense inconsistent with the personall propertys, and the Father's begetting, and the Son's filiation. They sent some of their number to talk with him upon them, but he refused to do any thing in conversation, but desired their remarks in write, promising to give written answers. This is a strange way that he takes to do all things in write, and may drau deeper than he is awarr of. The Lord direct this affair.

May, 1726.—The accounts of the General Assembly this moneth, see my Letters, to which I have nothing to add.

We are, in Assembly, going very much off our formes. Advocats are brought in to plead all causes, almost in evry case, which leads us to great labyrinths, and puts things frequently in a wrong channell; and there are unsafe and unsuitable insinuations in severall cases. Again, another innovation is, ther are no papers read, not so much as necessary papers, Calls, Reasons of Appeal, and Answers; and by consent of partys papers are laid aside, and referred to speaking; and then Advocats on both sides answer and reply to one another, longer many times than the papers, and in a quite other stile and manner than in our Ecclesiasticall processes ought to be. This custome prevailing in our Judicatorys, I fear [will] have very ill effects.

Ther are terrible heats and divisions in most matters, especially these wherein the State partys are considered and dipped. The affair of Aberdeen was a great instance of this, a second time this Assembly. It consumed more time last year than any other, and much more this year; and we had dissents tabled in the Commission, and complaints by the dissenters in the Assembly, and these prosecuted by the complainers; my Lord Grange on the one hand, and Mr Logan and N. Campbell on the other, on that side; and the managers for the Commission on the other. This [is] quite neu since the Revolution, and I fear [will] come to be a practick in all litigious causes, especially when any speaking

members and great men are at the head of them ; and thus, I fear, divisions and flames [will] be brought in to this poor Church, and our lovely unity and harmony quite broken.

Mr Steuart in Invernes, I am told, last year, when Culloden was chosen R[uling] Elder from the Presbitry, and they came to attest his Commission to be in all things right, and he conform to the Act of Assembly 1722, he reasoned against it, that he was a habituall neglecter of family worship, required by that Act ; and, they say, a knouen famed drunkard, and notted for it in England, yet was overuled by a vote. He protested against the vote, yet the Commission was attested. His* brother, the present [Lord] Advocat, has commission this year, though not present, and it's added that this, with other things, had some weight with Mr Stuart to leave Inverness.

I noticed before that the King's thousand pound has a deduction of twenty-five pound from it, sixpence per pound, and the necessary charges, which comes pretty high. A designe was laid to get these remitted, but it seemes it could not do, in point of form, and ther was not time to get a neu grant with these as an additional summ added. What is of more moment, in this matter, was a motion made to add one word in the grant, nou restricted to Preachers and Catechists, and it was moved but not gone into, to get Schoolmasters added ; which they say would be more usefull in Popish countreys than any other thing. But even this could not be got done.

Mr Dundas, † late Advocat, told me, that a Bill presented to the House for the leaving the excrescency of the twenty thousand pound by the malt-tax, in the hands of the burghs, was drouped for this reason, that when the English Members found that the excrescency would be very great, they began to leap at the bait, for themselves and their freinds ; and so, since all could not be done, nothing was done ; and it lyes over till next session. However, the malt-tax is nou come on, and nailed down on us, I fear, for ever.

He tells me, that in the Committy of the whole House, when he cast up the contrariety of burdening Glasgow with that imposition, it was

* Forbes of Culloden's brother.

† Of Arniston.

contrary to Scots law, and cited acts of parliament, which could not be read, because the clerks had them not. This was waved, and Mr C[ampbell] of Shaufeild called upon to give the state of his burgh, which he did, and represented them as one of the richest trading and thriving places in Britain, and in a few hours they could pay this; and alledged this cause,* the lands of Barroufeild, when bought of [by] the town, they payed him in a night or afternoon's warning near five thousand pound.

I find that at Saint Andrews matters are in a great flame, and a Communion is prevented by their heats and divisions. The Minister, Mr M insists that the Dean of Guild, whose daughter he was slandered with, should leave the Session until he acknowledge his treating him as he did; and he is also prosecuting that family before the Commissar Court.

Mr Frazer and Mr Ross, Ministers at Ross, tell me some pretty odd accounts of witches there of late, some of them prosecute. One of them, at death, confessed that they had by sorcery affected and taken away the sight of one of the eyes of an Episcopall Minister, who lost the sight of his eye upon a suddain, and could give no reason of it; and nobody knew of it till this broke out, and he owned it was so at the time specified.

I find some umbrage is taken by Mr Allan Logan† against Professor Hamiltoun‡ on this occasion. One of his scholars had occasion, in a discourse, to insist upon the absolute necessity of believing the doctrine of the Trinity, and its being a foundation point. This subject he handled with some zeal. The Professor commended the discourse, but cautioned against too much positiveness in that matter, since good and great men could not satisfy themselves in that matter, as to its fundamentality. This is resented, and the hazard insisted upon, that when the necessity of a truth is quitted, the next step is to quitted the point itself.

Mr Anderson of Kirkmaiden tells me, he heard this account from the Earl of Balcarras, nephew to My [Lord] Loudon, or his brother. The Earle of Loudon to[ok] in the youth, one day, to wait on Bishop Bur-

* Reason, proof.

† Minister at Culross.

‡ Of Edinburgh.

net, and told him [he] was the Earl of Balcarras' son. The Bishop, in his open way, welcomed him, and said, "I kneu your father well: He was one of the most arrant rogues and villains I ever kneu!" This was his positive, peremptory way of speaking of and to the greatest; and it may some way account for some passages of his History.*

The same person tells me, he had this account from Lady H[enrietta] Campble of the great Mr Hou. He was a man that was the most mighty importunat wrestler in prayer she ever knew, and gave one instance when in Holland, where he was about 1686. The banished and refugee Ministers mett weekly or oftner for prayer, where Lady Henriet used to be present. After some had prayed, Mr Houe's turn came. He continoued long, and with that fervour the sweet haled down. Mrs Hou his wife, knouing his manner, and that it would not divert him, in the time of it, stepped to him gently, took of his wigg, and with her napkin dryed the sweet, and put on his wigg again! This she was obliged to do twice, if not thrice, and Mr Hou seemed not to knou what was done to him.

Mr Robert Duncan, last year in Holland and at Groningen, gives me this account of Monsieur Crousaz. He was Professor of Mathematicks or Philosophy in the University [of] Lausann, and set up violently against subscribing the *Formula Consensus*, and raised a flame there very great. At lenth he came to be chosen Rector, I think, or some other considerable post; and when in that he changed his oppinion in a suddain, and turned to be pretty forward for subscription, and was the first who subscribed the Articles. This changeablenes lost him his character, and made him suspected, and the people, who are very earnest ther for subscription, disliked him more on his suddain zeal for subscription than formerly. Being daily falling in his reputation there, about two years ago, by the interest of Professor Barbyrack, he got an invitation to come down to Groningen, and teach Philosophy and Mathematicks. This he embraced. Professor Driessen, a Cocceian Professor of Divinity there, a man of considerable fame, and a clear and distinct writer, very zealouse against Pelagianisme, of which it seems Crousaz was suspected,

* Burnet was remarkable for absence of mind in conversation.

called a meeting of the University to see Crousaz subscribe the Dutch Articles and Confession. Crousaz made no difficulty, but subscribed his name, adding *pacis studiosus* to it. This addition, when observed, gave some umbrage to Professor Dreissen, as being an eluding of his subscription, and a subscribing the Articles only as *vinculum pacis*, and not as his opinion. Therfor another meeting was called, and this addition compleaned of. Crousaz declared that he had no such designe ; however, he was obliged to raze out his addition. In proces of time Dreissen came to be pretty intimat with Crousaz, who is a smooth cunning person, and in conversation pleased good Dreissen. However, the rumors of Crousaz inclining to Pelagianisme still greu more and more, and came to Dreissen's ears. He therfor wrote two theses last year, and printed them under the title of *Gratia Victrix*, quarto, Groning. 1725, which I read from my informer. They are on the sense of the ninth of the Romans, and Dreissen insists on the Calvinisticall interpretation, and does it very clearly and neatly in the first volume ; and, in the second volume, he answers Limburgh's objections against the Calvinist explication of that chapter very well. The first of these volumes Dreissen inscribes to Crousaz, and desires his sentiments upon [it, and] his approbation, if he like the reasoning ; [with] his remarks, if he finds any thing wrong. Crousaz makes a return full of approbation and complements, which is printed. However, the reports and surmizes of Crousaz' disingenouity continouing, Dreissen adressed the second volume to him again, and desires a more open declaration of his sentiment. Crousaz made a short return, which is yet darker then the former. This brought on conversation betwixt them, where my informer was invited. Crousaz, in conversation, seemed to condemn Limburgh's arguments very much, and pretty much to declare himself against Pelagianisme ; yet some doubts remained, and the rumors still continoued when he left Groningen. He tells since he hears that this last spring, 1726, Crousaz finding still the suspicions of him continouing, and being unwilling peremptorily to declare himself on some points, which encreased people's jealousy, has left Groningen, and will either teach in Holland, or, it may be, come over to England. Thus debates about doctrine are grouing everywhere.

The same person tells me too [that] Professor Dreissen was, I think,

a scholar, or at least a freind of Professor Roel; and is suspected a little to favour Roel's peculiar notions, though he teaches none of them. He is re-
 coned one of the clearest [and] distinctest among all the Professors there.

He says there has been severall debates at Groningen among the Professors of late, upon divorce [?] and the causes of it; which was managed, I think, between Barbyrack and some Ministers. Another, pretty sibb* to our debates about the Marrou, whither assurance be in the formall nature of faith? That they wer very fond to hear what was done in Scotland upon that subject. That the debate between Barbyrack and John Court upon lotts and lusory games was ended some years ago, the subject being quite exhausted. Barbyrack mentears ther is more of fortuitousnes in games ordinarily recond to be free of lottery, as chess and the like, than in dice and others of that kind.

He nortices that the Cocceian Professors and Ministers in Holland are most strict and religious observers of the Sabbath, and as far as appeared to him, even more strict keepers than such as mentain the strict morality of it.

Monsieur Fabricius at Hamburgh is a prodigious writer; that it's scarce conceivable hou he finds time to write so much; that his works already would make twenty or more folios. That he has young men who write out things at his direction, and that every year almost, besides his publick [lecturing] and preaching, letters and visits, he publishes what would make a folio or two.

Provest Drummond tells me that he had the following account from one of the gentlemen, which hapned some years ago in Spain or Italy. He told their names, but I have forgott. Two Scots gentlemen wer travelling in one of these places where Popery is in very great bigotry; and when they wer coming to a famous Church, the one of them would lay a wager with the other that he would ease nature on the steps of the altar, in a publick meeting, [when] some extraordinary relict or the hosty was exhibited. The other diswaded him, but he insisted on it; and said he would venture, and the other should see his excrements should

* Akin.

be honoured as relicts, and the effect of a miracle. He prepared himself by taking somewhat laxative, and came in on a solemn day, thrumpled in to the very altar, and there voided himself. Very soon, we may be sure, a cry arose; and he only desired liberty to tell the occasion. He had his story ready for delivering, that for many dayes he had been under a violent constupation; that he belived nothing would releive him but this; that as soon as he came to the relict or hostee, by faith in it, this cure was wrought. And, upon this, the Preists presently took it as a miracle, and published it to the people, and he was the happiest that could get some of the excrements! This is another instance of the stupide bigotry and superstition of the Papists.

My Lord Grange told Colonel Erskine and me that he was extremely abused by not a feu at Edinburgh, and represented as a hypocrite, and pretender to religion, and spoken of very much for his visiting his cousine Mrs Baderston, and converse with the serious people in Edinburgh. That he was represented as divisive and factious, and his attending Communion was made a very great fault, and his going to some of them represented as favouring the Marrou. In short, that he was represented as a Jacobite, and in the same bottome with his brother the Earl of Mar. That letters wer wrote up from some considerable persons at Edinburgh when he went last to London, representing him as a most dangerous man, and no freind to the King and Government. That these letters had such weight with Sir Robert Walpole and other great men, that for some time he could get nothing done as to his brother's estate, till with some pains he got them removed, and the folly of these aspersions removed, and then in a litle all went right and easy.

He tells me that ther have been very great heats among the Episcopall Clergy of late. One Doctor, I know not if he be not a titular Bishop, Rattray, hath abused the rest for their moderation, that he, I think, and had set up against eating of blood; and endeavoured to bring all their performances as near to the Nonjurors in England, and the Papists, as may be. That Doctor Rattray broke Communion with most of his bretheren. That Mr Gatherer goes on in confirming multitudes

in Aberdeenshire, and nullifying the administrations of every body almost but Papists. That Mr Archibald Campble has dimitted his Episcopall office. It's but very lame and im̄ perfect accounts I can gett of these divisions among the gentlemen of that side.

He tells me an account, which, by the circumstances, I conjecture relates to himself: That ther was a woman in Edinburgh under deep distress and melancholy; in short, her circumstances looked as like a possession as any thing of that nature well could. She spoke of things at distance, and secret things. One day, a gentleman came to visit her, and upon seeing her distress, and strange things said and done by her, he was really much frighted and terrified, and when he went he sett down some hints of what he had seen, and his own terrour, in his day-book, and never communicat this to any. Next day he came to see her, and she grinned fearfully at him, and said to him, " Feared beast, write no books of me ! "

He tells me that Mr Webster had pretty publickly called Doctor Pitcairn an Atheist, and the Doctor took it hainously ill, raised a process of calumny before the Commissars; and if I remember, it came befor the Lords, and my informer was Ordinary, and took it up by a conference. The Doctor firmly expected to get Mr Webster punished as an Atheist, for calling him one. In the conference, Mr Webster could scarce be brought to acknowledge a fault, and broke out in passion at my informer, whom he reconed favourable to the Doctor. However, he got it compromised, but for some years, till the proces 1717, with Mr Simson, Mr Webster would not speak to my informer. During that Assembly, Mr Webster fell out into indecencys, and ther was a designe to have deposed him next session, but this was prevented by his coming in and making an acknowledgment in the afternoon. In the intervall, Mr Webster sent to my informer, desiring liberty to visit him, and to crave advice, which being granted readily, he made many acknowledgments, and took his advice to ask pardon of the Assembly. This was accepted, and yet my informer was blamed by the Commissioner for preventing the deposition of a rash, imprudent, fiery man.

In conversing upon sensing of words, and the insisting upon *ipsissima verba* in Mr Simson's proces, he told me, that at that time he very much declared against insisting on that. That ther could be no possible probation if these wer insisted on; that in criminall cases, and cases of treason, the *ipsissima verba* are not insisted upon; that the witnesses in criminall cases are interrogat, Whither they heard words, or words to that purpose, running that way, by fair consequence, without straining? that judges must be allowed a great deal in their cases; and that no witnesses can well be tyed down to the *ipsissima verba*, and far less is this necessary in point of heresy and false doctrine.

The day after the Assembly, the Commissioner dispatched the copy of the Assembly's Act for a Fast, and advised with some Ministers as to the form of the King's proclamation, and sent up a draught. It was not easy to fix on a draught that would take at Court. Some reference in the proclamation behoved to be to the Assembly's Act, and yet the Court will scarce go in to every thing in it. It's left, I hear, to some generall reference, for these reasons, or some such phraze.

I am told by Mr Sinclair, late Solicitor, that after the Union the English wer content ther should be somewhat of a form of Government in Scotland, in room of the Scots Council; and that the Lord Godolphine was particularly for this. That severall projects wer formed in order to this; a Council for Trade and Manufacters was spoken of to have some standing pouer, and after that, the Commissioner of Police, which are nou perfect sinecures, and do nothing; a Comitty of the British Council to sit at Edinburgh, &c.

I hear the Duke of Argyle and his party extremly blamed for prevailing at Court, about the 1716 or [17]17, to get a remission for the Duke of Gordon after the Rebellion, without termes and conditions taken of him, and restrictions. Before he got his remission for his concern in the Rebellion, it's said he would have been well pleased with any terms, for the extirpating of Popery in his country, establishing Protestant factors, bearing down of Popish seminaries, and encouraging Protestant tenants. But nou, that he has that point secured, Popery in that

country, since the 1715, has spread and increased more than since the Revolution, and many hundreds are every year perverted, and the Duke is turning out Protestant tenants for frivolous causes, and will almost set no tacks but to Papists. The Ministers in that country are heartles, and Popish Bishops, Priests, and Jesuits abound; the rable* of Fochabers was in his ground. In short, that wrong step of not securing the Duke before his remission, is like to prove fatal to the Reformation in his bounds, and very much affects the King's interest, and is one of the most unhappy steps could have been taken.

We have sad accounts of some secret Atheisticall Clubs in or about Edinburgh, and I fear they may be too true. They meet, they say, very secretly; and unles they could be proven and prosecut, it may be [the] less speaking of them there be it may be the better. I am told they had their rise from the Hell-fire Club about two or three years ago at London, the Secretary of which I am well informed was a Scotsman, and came down not long since to Edinburgh; and I doubt not propagat their vile wickedness. He fell into melancholy, as it was called, but probably horror of conscience and despair, and at lenth turned, as was said, madd, but no body was allowd to see him, and physitians prescribed bathing for him, and he dyed mad at the first bathing. So the enemies of God are like to perish. The Lord pity us! Wickednes is come to a terrible height!

Mrs Lillias Steuart tells me she frequently heard her father, Sir James Steuart, Provost of Edinburgh, tell he was present with Mr Alexander Henderson at his death, and gave this account of his last sicknes. This, perhaps, may be set down in some of the former volumes of this work; but I'll likewise nottice it here. Mr Henderson came up one day to Sir James his house, and dined, as he frequently used to do; and after dinner told him that he saw his end was drawing near; that in a litle time he would sicken. "In a feu dayes," added he, "I am going home, and I am as glade of it as a school-boy when sent home from the school to his father's house." He desired Sir James might wait upon him in his sicknes, and frequently be with him, which he promised to do. Accordingly,

* Riot.

in a feu dayes he fell sick, and Sir James performed his promise, [and] was much with him. His feaver, though lingering, soon seized his head, and he wavered when speaking about temporall things; but when his bretheren of the ministry came in to see him, he spoke most sensibly and connectedly upon spirituall subjects. In a short time he fell very lou, and Sir James and severalls wer in the room. When just dying he opened his eyes, and looked up with a pleasant smile. The whole company wer amazed, and his eyes shone and sparkled like starrs, and immediatly expired. None spoke till he was dead, and then asked one another what they sau?—and all agreed that they observed his eyes shinning like two starrs.

Mr Robert Steuart tells me, that by observation with the thermometer, it's certainly knouen, that the ordinary heat in the arme-pitts in a healthfull man's body, and other parts of that nature, is perfectly equal to the heat of the air in the torrid zone, which is a wonderfull instance of the wisdom of Providence, in tempering our bodies so just as to be answerable to the heat of the air in the most warm regions. It's likewise observed, that as soon as a hen begins to cloak and hatch her eggs, she falls into a high feaver, and the heat of her body is raised to many times the ordinary degree when she does not cloak. This is another wonderfull instance of the wisdom and pouer of the God of nature, in making this provision from the body of the hen to hatch her young ones.

The end of this moneth, as in the beginning of the last May, I am much surprized with the accompts of a legacy of seven hundred merks from Hew Fulton,* who is indeed very lou, and as I am sensible of the Divine Providence providing for me and mine in outwards, so I desire to observe both the King's† gift and this, as coming much in a providentiall way, and not from any thing in me, which makes me the more in God's debt, and should tye me down to love, gratitude, and duty. This person's eminent piety makes me the more to value this token of his respect. I sau him a feu dayes since, but had no thoughts of this. He said to me that for near fourteen years, the Lord had almost never hid

* There was a person of this name Deacon of the Barber-Surgeons, 1712-1713.

† Of L.105, April 26, 1725, in consideration of his historical labours.

any thing from him ; and from this he agravated his complaint under his present darknes. He is one of the greatest wrestlers I almost ever knew. The Lord has blessed him with a sufficiency, and these many years he has lye aside from all bussines, and I know it has been his ordinary to spend eight or ten hours every day in immediat prayer. He was a person of very great and eminent sympathy with persons in distress and families. I knew a person to whom he owned that in one morning of prayer he has gone* thro thirty-two familys in distress and trouble, and severall particular persons in each of them. Some years since he told me that he was much a stranger to meditation and self-examination, and could do litle but when he spoke in immediat prayer or complaint. An eminent Christian, Mrs Luke, tells me ther was scarce ever any thing that befell her or her family, but what he told her either before it came, or what would be the issue of it. Yet at present he is under great clouds of darknes, and even almost like to despair ; and speaks unadvisedly with his lipps, that all is the beginning of hell, and other expressions I do not record. I cannot say but his deep concern about P[ro]fessor Simson, and it may be, his not meeting with that access, and to see the issue of it as he used to do of things he was deeply concerned in for many years, together with weakness and distresse of body, hath made him less connected than usuall ; though, indeed, when I saw him, nothing like this appeared to me, and he was much more calm on that head than I expected. In short, he has been a person of very great plunges, thro his life, and very great attainments ; but under all, a melancholy is his predominant, and that heightens all. I am told he is of the opinion, that very sad and singular public calamitys are coming on us in these lands, but is very much assured of great and glorious dayes after that black cloud.

My wife tells me that some few moneths ago she went in to Glasgow, and went to see Professor Simson. In going, she was checked in her mind for venturing to go to one who might drop somewhat that should shake her as to the Divinity of Christ, she having resolved to attack him on the storys agoing about his teaching. This seized her so much that she fell a trembling, and sat down in the stair for some ten or fifteen minutes ; and

* Mentioned particularly.

while there a great multitude of Scriptures for the Divinity of Christ came one after another into her mind, and many of them what she had not much thought on before, with so much pouer and life that she scarce ever felt the like. This exceedingly calmed her, and she went forward ; and company being with him nothing of that nature fell, and she stayed very short.

I forgot formerly to record a very remarkable preservation of my son Jamie, about five or six years since, which till of late was not told me. He went out and sought to ride on a sour-milk carr going by, belonging to Annabel Ferguson. The horse took a scarr, and threu him off a great way ; his head lighted on a stone, which quite damished* him. He lay senseles for a good time, and speechles, as the woman sayes, from one fainting fitt to another, near ane [hour ?] and she and another man with her, John Ferguson, in Arden, never expected he should recover ; however, at lenth the collour came in his lipps, and he greu some better, and came home on his feet. The stroak was on his hind-head. The thing was kept up from us, and we kneu nothing of it for some weeks, and till of late all the circumstances wer not told. May he be preserved for service, and to the heavenly kingdom !

My mother tells me she frequently heard her uncle, Douhill, Provost of Glasgow, tell that he was one day standing in the street of Edinburgh with a Highland gentlman, whom she has forgot, at the Cross. A gentlman walked by them. The gentlman with Douhill looked him broad, and said to Douhill, " That gentlman will very soon be a dead corpse !" In a very feu minutes, a coach came ratling up the street, and some way or other, he could not tell, either by [the] poll or the wheels that gentlman was killed outright, and they sau him caryed off a dead corpse.

Mrs Zuill tells me this remarkable account of her sister, Mrs Crauford, spouse to William Crauford, merchant in Glasgow, who was a secret, hidden, excellent Christian ; and told my informer the passage. Not long before her death, about the 1700, or 1702, or [170]3, in Mr M'Douall's time, she went up on her foot to a Communion at the Merns, on Saturday ; for she was a great walker a-foot. Mr T. Broun preached

* Damaged, stunned.

upon the God of Bethell. She was scarce ever better* in hearing than at that time. She came back at night to her house. It hapned that Sabbath morning was a great rain. Her husband would not allow her to walk, and a horse was not to be found, and she was peremptory to be at Merns, having set trist; he as peremptory, out of kindness, that she should not walk. At length, with tears she besought him to allow her, for it was what she had a particular pressour to go to, and in conscience she could not stay from, and he yielded. The rain slacked, and she got weel enough ther, and had an extraordinary time of it. When rising to go to the Table, that place came in with extraordinary power, "Daughter, be of good cheer, thy sins are forgiven thee!" And at the Table all was sealed sweetly; and for six months after she told my informer that never one day passed over her head, but she had such manifestations and sensible presence, that she could have been content to have dyed in the spot. In some time after such a sweet time, she mett with her husband's death, and her own death followed not long after of an iliack passion, which lasted twenty-one dayes, and some clysters she received she vomited up. She had much pain, but great peace.

June, 1726.—This month the Convention of the Burghs met at Edinburgh. It was given out by P[rovost] Drummond that the King was to write to them, and give them the disposall of the superplus of the malt-tax for their manufacters; and this was essayed by all the interest that the non-prevailing side have at Court, but could not be obtained. The English ministry seem not so pliable as to put that litle of the publick money in the hands of the present managers; and they are balked in severall of their principall projects, particularly this, the disposall of the equivalent money, and the Scots secretary, which was peremptorily said would be near a year ago given to the Earl of Isla. The King wrote a letter to the Royall Burghs, but not in the termes that wer given out, as may be seen in the prints. However, this letter is a novelty almost since the Union, and there are not many instances of immediate letters to any society in Scotland save the Generall Assembly. The Provost of Edin-

* More edified.

burgh is not a member *virtute officii* of the Convention, but generally is present as the cheif magistrate of the place at the meeting, and pretty generally is chosen to preside by the Burghs. This year there was a designe laid, but too long in concerting, not till the night before, not to chuse Provest Drummond, he not being a member, preses, it would have carryed had not two of the concert been brought off. As it was, the Provest of Glasgou had twenty-three votes, and the Provest of Edinburgh but twenty-five. Ther had been severall motions among the Burroughs, especially the most considerable, to shake off the yoak the toun of Edinburgh had wreathed about them, and to out P[rovost] Drummond and the Magistrates of Edinburgh from having the whole management of the affairs of the Royal Burghs, but this is not yet got throughed.

Mr Simson's affair this moneth stands thus. After the Assembly the Professor made great onterrys upon the hardships and imposition, and inquisition in the Assembly's Act. Mr Simson found it necessary to go to the west country for his health. Mr Gray, Mr Hamiltoun, and some others of the most considerable of that Presbytery, upon whom the Assembly had devolved their pouer, in the first instance, wer gone out of toun to the goat-milk, and Communions came in throng, so ther was nothing done all this moneth; and Mr Simson was in the meantime at no small pains to put the best face on his oun affair that might be among Ministers and others; and this summer was ridding and running up and down in his oun affair, and very bussy by his litle agents.

The toun of Glasgoue's affair was in dependance last moneth, and this before the Parliament; and Bailay Ramsay and Mr Graham, Dougals-toun's brother, and a tradsman, who had viewed Shaufield's house, and undertook to repair all the damages for three or four hundred pound sterling, wer sent up by the toun to Parliament, but in vain. They wer heard by their lauers, and had their case printed, but Mr Walpole, and his influence in the house, was too strong for them, and all was concluded as Shaufeild would have it, and the act of Parliament for six thousand pound and some odds passed glyb;* and the King is made

* Smoothly.

Shaufeld's debtor, and his officers wer to lift the two pennies in the pint till the debt was payed, as some thought against all justice and reason.

This moneth, my wife was very ill of a mixture of the gravell and ague, or trembling fitts caused by the gravell. She was shaken more severely by this then by any trouble ever she had, and being six moneths gone with child, she was in a very great hazard ; yet God, in his Providence, was kind, and spared her to me and mine, though for severall weeks she was weaker then after child-bed, and her sight wonderfully recovered till her labour, and was better than it has been for twelve or thirteen years. This is a neu and a very singular family mercy.

In the end of this moneth, Mr H. Cross, Minister* in Caitnes, was with me. He tells me that it's generally knouen there, that Bishop Forbes, I think the first Bishop after the Restoration there, was son to Mr John Forbes, Minister at Alnes, and banished for the Assembly at Aberdeen, 1605. That his son quitt his father's principles, and was soon nominat for a Bishop. When there, he was too much given to profane swearing, and was termed "the swearing Bishop." A grave Minister hapned to be with the Bishop, and a gentlman who had an evil habit of swearing ; and in that company could not refrain. After once or twice swearing, of which the Bishop took no nottice, the Minister thought it proper to give the gentlman a rebuke ; and among other things he insisted that it was aggravated because he swore before the Lord Bishop. The gentlman, with a tart enough pun, replyed, he was certainly mistaken in his reproof, for he swore not before, but after, my Lord Bishop.

When enquiring about the eminent Ministers and Christians in Caitnes, he does not mind many Ministers, but sayes, they have had in Caitnes some very religious gentlmen and noblmen, of whose lives I wish I could recover the materialls. He speaks much of the Munroes of Foulis, as eminent and remarkable, both the Lairds and Ladyes. The Lairds, and the good Lord Broady, of whom ther are some hints in some of the former volumes of this Collection ; one Captaiu Gordon, a brother of the Earle of Sutherland's, or some near relation, and the old good

* At Bower.

Earle of Sutherland, who was most eminent for religion before the Restoration, and did great services for it in his country. It's traditionally told, that as he was a very closs and regular keeper of sermons in his own Church, so when the precentor was away, and it was necessary, he would have, from his own loft, have precented, and read the line to the congregation! My informer highly commends this present Lord Rea, as most regular in his family, and in attending ordinances, a great improver of the country, an encourager of Ministers and religion.

July, 1726.—This moneth, or the end of the last, the Duke of Argyle come to Scotland; and his brother the Earl of Isla, they say, is to follou in September, if not sooner. The Duke is abundantly sparing, and waves all sumptuous entermeanments, and frequently balks such as invite him, and will not suffer them to open their fine botles of wine. At Edinburgh, they say, the Provost of Glasgou waited on the Duke, with the Clerk, and some other. His entermeanment was not very satisfying. The Provost assured him, that for all the ill treatment the toun of Glasgou had met with, and though they wer represented as not so freindly to his family, yet this was a misrepresentation; and though the toun did not much think of an attachment to any great man, and only valued themselves on the loyalty to King George, yet they had a very great affection for the family of Argyle. The Duke was a litle cold in his return, and said, for himself, he did not recon himself a great man, and wished the toun would not attach themselves to small men, that could not be of much use to them, pointing at the Duke of Montrose; and that they had not caryed so to the King's forces as they should.

It's debated what errand has brought the Duke down this summer. I do not doubt but he has family bussines, and they say he is intent in building a neu house, and is to clear with his doers and vassals. But great men, it's generally thought, have still politicks in vieu, whither they have or not. But whatever the Duke's vIEWS wer, he was cut short in time, for Cadogan's death hapning when he was on his road to Inverary, he stayed there but a day or two, and hasted back without taking his designed course by the M[aster] of Cathcart, Loudon, Hamil-

toun, &c., and went for London abruptly, having had three expresses sent from London to him. It would seem he hath missed his great designe, upon Cadogan's death; for the Duke, they say, leaves the management of politicks and Scots affairs very much to his brother, and is mostly set upon being advanced in the army. He expected to be made Generall of the Foot on Cadogan's death, and to have the government of the Isle of Wight. But these have failed, and Prince Frederick comes in to the army; and the English Ministry, I believe, will never suffer a Scotsman to be at the head of the army. But the Duke has only gotte the Duke of Bolton's Regiment, and the rest of Cadogan's places are divided among Englishmen, and his Generalship, which was but nominall for some years before he dyed, is sunk. However, the Duke yet, in England and Scotland, has a vast deal of posts and pensions for them, some say ten thousand pound, some fourteen thousand pound by year. This quick return to England certainly put a stop to what the Duke designed in Scotland. He came not to Glasgou; he was at Dumbartan, but would not take the treat designed, though near forty pound sterling was laid out. It was thought there he was to have secured the Elections against next Parliament. He came over and stayed some dayes with Sir John Chau at Greenock. On Sabbath they came not to Church. There, it's said, Sir John brought the Duke to stand for his Election from this shire of Renfreu. It's probable the Duke had somthings in vieu, as to the turning our Elective Peers from Scotland to be hereditary and constant, which they say is on the carpet above.

This moneth, we have severall conservations upon the mentainance of the poor, and keeping every one in their own Congregations, and setting up workhouses for them. We had letters from the Justices of the Peace, desiring heretors and elders to meet, and give in proposalls for mentainance of the poor; the state and numbers of poor; and what they have for thier maintenance. Ther is noe probability of any thing to be done to the purpose in this shire, both because we are on the borders of the Highlands, where it's not possible to regulate the poor, and because ther are no publick workhouses built. It's pretended that the toun of

Paislay, by an act of Parliament, is oblidged to provide and build a house of this nature, which they demurr upon; and that ther seems to be no heartines in this matter either among heretors or common people; and Ministers do not much dip into it, because Justices of the Peace seem to eneroach on the office of deacons, which we recon of Divine institution. It's pity, houever, that nothing can be got done by way of regulation in this important matter.

August, 1726.—This moneth, we have the lamentable account of Sir Gilbert Eliot of Stobbs' killing Colonell Steuart. It's generally said Colonell Steuart gave very great provocation; that he was a huffing, hectoring person. The debate fell in upon the Election for the shire, and gentlemen and soldiers seem to vindicat Sir Gilbert in point of honour, as they call it, and say Sir Gilbert should have been caned, if he had not resented his treatment. But I belive this passionat murder will lye very heavy on Sir Gilbert's mind. I have conversed with him, and took him to be a really religious person, and I find he goes under that character, though pretty passionat and violent in his temper, which nou has broke out. It's very sad that such things break out, especially in a person under the character of religion. He is since pardoned by the King, but they say is gone over to Holland, and is deeply weightied with what he is [has] done.

We hear of the Earl of Seaforth's pardon, and some others of the Rebels, which are neu proofes of the lenity of the Government. I wish in the issue they be not to the weakning and undermining of it. Some attribute this to a paction betwixt the Duke of Argyle and him, and severall barronies going off from Seaforth's ground to Argyle. Others say it's caryed against the Duke of Argyle. The English officers here last year, after visiting the Highlands, giving it as their opinion, that whereas formerly there wer four great men, Argyle, Huntly, Seaforth, and I have forgot the fourth, who balanced one another, non there is but one great man in the Highlands, namely, Argyle; and therfor Seaforth is to be allowed to come home to ballance him! But this story does not tell so well; and it's certain they say that the Earl of Isla was active in

procuring Seaforth's remission, with what views I cannot say. The Duke, they say, did not appear so frank; but that is their way. Many things the one is for the other either opposes or appears indifferent; and when a favour is given to one, the other alledges it's not done to him.

This summer there seems to be a very great inclination thro' the country to improve our own manufactory, and especially linning and hemp. They speak of a considerable society in Glasgow of the most topping merchants, who are about to sett up a manufactory for linning, which will keep 600 poor people at work. The gentlemen, by their influence, seem much to stir up country people and to encourage good tradsmen, and some care is taken to keep linning and webbs exactly to the standart, and to see the stuff be good and merkatable, and the expectation of somewhat of the Equivalent money, and excrescence of the malt-tax, to be divided to improve the manufactory in each shire, is what quickens people. What will come of it I know not. I have seen frequent attempts of this nature come to very litle; but this I do not question will be of the greatest use in this country, if right methods can be fallen, and honest men got. One Major Carmichael, who has a genius this way, and has been long in Ireland, wher prodigious improvements have been made within these few years, has writt a pamphlet, which I wish wer printed; and the Burroues have complemented him, on his papers being presented, with a generall freedom in all the burghs in this Kingdom.

I am told from a person who was in Paris when Bishop Burnet was there, that the storys we have as to the Bishop's being so much courted there are very true, though they are odd enough. When the King of France heard of him he sent for him, but he was not found. When the Bishop came home, and was told, he took his horses to go to the King, where he was somewhere in the country. The King was returning, and the Doctor met him on the road. When the King was told of him he stoped his coach, and came out of it, and admitted the Doctor to kiss his hand, and conversed a good while with him; and, if I remember, took

the Bishop up to the coach with him; and in Paris the King used frequently to send his coach for the Doctor, and appointed a gentlman of learning and adress to wait on him, and be with him, and sheu him all that was curious. That the Bishop spoke the French tongue very ill, but his confidence and assurance carried him fully out, and he talked for ever, and as much before the King as in his oun room. The gentlman who waited on him took the freedom to tell him, that he was affrayed he took up too much room in conversation, especially at Court, but the Bishop did not amend, and the King bore all.

I am told that Monsieur J. Saurine, nou Minister at the Hague, who has wrote severall books, sermons, and other things, was not so tender in his youth; and some stick not to say that he was even debauched. That after his going throu the languages and philosophy he laid aside thoughts of his study, and entered into the army, where he was for some time; a pretty odd education for a Divine! Then, by what occasion I cannot learn, he turned a Minister, and is nou come to a very considerable reputation; though his ordinary sermons, as preached by him, if one may judge by hearing once or twice, are very dry and generall.

This moneth, I think we hear of the change among our Ministers that have sellarys from the King. Mr James Ramsay,* who has been long Chaplain, he is turned out, and Mr James Alston, Moderator of the last Assembly, brought in by the Earl of Isla and his freinds. They talk of a sermon of his before the Duke of Roxburgh, when he came down this summer, upon that text, "Trust not in princes," which gave some offence; but I belive it's an idle story; and he is turned out just to rub a reflexion on the Duke of Roxburgh. Again, Mr W. Hamiltoun† is turned out from being King's Almoner, for which he has about forty pound sterling or less. His numerouse family, small stipend as Professor, and long serviecs, and universall usefulness, makes this very surprizing. The accompt given of this is his setting up, or rather consenting, for certainly he was not active to be in the lite for Moderator the last Assembly, when the Court was for Mr Mitchell. Mr Hart‡ is in his room, and has got an addition of ten pound a-year, as Prebend of St

* At Kelso.

† At Dirleton.

‡ At Edinburgh.

Giles, to which severall of the rest of the Ministers of Edinburgh have a claim as well as he ; but till nou could never be got done ; and he has gote his bygones, upwards of one hundred pounds sterling. Mr Mitchell, having changed hands,* and gone in plum† with the present managers,‡ continous; and I don't hear that Principall Stirling's Chaplainry is taken from him. The reason it seems is, he is nou in a declining health, and since May last has been troubled with a paralitick trouble ; and probably his successor cannot be fully agreed on, ther being severall pretend-ers to it. This matter of the changing of Ministers from their Chaplainrys has been long talked of, but was not much belived, being what has not been essayed since the Reformation upon all different turns of hands at Court. Besides, it's a poor and mean thing, and lookes like the bringing in of Ministers' dependance on state partys, and especially at such a juncture, the making Chaplainries rewards for acting a part in the Judicatorys of the Church, and turning Ministers out of their posts for vieus in an Assembly, appears to be of the last consequence, and of very ill influence upon this Church. Besides that the sellaries are so feu and mean that can be cut and carved in this unhappy way, it's a very ill preparative ; and upon every turn of hands at Court ther must be changes made in two or three poor, pityfull posts of this nature. This brings the whole ministry into an odium, and is much against the reputation of Judicatorys and Ministers ; and I am sorry the King has been brought into it.

When I am on thir posts, the Chaplainrys are indeed sinecures, but the Almoner's post is, what I did not knou till of late, a post of no small labour and fatigue. They must account with the Exchequer for upwards of two thousand pounds sterling a year, and give out orders for that to some hundreds of different hands,§ [some five ?] some ten, some twenty pounds yearly, some so much as twenty shillings or ten quarterly ; and, indeed, this two thousand pounds is a great deal for charity a year from our old Scots Kings, who had no great Croum Rents and Lands, and yet, for any thing I find, it's still upon the old Establishment. The Courts are extremely tedious, and much attendance and multitudes of applications

* Changed sides in Politics.

† Thoroughly, plump.

‡ Of public affairs.

§ In pensions, on the Scottish Civil List.

occasion a vast consumption of time. In short, it's just forty pounds of factor-fee for two thousand pounds; and ane under-servant must be kept for the drudgery, so that this post is not very desirable.

This moneth I think the Queries to Mr Simson wer sent him, which make no small noise, though all, save the first, are bottomed upon his own letter; and the first is what the drauers reconed both founded upon the necessary Unity of the Divine nature, which must be numericall; and grounded on his conversation, and what he had vented, I believe, in some of their own hearing. However, a great outcry is made against the Presbytery for them, though they seem directly what the Assembly directed to. Mr Simson still continues in the shire of Air, perfectly recovered, and generally riding ten or twenty miles a day. The Ministers of Glasgow formed them, particularly Mr J. Hamiltoun and Mr Gray. Mr Wisheart designedly absented [himself] from two Presbitrys when this was before them, and would not meet in the sub-committy. Mr Simson was writ to, to be present, and acquainted that Queries wer formed to be put in his hand, but made no hast to come to Glasgow. These Queries relate to the affair of Mr Simson's doctrine on the Trinity; and the matter of his teaching contrary to the act of Assembly 1717, remitted likewise to the Assembly and Committy, was by the Presbytery left to the same Committy of the Toun Ministers. I hear they had this under their consideration, and wer not so joynt* in this enquiry as to what doctrine he has taught as in the Queries. They saw that they behoved to call his students, who wer out of toun in the vaccance; and the discovery of his teaching would not be easy; and though severall very out-of-the-way teachings are spoken of, as that he goes in to Dr Clerk's opinions as to human liberty; that he denys Christ's active obedience or righteousness, and mentains only his passive to be imputed; that he openly teaches that man has pouer to obey every thing that God requires from him, otherwise God would be harsh in requiring it; and severall other points; and though Mr Gray urged much this inquiry, yet Mr Hamilton was for delaying this till they had gone throu what concerns the Trinity, and his Letter; and so nothing was done as to this, and yet the Assembly's act relates to this as well as the other.

* Unanimous.

This moneth the procedure of the Presbytery of Dundy, with relation to Mr Mitchell of Abernyte, makes a very great noise, and Mr Willison is blamed for pushing that matter too farr. See Letters.

We hear likewise a very odd passage betwixt Mr Willison and Mr Glass, a young Minister in the neighbourhood, who is son to a very deserving Minister lately dead, Mr Alexander Glass,* near Perth. This youth is a very popular preacher, and has for some years taken a whim in his head to discourse, and sometimes in sermon to oppose the obligation of our Nationall and especially the Solemn League and Covenant. He has been at pains to instill this among his people; and as if this wer his nostrum, he, in examinations, conversation, and in every case he cannot keep off this subject. In a sermon at home he had touched the subject, but promised in a litle time to give a Confession of his Faith in publick on that subject. It seems he chose a Munday after a Communion for his time of making his declaration; and intimat so much, if I remember, on the fast-day. Mr Willison was a helper at that Sacrament, and when he came on Friday he found Mr Glass's designe, and that ther would be a great confluence to hear Mr Glass. He did what he could to evit† preaching, and begged his dyet might be altered, or at least that he might preach first, for he was unwilling to enter in a pulpit contradiction. That could not be, and Mr Glass would by no means desist entring on his subject; and so Mr Willison was forced to sitt and hear the obligation of our Covenants directly preached against, but had the satisfaction to find that Mr Glass advanced nothing against them but thread-bare arguments, again and again answered. However, he found himself obliged to refute what had been said, and came very soon upon the subject, and went throu the arguments of the former speaker, and took them off very shortly, and asserted the obligation of the Covenants. This affair makes no litle noise, and what will be the event I knou not.‡ It nou gives occasion to remember that Mr Glass's father was not very fond of his son's tryalls, and said to some he was not pleased with him.

* At Kinclaven.

† Evite, shun. Lat. *evitare*.

‡ Mr Glas was Minister at Tealing, and being deposed in 1728, became the founder of a sect called, from him, Glasites, which still exists.

September, 1726.—In the beginning of this moneth the Presbytery of Glasgow mett, and, Mr Simson being returned, the Committy appointed Mr M^r Lauren, and Mr Scot, and Mr delivered the Queries to him, according to the orders of the last Presbytery. He received them coldrily enough, and said he would consider them ; and before this Presbytery mett he went to Edinburgh and the East^r country, and stayed for severall weeks, I think till the beginning of October, or the time of the Visitation. Ther, it's said, he was not idle, and compleaned loudly of the harshness of the method, and alledged it was an Inquisition. I hear he had meetings with Mr Mitchell, P[ro]fesso[r] Hamiltoun, Mr Smith, and others, and ther wer pretty free communing. Ther it's said, hou treuly I cannot say, that he affected much to be what they call an Argathelian,* and said he was never upon the Squad side,† as it's called ; that still he had the highest regard for the family of Argyle, and endeavoured to gain my L[ord] Grange and the Provost of Edinburgh, by assurances he was still upon their side. In his conversation with the Ministers this was not so proper. Mr Smith, they say, was very plain with him ; and yet it's said, he has *viis et modis* prevailed with severall Ministers to believe that nothing taught by him is different from the Confession ; that this prosecution is the effect of malice, and some differences 'twixt him and Mr Gray. Many storys pass which I knou not what to make of. Tbis that folloues is pretty generally belived. That he came in to Mr Mitchell one day, and told him, among other things, that he thought that he and other leading men ought to appear with vigour against the methods taken with him, for they wer against human liberty, and nobody could be safe. Mr Mitchel heard him at much lenth ; and at lenth told him that he was nou grouing old, and really had not time to dip into the controversy about the Trinity. That when young he sau no ground to go out of the beaten path. As to the liberty of subjects and men, he was nou too old to dip much on politicks ; but was of opinion that ther was a liberty which was the priviledge of societys, as weel as that which belonged to particular persons, and he wished he would duly consider that and the

* One of the Argyle party.

† Of the Squadron.

rights of societys. But he would wave both, and desired leave to ask him one question, "Professor, Can you answer the Presbytery's Queries or not?" To this he got a shifting answer. Mr Mitchel said, "If you cannot answer, that is another case. But my advice is, that you answer all the questions discreetly, and in the termes agreeable to our Standarts, the Scripture and Confession; and if you have taught otherwise acknowledge it, and promise amendment, and then we may support you; otherwise we cannot!"

But to return from this digression. On the first Wensday of September the Presbytery of Glasgou met, and Mr Wisheart was present with them, as he had not been since May. When the last Minute was read, bearing the Presbytery's approbation of the Queries drauen up by their Committy, and ordering them to be given to the Professor, he rose up, and in a stated speech he signified he was necessarily absent from them for some meetings; that he found, upon reading the minutes, that the Ministers of Glasgou wer appointed to form the Queries which he had seen a copy of to Mr Simson, least that he (though at none of the meetings) should be concluded as one of the Subcommitty and consenters to these Queries; he craved leave, for his own exoneration, to enter a verball dissent from both the matter of the Queries and the manner of proceeding, and to give his reasons. That in his opinion these Queries wer against the Claim of Right and the liberty of the subject; and, secondly, against the rules of Christ and his practise, which he might have begun with, "Ask not me, but them that heard me!" And yet he did himself declare he was the Son of God, and by his lau requires us to give a reason of the hope that is in us, and to witness a good confession, and confess with our mouth; and, thirdly, because, in his opinion, this was an Inquisition. His discourse was evidently premeditated, and very surprizing to all, for he had communicat his designe with none of his bretheren; and it's surmized that what he did was in concert with some others, and it is said that some time before, some weeks, while at Edinburgh, he went from thence streight to Moffat, wher wer before him Mr Telfair [and] Mr Wallace, his former helpers at

Communions, and Mr Patrick Cumming, Minister in Lochmaben, whom I'll be sorry if he be in that concert, and stayed some time with them ; and next day came off, and back to Edinburgh ; and it's suspected this surprizing appearance was an effect of that meeting. Whither this be so or not, I knou not, and set doun thir reports only as heresay. Time may perhaps bring forth some more light to things that are nou hidden.

Mr Gray, upon this speech, moved, that if Mr Wisheart had a copy of it he might give it, and the rather that he spoke what he said in order to his exoneration, and it would be a small exoneration that was verball, and would not answer the Minutes. All declared their surprize at the speech, and yet some moved that it should be left to himself to give it in or not, and they should delay further talk on it till after dinner.

This was gone into, and there he was very closely dealt with, as to the unreasonableness of his objections against what they done ; and he was blamed for casting up such things in a mixed meeting, without acquainting any of his bretheren, and was told his objections wer not against them but against the Act of Assembly, which they had in every point followed. Mr Wishart did not much enter on reasoning, seemed to oun that he might be wrong in what he had said, but it's what occurred to him, and he did it purely for exoneration. His giving in what he said in write was no further urged, and no more was done. But, indeed, he gained his purpose, and in my opinion what he said should have been minuted as farr as they could, being a direct insult upon the Generall Assembly, and read to him, since he did not give it in his own words, and he should have had liberty to correct what was minuted. It seems he, and some others with him, expect a greater backing then I hope they have in this Church, otherwise they would scarce be so bold and insolent as they are.

Mr William M'Culloch tells me his father tells him, that Mr Michael Bruce was forced over from Ireland to Galloway by the Irishes, and when he came to the Port* he preached to a great multitude ; and he was pressed by many gentlemen and others to go with them. He declined many, and at length asked aloud, If ther wer any there from [the] pa-

* Portpatrick.

rish of Anworth?—and some countrymen answered they belonged to it. “Well,” says he, “I will go with you, for I have a message to Anworth.” According[ly] he preached in the Church in Mr Rutherford’s pulpit. My relater was present, and heard him utter severall very propheticall speeches. In his preface, which he used before sermon, he personat the poor Irish bodies who had been forced over, and assured them shortly ther would be a turn in their favour, and the Gospell would yet be preached in Ireland. Then he came to personat the state of Scotland and comforts God’s people, and answer their objections, that the Papists wer up, and Claverhouse with his forces to bring in Popery and Papists. “Be not affrayed,” added he, “I see them scattered and flying; and, as the Lord liveth, and sends this message by me, Claverhouse [shall] no longer be a terrour to God’s people. This day I see him killed, lying a corpse!”—or words to that purpose; and that very day, about the same time, he was actually killed, which my relater, when the accounts came in some days [afterwards,] could not but observe and mind.

This moneth, Mr Cristopher Henry Karketle, a Lithuanian student and preacher, was with me in his return home to Koningsberg. He was licensed before he left Koningsberg. He is of Scots parents. His grandfather or grandsir was Mr John Karketle, Minister of Humbie, I think, in the Presbytery of Haddingtoun. His son went over to Poland or Muscovy; and after the wars settled, as many Scots families have done, in Polish Prusia, and Lithuania. He is a bursar sent by the Synod of Lithuania; and, as generally the Lithuanians are, was licensed in his own country. He has been with another about three years at Edinburgh, and received some encouragment from the Assembly and Synod of Lothian. He has acquired the Scottish language to a great perfection, and preached at Edinburgh, Glasgou, and Irwine. I caused him to pray in my family; which he did in a most grave and scripturall manner. He promises to write to me when he gets safe home.

He tells me ther are betwixt sixty and seventy Protestant Ministers in Lithuania at present, and very fev in the other parts of Polland; a

very small remain, scarce altogether one hundred of near three thousand, once in the Kingdome of Polland, before Socinianisme and Popery routed them out. That the Lithuanian Ministers have two Synods. Their provincially one, where they all meet once a-year, and two lesser ones, which meet oftener. He tells me that the Superintendants in Lithuania are chosen by the plurality of votes of the Provincially or Generall Synod; that they preside *per vices*, and by their seniority in the Judicatorys wher they are. They are constant Moderators, but have no negative voice. In the Generall Synod, he thinks, the Moderator is yearly chosen by vote. The Superintendants are so *ad vitam aut culpam*. The Ministers in Lithuania are under fearfull laues in Polland. It's death for them to speak or preach against Popery, and it's death to allow Papists to turn Protestants, or do any thing to convert them from the error of their way; and yet he sayes there are not a fea of the Poles who frequently leave Popery, especially of their Preists; several of which, if they cannot find wives, return again to Popery. That such as turn Protestant generally leave Lithuania, where they cannot be safe, and go in to the King of Prussia's dominions, where they are kindly received. He tells me there are twenty-three bursarys for Lithuanian and Popish students; five that are menteaned by the King of Prussia, or nyne, I have forgot; two by King George, and some others I have forgot, and six or seven yearly are menteaned by the Synod of Lithuania. Five of them are bursars at Koningsberg, wher there is a Protestant University, where some time since there was a vast recourse of students, betwixt four and five thousand; but nou it's much in decay, and ther are scarce one thousand students; two of the bursars are at Helmstadt, two at Frankfort, six at Leyden and other places. He adds, that the States of Holland mentains some Lithuanian students; that he is the first who has come to Scotland, and does not doubt but others will follou.

September 22.—My wife was delivered of my seventh daughter, after three dayes labour, and two of it very sore. She was under great hazard, especially after the delivery, and in a case of which severall of late have dyed; but the Lord wonderfully appeared, in the greatest choak,

a present help in time of need. She was not only willing, but desirous to die; and frighted me the day before that, in her solemn taking leave of me. The xxii. of Genesis was made sweet to me, though I do not compare with Abram, and I found that "In the mout of the Lord it was seen." The Lord saved both our soul and body, in her choak; and that place, "Neither death nor life shall separate between you and me," was made sweet to her in her last shour, with sweet peace; and it answered her damp, which was, [that] she could not think of her living, being before led to be and to come back to the world again. The Lord help to improve so great a deliverance!

This moneth the Earl of Isla came down, and ther wer talking of changes among the Boards, and of lightning their sellarys in the Excise to one thousand pound a-year. We heard that Mr Gilbert Burnet and Mr Ross wer to be turned out; and they belived it so much, that for a fourteenth-night they dishaunted meeting with the rest. The Master of Ross was confidently said to be in Mr Burnet's room; but it did not hold, and they say the King refused to signe the commission, when he enquired and found Mr Burnet was a nepheu of the late Bishop's, for whom he had a great value.

October, 1726.—In the end of the last moneth, and beginning of this, we had a Visitation in the Colledge of Glasgow; and a very great parade and solemnity was made. Their names, see List in Letters last moneth. My Lord Loudon and the Earl of Isla, the Lord Grame,* solicitor, and the whole ministers named, though some did not stay long. They sate from Thursday till Wensday. They met but seldome, and one would think they had some other work beside the Visitation. After they opened their Commission, it was moved they should qualify, all having qualified formerly; it was waved, till, when reading the minutes of the former Visitation, they found they had qualified; [and] it was found needfull they should qualify. Mr Linning told he had qualified already,

* It does not clearly appear whether this is a slip of the pen for Lord Grange, or the Marquess of Graham, the oldest son of the Duke of Montrose. It is likely to have been the former, as the Marquess of Graham was then a boy.

and adhered to what he had done, but would not needlesly and without cause repet his oath, and so went away. Mr R. Johnstoun and Mr J. M^cLauren went with him. The rest qualified, and in a litle time the three that removed returned, and wer overlooked, and continued all the time. Loudon was chosen preses. My Lord Isla be[gan] with a speech, that by reading the minutes of the last Visitation, he was sorry to find that ther had been divisions among the Masters, and wished they might meet among themselves and take up their differences, and consider what was proper to be done for the benefit of the University, and whatever they agreed upon the Visitors wer ready to interpose the Royall authority unto, and that they inclined all things should be done amicably. The Principall had a discourse after the reading the minutes, which was much admired by the Visitors, considering his present state of health. In all their meetings I do not hear of any thing of importance done, unless it be the restoring the boyes to the pouer of chusing the Rector. This was what was urged by Mr Dunlop and others upon the side of the Principall. This was, it seems, resolved upon before the Visitation. The Books wer looked, and the Statutes considered, but very transiently. Mr Mitchel was the only person who opposed it. He said he feared ther wer inconveniencys, and by the Statutes all the Electors wer obliged to swear an oath, which he doubted if it was proper to impose on the boyes. To that Mr Alstoun said, the manner of the choice was to be under further consideration. The Principall, being asked his opinion, signified severall disadvantages, and Mr Carmichael said, if the boyes wer to chuse, he wished the Masters might have the lite to frame ; but my Lord Isla said that could not be, for that wer to give to Masters the choice.

At lenth the Visitors ordered the boyes to chuse upon the 16th* of November, or 20th, which is not according to statute, which should be on the 25th of October, St Crispinian's day. Mr Dunlop opposed that, and said it would be to put the Election in the hands of the Toun of Glasgou, because they wer still supernumerary, till further on in the year, and wished it delayed till March ; but that was not gone into, and

* It was appointed to be held on the 15th November, and continues to be so.

so both partys wer displeas'd, and it may be the sentence the more just. It's certain, since the boyes must chuse, the sooner the better, for they will have the less time to brigue* and club. But, indeed, this matter of the Rector is a matter that has been so various in the manner of it, that no fixed consequences can well be drauen from the Colledge Books. All matriculat members have signed in the choice, but certainly, if the Visitation had powers, they should have abrogat the old lau, for when it was made, non wer matriculat members till three or four or five-and-twenty ; whereas nou they are at ten or twelve, and the bulk not sixteen. These, certainly, are not fitt either to take an oath, or to chuse the Supreme Civil Judge, and a Colledge to the rest of the Masters. However, nou the point is caryed without any regulations, and I, and any that have children at the Colledge, cannot but be sorry for it, since, from the sitting doun of the Colledge, till the sixteen or twenty of November, ther will be nothing but briguing meetings and caballs, and forming of votes among the boyes ; and it directly engages them in State-partys ; and at best this is to put the choice in the hand of the Regents, if they shall please to mix in, and use influence upon their classes, or else fo-ment breaches betwixt them and their scholars ; and directly takes off the lads' mind from their books for the first six weeks. For the old statute, besides the uncertainty and vagueness of it, and the change of the times and circumstances, which perfectly alters the *ratio legis*, it's no doubt in the pouer of the King to alter it, and cosequently of the Visitation. But the story is, the Masters are near ane equilibrium, and which side the Rector is on will almost cast the ballance at present, and the teaching Masters hope to influence the boyes. But what is sauce for a goose may be sauce for a gainer.†

I mind litle more done but proposalls to the Masters to affix themselves to one class, which they promised soon to do ; and some debates about calling the Faculty, which is nou appointed to meet quarterly ; and if the Principall, being desired to call it, refuse, any three Masters may call it. The Principall's vote as preses, and Mr Hamiltoun the school-master of Glasgou's complaint, that his scholars cannot be admitted to go

* Fr. *brigner*, to cabal, plot, &c.

† Gander.

straight to the Greek class, were remitted to a meeting at Edinburgh ; and the act of extrusion of Robison the Irish student, for the rable anent the Rector, was rescinded, though the Masters wer not blamed for making it. All the Masters came in to this, save Mr Carmichael. This is all I hear they have done, for they went not throu the Colledge accompts, nor approved nor disapproved their neu building, nor ordered all the Professors to teach, as was expected.

After all the noise and parade made about this Royall Visitation, and the Earle of Isla's coming down from London, and such a convention of noblemen, lauers, and others, at Glasgow, and so litle done, some are ready to say, *parturiunt montes, &c.* It was given out that the Principall was to be laid aside, or at least dealt with to demitt. That his successor was to be Mr N. Campbell, or rather Mr J. Alston, or Mr W. Wisheart. That Dr Brisban* was to be laid aside for not teaching, being a sinecure. That Mr Anderson† was either to be laid aside, or Mr Harvey brought in to assist him ; and other changes wer spoke of. But these wer loudly talked of. Whither they wer designed at first or not I do not knou. I am ready to think they wer pushed for by some, and it may be, at first, my Lord Isla, till he knen circumstances, was ready to give in to them. But then Professor Stirling's intire character, and his present infirm state of health, and the refusall of some of the members of the Visitation to medle with him, did break this, and my Lord Isla declared at Edinburgh that nothng was to be done against him, for he was a good honest man. And I belive if there was any such designe, it was not easy to fix on a successor, since ther wer so many claimants, and more mouths wide open than ther was meat to give ! Besides these named for Principall, Mr Dunlop‡ had some pretensions. As to Mr Anderson, his character is so good, and he having taught, and being equall to his work, nothing could be done, though I imagine his being brought in was the *origo mali* with some. Mr Dunlop put in for that post, pretended promises from the Principall, and ever since he was baulked, hath run counter to him in the Faculty. Dr Brisbane I belive might have [been] scored off, but on examination they found his patent did not oblige him

* Professor of Anatomy and Botany.

† Professor of Ecclesiastical History.

‡ Professor of Greek.

to teach. In short, Dr Johnstoun* teaches as little as he, and prælects none, neither does Mr Forbes,† save on exorbitant fees. But these are on the prevailing side, and must not be touched, and a foe must go with a freind. But nothing is done either with vice and profanes,‡ which is loudly talked to be in severall of the Masters, nor as to their teaching, which I think all of them should be tyed down to. Indeed, I am of opinion, for as litle is done at this Royall Visitation, yet all is done that was designed. A kind of a stigma is put on the Duke of Montrose, Chancellour of the University, by his rivals, and a Royal Visitation named and sit, and he not in the Commission, and a litle stigma is put upon the last Visitors in restoring the boyes to their sensles pretended priviledge, because in my opinion it's to their own hurt.

Houever, some think that all this parade would not have been made by such wise, long-headed men as my Lord Isla, Lord Grange, &c., if they had not had somewhat more to do at Glasgow than this Visitation. They fixed their meeting just three dayes before the election of the Magistrates. The toun had last year made a turn not agreeable to the family of Argyle, and had been very much fretted and maltreated in the affair of their Magistrates seizour and Shaufeld's house; and the Toun of Glasgow is a place that is worth keeping to any party in the Government, and it may be methods wer taken to work their own projects in the Councill and election, and it may be my Lord Isla had yet higher vIEWS to prepare matters as much as could be for our Nobility's coming in to twenty-five hereditary Peers and noe more elections, which is burdensome to England; and, accordingly, some peers gave it out that he was dealing this way, and that every one of the twenty-five is to give ten thousand pound to be among the number, and the rest are to be some way or other satisfied, except a feu whom they will not lose time with, among whom, it may be, such as spread this story be. This must be left to time to discover.

This brings me to the election of Magistrates in Glasgou, on their ordinary day. Things have gone pretty smooth since the last choice. Provest Aird and some others came not much to the Councill; but a feu

* Professor of Medicine.

† Professor of Law.

‡ Profaneness.

dayes before the election, the Provest,* who is generally acceptable to the toun, found, as he was informed, B[ailay] Bogle, younger, and B[ailay] Ramsay, forming a party against him, and setting up for themselves; though he alledges a concert not to act but jointly as to the neu Magistrates. This they deny. However, this occasioned a third party in the Councill, which they call "the young folk," and they are the cleverest and most stirring. They wer once on Shaufeild's side, but came off, and had the greatest share in the Revolution last year, and nou it may be was setting up for themselves, and to secure a party against the next year's election. This oblidged the Provest to strick in with the old party, I mean Shaufeild's side; to get his brother-in-law† chosen Bailay he yeilded to B[ailay] Alexander, and caryed the third Bailay Reid, and turned off Bailay Bogle and [Bailay] Ramsay from their designes, and outvoted them; and in the neu choice of the Councill, Provest Aird was turned out, J. Miller of Westertoun, and in their room four are brought in who are reconed on Shaufeild's side—Michael Wallace, John Curry, B[ailay] Tennant, and another. The Provest thinks himself sure, having a vast plurality of the Councill; but others think that Shaufeild's party have turned a stoup‡ or two by this division; and it's certain that next year, whatever two partys joyu in the Councill will carry it against the third; and thus, by crumbling into three partys, it's probable Shaufeild's side may carry it at the next Election, since "the young folk," as they are called, may perhaps return to them; and the Provest may soon loss the Trades, on whom he depends. He is a well tempered, easy man, and I doubt he is not so stedly in his measures as wer necessary, and it may be the Visitation, with the assistance of the Clerk, have had their hand in this pye.

Our Synod sat at the ordinary time. We had very litle of any great importance before us. Mr Finlater's affair came in, in a quite different shape; and by the interest of the House of Hamiltoun, the people, who had offered additional grounds of suspicion of his guilt, according as the last Synod had left the dore open to the Presbytry, sent a letter retracting their offer, and falling from it, which they say came from the Duke's

* John Stark.

† William Craig.

‡ A post, a corner.

gratifying them about some lime, which, if true, looks as if they wer not very conscientious. Ther being no further prosecution, the Presbytery's procedure in absolving him was read, and found agreable to the direCTIONS of the Synod *pro re nata*, and was aproven by a very dumb vote. Mr Linning entered his dissent with reasons, and would have had the Synod take the proces in their own hand, when the compleaners had droped it ; but that could not be done. I do not see that the Presbytery has done any thing for the removing the terrible heart-burnings in that place, and they remain in very lamentable circumstances. The Kirk is extremely thin when Mr Finlater preaches, and the Session is reduced to five or six, and all vice and immorality abounds terribly. The Presbytery are so in party about Glassart,* they have minded no other thing.

Which brings me to Mr M'Taggart's settlement in Glasford. That was caryed by appeal to the Assembly, remitted to the Commission, and by them unanimously determined almost that he should be settled as soon as may be. The Presbytery delayed this settlement, sent a Committy to deal with the people, who it's said strengthened, at least one of them, the opposition. Yet after all, ther are but two or three signers of the call who have retracted. The Presbytery, upon this, instead of obeying the Synod and Commission, referr it back for advice to the Synod. Thus the matter has been throu all the Judicatorys of the Church, and the Presbytery are brought to divide on it, and demurr upon obeying the Commission or Assembly's sentence, and weaken our authority and government. While, in the meantime, the Patron and Heritors are for him, any feu in the parish that are serious are for him, and these that are against him are only so because they cannot get the Kirk altered, and have no objection against the man. The Synod gave it as their advice that the Presbytery should ordean him the last of November ; and ordered six or seven of their number to joyn with the Presbytery. All the confusions and rables are of the scum of the parish and people, that do not attend on ordinances, and wild people from other places. But, alace, Ministers' divisions, and stifnes, and want of unity, breeds all this confusion almost every where. Wer we joint, we might easily stand our

* Glasford.

ground against Patrons and people also ; but Presbyteries break and divide, and divide the people, and support them, and this undoubtedly spoils all.

We had an act against profanes, which the Synod ordered to be reprinted, with the abbreviat of laus and acts of Parliament, and evry [Kirk-]Session and Minister to take one of them. Professor Simson had a poor and mean scuffle in Synod about a clause about Ministers discoursing about the failours in one another at their meetings ; which he thought should not be done unles the party wer present, and some other out-of-the-way clauses he would have added.

The affair of Cardros came not before us. The Commission had ordered a neu call to be drauen ; and the Duke of Montrose having dropt his pretensions, ther was no opposition, and the call is moderated for Mr Edmistoun.

Neither was Mr M'Farlin, in Buchanan, his case before us, who being over-waked and over-toyled at the Communion of the Ren,* fell asleep in a change-house ; and though the quantity of drink was what could do nobody harm, yet he was suspended for a moneth, upon his oun letter, wherein he ouned he might be the worse of drink, in his circumstances, having preached three houres, after three dayes visiting and examination, and no sleep for two nights ; which sentence seemed to some pretty hard ; but it lay not befor us in the Synod.

At the Synod, Mr Alexander Clerk dropped a letter from Mr J. Millar to him, which has made a great deal of noise, and copys are going of it. It was about some meeting or other among the young Divines, which he wishes A[lexander] C[lerk] had been at, and burlesques Scripture, tells it would have been a day better than a thousand ; and talks of James Millar in Blantyre, another student, would have been there if he had not been instructing his Reverend Fathers at Hamiltoun. In short, it's a burlesque on Scripture and Ministers, and has many poor, mean puns, and gives us no good specimen of the young man that wrote it. What meeting that was, at Glasgou, is yet a secret. Toward the moneth of Agust or September I heard of a meeting who dreu a paper

against the act of Assembly about Mr Simson and the Presbytery's Queries, and sent it to London to be printed ther, if thought proper. Whither this was done at the meeting the letter points to, I knou not. But the hints there of casting off of fetters, and glorious liberty they soon expect, gives too much ground to fear sad loosnes in principle, longed for by some.

Especially when Mr Steel of Cumnock tells me, that about him there is a society of young students in severall places about in the shire of Air, that meet at one another's houses once a fortnight, and there declare against all Confessions of Faith and subscription, and confirm one another in their opposition to them, and loosnes in other points. That he has this account from one of them, who remains firm as yet, hou long he knoues not. Ah, *quorsum ruinus!* These things look very like some terrible cloud coming upon us in this Church, when matters are at this pass in the shire of Air and the West of Scotland; and it looks as it floued from Mr Simson's libertys that he gives and teaches his scholars.

Which brings me to the state of Mr Simson's affair this moneth. Till the end of September Mr Simson continoued in Edinburgh, and the East, practising there. When he came home, the Presbytery acquainted him, they had appointed a day to meet and receive his return to their Queries the second or third Wensday of October. Accordingly, they did meet. He himself, for some time before, said he would give large and discreet answers, and mentean what he had said in his Letter, from Scripture, Confession of Faith, and Fathers, at great [length.] But it was not so. The secret reasons I knou not, but it was generally said he was advised at Edinburgh to answer the Queries. Whither any of the leading men at the visitation—and it's talked he was much with my Lord Isla—wer taken with his arguments from Inquisition and humane liberty, I cannot say; or whither any Ministers ther gave him advice to stave matters off, I do not knou; but so it was, when the Presbytery met, they continoued an hour and half before they got any nottice of him, though in toun. At lenth, about one of the clock, he sends his servant with a Letter to

them, which I have not seen, but hear an odd account of it; that he blames Mr Coats* for reproaching him in absence; tells them he had received Queries directed to the Professor; that there wer many others beside him; that he did not understand well the meaning of these Queries. He thought the Scriptures and our Confession had expressed themselves very well on these heads, to which he adhered; and if they wer about to frame a neu Confession and Articles of Faith, and wanted his help, he was ready to give it; and concluded by giving them some reasons why he had not taught The Necessary Existence of Christ.

This letter they had not time to consider, being to be at Mr Luke's buriall at three of the clock, where I sau him also; and after twice reading, they declared it no answer to their Queries, and ordered a copy to be sent of it to the Moderator of the Committy, and delayed the further consideration of it till their next Presbytery, November 2. Indeed, this Letter appears childish, trifling, and rather the banter of a desparat person than a grave man. It hapned their minute, hastily writ, was to deliver the Queries to the Professor; but ther was nothing in that, since two of their number wer sent with the Queries, which they put in his hands. It was observed Mr Wisheart was that morning or fornoon with him in his chamber; whither giving or getting directions, and making concerts, I knou not.

It's given out that the wise Bretheren about Edinburgh do not like the Queries of the Presbytery; that especially the first is not founded on his Letter; and the term, "numerically one," not in our Confession. That they are at a loss whither insisting upon Queries with him will be the safest for the peace of the Church, since they suspect it will bring us in upon debates and questions they would willingly avoid being brought on the publick feild. Whither this be only given out by the Professor's freinds, or be fact or not, I do not determine. But at this rate every stiff, peremptory man that resolves for his oun humor to set a Church in a flame, must be waved and overlooked, for fear of dispeace. I am sure if Mr Simson be not unsound, it's in his pouer, in the plainest

* Minister of Govan.

and shortest manner, to make himself and the Church of Scotland easy ; and if he will be stiff, and must be overlooked for peace, farewell all government, and all sound doctrine !

I find the present Managers of the town of Edinburgh, P[rovo]st Drummond, &c., are in extraordinary straits for money to pay the ordinary charges of the town. All the Ministers are considerably behind in their stipends ; and yet, to gain a vote among the Trades, they will lay out five hundred pounds sterling on causing where there is no great need of it. One of the pipes and conduits hath given way, which will be a vast charge ; their debts are growing, and little or no interest payed, and if matters go on this way, there will be some sudden turn or other.

My brother, the Doctor, tells me he had an account lately from a person he could credit, who was present in the company, a year or two since, in Angus. A gentleman came in to the company where they were, all of them very frank, that was known to most of them, and was very frank and cheerful ; but on his coming, one in the room before, who knew him not, that came in, turned very dumpish and dull. In a little, the last gentleman, without taking any notice of it, went away. When gone out, the other gentleman appeared much concerned about him, and wished he would stay, for he saw him with a shroud, as they call it, up to his very neck ; which never happened to him, but that person soon died ! In vain some dealt with the gentleman to stay. He had but a few miles to ride, and in the way his horse and he fell, and he broke his neck and died. Instances of this second sight are very numerous.

This brings to my mind a very melancholy passage that I am very well informed of from my brother-in-law, who had it from the people in the house, at Irwine. One Mr . . . (Cary, I think, his name is,) a surgeon in a Regiment, and a very exact one, had bought another post in a Regiment in Ireland, and was going over thither to take possession of it, and had five hundred pounds in cash in his trunk ; came from Glasgow about the 16th instant ; and the Wednesday following the ship, a new-built ship, sailed. The night before, the gentleman was cheery, and went to bed timorously ; but in about an hour after awakened in a terrible fright, having dreamed the bed was on fire and he was burnt. He got up in his shift, and allarmed the house. When they came up, he told them the story,

and turned very melancholy. He could sleep no more, and would eat nothing, [and] went aw[ay] early to the ship. The ship loosed from the barr of Irwine about seven, went out in company with two others ; and in ane hour or two, near the Lady Isle, a suddain gust of wind came, but no storm, and the ship immediately sunk ! It was thought she sprung a plank, and, being ladden with coals, immediat[ly] went down, and all the passengers, about sixteen, wer lost ; and it was so suddain that not one of them had time to cut the boat and save themselves in her. Some cloaths and a hat wer cast out on the Lady Isle. Some people on the shoar, coming from Air to Irwine, sau her go doun. This was a strange warning, and suddain death.

This moneth, as usuall, the Hunters had a meeting at Air. D[uke] Hamiltoun and severall nobility and gentlmen wer there. Whither they had politicks, and any thing relative to Peerage Bill, among them, I do not knou. It was talked that some such thing was to be ; but Duke Hamiltoun seems to be coming in Court, and is made a Knight of the Thistle with some parade.

The Jacobites begin to recover their hopes of some attempt by Spain and the Emperour in favours of the Pretender, from his leaving Rome, and going to Bologne. In case of a war with Spain, it's not improbable an attempt may be made.

October 30.—The Communion was in Glasgow, on the penult day of this moneth. Mr Wisheart is come back to Mr Clerk's ordinary helpers, and his brother ; and we hear of none of his former helpers, Wallace, Telfair, &c. But these occasions, that should be for peace and revivall of Religion, of late, are still attended with somewhat that opens people's mouths. In the Neu Church* the Professor served the third Table, which was a litle slou in filling, because he was seen at it, though Mr Connell was with him. Mr Hamiltoun, it's said, did not invite the Professor, but went out of Church after the second Table. He continued for some time, designing to serve the fourth Table also ; but for

* Or Blackfriars, built not 30 years before, and where the Professors and Students of the College attended public worship.

aconsiderable time feu or none came, upon which he retired, and Mr Connell was alone ; on which the Table filled in an instant, and Mr Simson was called back, and served. If this be true, which I have not enquired into, it's an odd stumbling step. Mr Hamiltoun, it's certain, was out of the Church in the time ; but they say, by a nod, invited Mr S[imson] to the first Table he served, and he was willing enough to come. It seems for the second he served Mr H[amiltoun] knowes nothing about it.

November [3,] 1726.—Upon the 3d of November, Mr Simson came personally to the Presbity, wher he hath not been nou near a year. And when the Minuts of the last Presbity was read concerning him, it was moved that nou, the Professor being present, that he should be asked whither he would give any answers to Queries they had sent to him, and gone into. When he was asked by the Moderator, Whither he would nou, for the satisfaction of the Presbity, and the clearing of himself, give answers to the Queries he had received?—he answered, That before he gave answer to that question, and in order to his giving an answer to it, he begged the Presbytery might answer him two or three questions ! The first was, Whither they took it to be the Assembly's meaning, or if it was their designe, by these questions, to knou his sentiments and privat thoughts?—and if it was, he thought it unscripturall, tyrannical, and unwarrantable. There he stoped, and desired to be satisfied as to that. Mr Hamiltoun proposed that the Clerk might set it down in his own words ; and that the Professor should go on, and let the Presbytery have all his Queries to them. And he added other two, What wer the particular places in the Confession of Faith that their Queries wer grounded upon?—and what parts of his letter they were grounded upon? My informer does not mind but there might be more. When the Professor had done, he begged the Presbytery might give him their thoughts upon these, before he went any further. The Bretheren wer asked their opinion on what was desired. The Princippall spoke very frankly, and said he was of opinion, the Professor should give open, plain, and direct answers to the Presbity's Questions, and declare himself

clearly upon these heads. Mr Hamilton spoke next, and said, he hoped now the Professor had for ever given up his claim against enquiring into his opinions and sentiments, by desiring to have the thoughts and sentiments of the Presbitry declared to him, before he would go further; and he was certain the Presbitry had as good a right to enquire into his sentiments, as he had to dip into theirs. As to the Presbitry's designe, and the Assembly, in the Queries, whither it was to know his sentiments and thoughts, they wer best capable to answer for themselves. He would not dip into the question of privat persons at present; but he considered the Professor as a publick teacher, and he was of opinion that the Presbitry had a right to enquire into the sentiments of a teacher in Divinity; and very much depended upon them. This was the opinion of the whole Presbitry, save Mr Wisheart, who spoke on the other side, and Mr John Orr, Ruling Elder, who said he thought the ordinary method should be kept, especially with a teacher; and if he taught what was wrong, his hearers should be called, and a lybell formed and given him. After all had done, it was moved again, that the Professor should be asked, Whither he would give answers to their Queries?—and he said, He would not. Upon which the Presbitry ordered their minutes that day, as to that affair, to be sent to the Moderator of the Comitty, and a letter to be writ to him from the Presbitry, desiring the Comitty whom the Assembly had appointed to meet Tuesday next before the Commission, either to give them their advice upon the whole that passed, or to appoint a meeting with them, when they pleased, that they might take what steps wer necessary in this affair; and appointed two of their members, members of the Commission, to goe in, Mr M'Laurin and Mr Rob, and wait upon the Comitty in their name. Thus matters stand. I pray the Lord may guide all well! The expressions here are but from transient reports, which I sett down as I hear them; but will be best known from the Presbitry Records; for the substance, I suppose, they are right.

[*November 6.*]—Upon Sunday, November 6, just after the Sacrament, Mr John Simson went down and heard in the Tron Church, where Mr

William Wishart lectured, and his brother preached; and left his ordinary seat in Mr J. Hamilton's Church. This was much noticed, and thought to be a practicall invitation to his students to desert the Neu Kirk, and come to be ordinarily Mr Wisheart's hearers; which, indeed, many of them do. But it may be the Professor had some bussines to concert with the two Mr Wishearts after sermon; and if it was the Letter, dated November 7, to our Committy, for purity of doctrine, I think he got very ill advice from his two young bretheren; and it's pity he should be under such conduct.

This week, being the second week of November, the Professor, as is said by some of his students, came in his ordinary teaching to the chapter De Trinitate; and in handling the three Persons being of one substance, he declared, with his usuall confidence, that they wer not of one substance numerically; neither wer they specifically, but so one as to be three distinct Persons. Thus, though he makes a great outcry upon the Presbytery's first Query upon that—and, indeed, it is the Query that at first vieu appears least founded on his Letter—yet, unasked, he has given a negative answer to it in his teaching! I wish care may be taken by such as are concerned, that his teaching upon that subject at this juncture be particularly observed.

[*November 7.*]—I went in, November 7, to the Committy about Mr Simson. The account of our procedure, see Letters of this week; and I shall not resume what is there here. Let me only add, that it was observed by some that wer pretty much freinds to Mr Simson, that the Assembly's Act was quite wrong, in the opinion of some best judges, and so far wrong that it was not printed in the printed Acts. To this I answered, (all was in privat conversation,) that if so, it was needles for the Committy to meet, for that was all the ground they had to go upon, and what the Presbitry intirely founded their procedure upon. And as to the putting of Queries, ther was nothing unreasonable and inquisitory in it. On the other hand, it was observed, in the open Committy, that the Assembly had given us pouer to enquire directly into his opinions as to the Trinity; and the matter being of that importance and influ-

ence, it was very reasonable an enquiry should be made, especially in a publick teacher; and this enquiry, especially in such circumstances, is directly distinguished from an enquiry into what he had taught and vented, and an enquiry into his Letter: And it appeared the Presbytery had followed the Assembly's orders, though they had put Queries precisely to know his opinions abstracted from his Letter; but that was not the case, for they were all founded upon the Letter. It was further observed, that the Letter he had wrote was plainly enough suspected by the Assembly, when an enquiry (which is far from an inquisition) was to be made into it by the Presbytery and Committy, and his Letter as well as the *fama clamosa*, and reports of his unsoundnes, which Mr Simson acknowledged and endeavours to wipe off in that Letter, give a ground for the Assembly's orders to inquire into the Letter.

I did not know when I went to the Committy in what shape our consultation would fall into; and though we came not much to enter upon particulars, I had my thoughts, if called to speak, to suggest severall things, the heads wherof follow, as far as now, after some days, I can recover them: That the Act of Assembly, even abstracting from the generall clause in it relative to opinions and sentiments on the afull Trinity, had ordered three things to be done by the Presbytery and us, if they called us; first, to make an enquiry into the Professor's Letter; then, into what he had the last winter taught or vented concerning the Trinity; and, lastly, into his having contraveened the order of the Assembly 1717, in his teaching since. That the Presbytery were but just entering upon their work, and by shifts and delays, occasioned by the Professor's absence and dilatory methods, had got no further then the first part of their work, their enquiry into his Letter: That in this enquiry, ordered by the Assembly, they had put Queries which had a relation to the Letter, in their opinion, and were agreable to the Confession of Faith, and as they thought were warranted by the act of Assembly, and are directly supposed to be put by the Act. But, supposing they had not had that allowance from the Assembly, what other method was possible for them to take to know his sense in the Letter he had wrote to them, but to enquire into his own meaning of it? That it was both nonsense and impossible to call wit-

nesses, and prove his sense : That (as I heard some suggest) it would have been no habile method to have turned the words of the Letter to a lybell, and pretty unfreindly too, till once they had desired him to explain his meaning, which they kneu no other method of but by the Queries : That, suppose they had gone on by way of lybell, though this they are not directed to by the Assembly's act, he would have had the liberty to explain his own words ; and was it not reasonable that he should rather first explain them by his Answers to their Queries?—and ther was no more in this contrary to his right as a man, so much spoken of, than in his explaining and sensing the propositions of his Letter when turned to a lybell, or in his giving a sense of what, in another case, should be deponed or declared against him, which nobody would think his yeilding to any inquisitory method : And I was to have observed that the Presbytery had the two other points of enquiry into what he had taught and vented last winter, and his conformity to the injunctions [of] Assembly 1717, intirely before them, and would undoubtedly go on in these by calling students and witnesses.

So much I designed to have said as to the Presbytery's procedure. I thought further to have observed, that [at] present the doctrine of this Church was in the utmost hazard, from what I could observe : That I did not yet directly land this on Mr Simson, but only noticed it, as a reason for the Assembly's making their act, and the Presbytery and our strict following it, and making ane impartiall enquiry into this matter : That facts proving this we[re] but to[o] obvious ; where I designed to have hinted at what is above as to the meetings of students, and resolving against Creeds and Confessions, and the present temper of the youth, and the temptation they had from all arts :* And it may be, had I found it proper, I might have noticed the loose sermons of some Preachers and Ministers, and the manner of preaching nou coming in vogue, the cases tossed among young students, and other things of this nature.

I thought also to have said some things upon the method of questions and enquiry as a proper habile method for discovering of latent or sus-

* *Airts*, directions, quarters ; literally from every point of the compass.

pected errors in a publick teacher : That no other method appeared to me to be so proper : That of a lybell, and calling schollars, being tedious, endles, and uncertain ; and, after all, that might be evaded by a Teacher's sensing his own words, and glossing and explaining away their meaning, after that they had corrupted many, and reached their end : That the opposing the method of Questions and enquiries, and restricting all our procedure against a Teacher to a lybell and witnesses, was to put it very near out of the Churches power to preserve the purity of doctrine, at least till the hurt (on the supposition of cunning and unsoundness of the Teacher) and poison wer spread : That our discipline and government wer much pulled down ; and, if our doctrine wer also tainted, I sau not what we had remaining—even somewhat less than a name to live : That all the objections against Queries and enquiry this way certainly struck at Creeds and Confessions, and would, by our corrupt youth, be improven this way : That, though I was not for departing from our Standards and Confession, I could not help to say that the very same reason that Confessions wer at first formed to ascertain the sense of the words of Scripture, and declare in what sense the Church took them, when perverted by hereticks ; (and, indeed, all words are capable to be perverted, and endeavoured by them to be perverted, though it be to their own destruction ;) for the very same reasons, and upon the same foot, enquiry and questions may and must be put in words different from the words of the publick Standards, though still agreeable to the Scripture and them, when hereticks and designing persons come to accomodat the words of a Churches Confession to their errors, and cover their poison under them ; and therfor the Church being still the Judge of the sense of her publick formes, might, when the cunning of the adversaries of the truth made it necessary, put questions in neu and fitt words, even without enlarging her Standards, or making a neu Confession of Faith.

I proposed further, to consider the reasonableness of enquiry, by way of question, into the soundness of a publick teacher, even without a lybell, much more as the first branch of a trust committed by the Assembly, and not excluding a lybell. And here a large feild opened to my view, had

ther been room for it, or I a fitt hand to consume the Comitty's time. I might have sheuen that ther was no inquisition nor *super inquirendis* in this method. It's usuall nou to fix hard names upon methods that have been used in all the ages of the Church, without the least reason to raise an outcry; but certainly people either do not understand, or rather will not, when they speak of Rome, and Madrid, and Inquisition; and the Questions condemned, as used against honest people* in the late times, and oaths *super inquirendis*, as parallel to a Judicatory's putting of questions for the discovery of a man's soundness in the faith. These methods are quite of another nature than a enquiry by persons who have a right to enquire to a man's sentiments with a relation to his teaching; and much more they come not up to this case, which is an enquiry into the sense of a Letter which gives ground of suspicion, instead of removing suspicion; and every man is obliged to give an expli- cation of his own words, especially when the words are produced to remove jealousys, and have increased them; and yet much more, when in the Letter Mr Simson desires to be set right by the Presbytery, and to have his escapes discovered. It's really beyond my comprehension how Inquisition, tyranny, and contradiction to human freedom and liberty, unless it be meant licentiousnes, can be fixed on this way!* I might have added, that this method of Queries is so far from these hard epithets, nou put upon it, that, as it's the only method I can see in this case, and without it every man must be allowed to say what he will with impunity; so, it's only an occasion given to a person suspect, and justly suspect, of confessing the truth if he please; yea, a Call from those having pouer from Christ to determine the season of confessing the truth. And, till this case cast up, I never before heard the duty of confessing the truth, upon a proper call, doubted. Unquestionably, the rule of Christ is to confess with our mouth, as well as to belive with our heart, and to give the reason or the account of our hope to such as ask it; and our Lord's saying, "Ask them that heard me," though a large account of that might be given to sheu it comes not up to this case, must not be made to clash with his own Divine practise of his confessing and not denying that he was Christ, the Son of the living God, and the Messiah, even when they could not prove that he had said so, and his witnessing

* Way of proceeding.

a good confession before Pontius Pilat ; and a declining to confess the truth before men is so far, when a person is called to it, from (somewhat contrary to*) human and Christian liberty or prudence, that it's contrary to what Christ did, who came to bear witness to the truth ; and is like to draw down the execution of that awful threatening, Christ's denying the non-confessor before his Heavenly Father.

To me it appears plain, that had I offended my brother, by word or write, I would be bound, upon his enquiry at me, to give him satisfaction as to what I had said, without his adducing witnesses, and keeping by what is said to be the method of our form of process. Had I, in a sermon, raised a suspicion in any of my hearers, and they come to me, and desire I may explain myself, I should think it an odd answer, should I say, " Ask others ; your questions are an inquisition ; adduce witnesses !" And this holds much more as to the Church representative, and Judicators, who have certainly as good a right, as guardians of the people of God, and acting in the name of God, for His glory and the good of Christians, in matter of scandal and publick offence, as any private Christian hath to demand explication and satisfaction. I would, on this subject, also have urged the vast difference, from the nature of the thing, in my apprehension, between the matters in Civil Courts as to civil rights and injuries, which must run upon *allegata et probata*, and a formal libell and witnesses, and the procedure proper for Church Judicators in matter of offence and publick suspicion. The fact, indeed, must be once plain, that the edification of Christians is marred, offence and stumbling of weak consciences prevailing, and a *corpus delicti* evident. If, in that case, a person will not purge himself, and endeavour to satisfy his Christian brother, and much more the Church, I see not but even though there be no libell nor adducing of witnesses, a man refusing this falls among the number of those that refuse to hear the Church, as well as he is wanting to himself when he will not fairly declare his sentiments, and, by his declaration, remove the offence that is taken. And when a person hath so easy a method to vindicate himself, and relieve the wounded mind of others, and will not take it, he must rivet people in the suspicion that there is a snake in the grass, and somewhat with the non-confessor and non-declarer, that dare not come to the light.

* The meaning seems to be, (being required by.)

After what is above [remarked,] it would have been almost unnecessary to have added, that the case of a publick teacher, especially of Divinity, being a place of trust, and that of the last importance to the present and rising generation, strenthens and heightens all that hath been suggested. I cannot help thinking that the training up of youth for the Holy Ministry is one of the most important trusts that can be committed to a man, and in its nature even somewhat in circumstances, at least superior to that of the souls of a Congregation. And, if Doctors be officers of Christ, and ordeaned by the Church, they are certainly accountable to them not for their privat sentiments, it may be, though much might be said even as to these in publick teachers, and the debate about privat sentiments is an abstract question, which enters not in here at all; but they may and ought to explain what they say judicially, for their own vindication, and to remove suspicions that have arisen concerning them and their teaching. Had I a servant whom I had sent on an errand, or a governour to my children, who has the trust of their education, and storys wer raised of him, (suppose groundlesly,) I would recon I had a right, without being chargable with tyranny and inquisition, to ask him questions relative to his sentiments in the supposed case, and his service or teaching; and if he refused to answer, it would not be in my pouer not to suspect him; and I think, without the least imputation of harshness or injury, I might dismiss him my service, and take another.

Further, I would have observed that this method of questions has been the practise of Reformed Churches in like cases, who wer as well apprized of the nature of Popery, tyrranny, and inquisition, as any that raise a cry of these at this juncture; and, not to enter into the practise of other Churches, (though I belive the whole of Protestant Churches in processes of error, which really in their nature differ from most of all other processes, as is evident from the nature of the thing, and may be well reconed among occult crimes, where there is a necessary penury of prooffe, especially at the entry; yea, among the crimes that relat to the croun, and treason, against the Head of the Church and its King;) to restrict myself, at the present, to the practise of this Church, agreeable to Scripture, and the nature and reason of things, nothing has been more

ordinary among us then, upon a suspicion of hetrodoxy, for Judicatorys to propose Queries. The case of Mr Alexander Hamiltoun, the case of the twelve Representers in favour of The Marrou of Modern Divinity, are recent. Queries wer given by the Commission, and this method approved by the General Assembly ; not to instance in the case of Mr G. Mair, Mr James Grabame of Dumfermline, Mr Hepburn, and others, that are not so distinct in my remembrance. It's true, in the former process with Mr Simson, which went not upon a generall offence taken, (whither justly or not, is not the question,) as this does, but upon a complaint given in befor a non-competent Judicatory, Querys wer not given, but the compleaner, Mr Webster, took on him the burden of the prooffe, and went upon the foot of a lybell. But here, upon reports of offence taken, and upon jealousys heightned by Mr Simson's Letter, the Supreme Judicatory ordered this enquiry to be made, which alters the case very much. In a word, wer this way of proposing of Questions illegall and inquisitory, we must think of altering many of our methods with Probationers and Intrants to the Ministry, and a great deal of our procedure anent scandalls. Nothing is more ordinary, and our good rules tye us to it, than to put questions for tryall of such who enter upon their tryalls, and make enquiry into their sentiments and opinions in matters far from this importance ; and, when tryalls are over, we again repel our Questions, and call for neu answers. This is done again in second tryalls before ordination ; and again in publick at ordination, publick enquiry is made both as to their faith and resolutions, and acceptance of the pastorall charge. And, though circumstances differ here from those who are in an office, yet the reason and ground of procedure is the same in both ; and we shall be at a poor pass, if, after a man's being in an office, and gives ground of suspicion of his unsoundnes in doctrine, there must be no further enquiry about him, nor Questions propounded to him, but all managed by witnesses and a lybell. This to me looks like opening a dore to all loosnes in teaching, since a cunning, cautious man, may order matters so as nothing can be witnessed against him, at least till his poison be spread. And as to other scandalls, once reject Queries and Declarations for explication of what is offensive and raises suspicion of error, then farewell all Questions to persons accused of scandall, all precogni-

tions, all Queries and Cross-queries to witnesses, all privat dealing with the conscience of persons suspected and accused ; and the whole of our processes must be reduced precisely to a lybell and witnesses. In one word, when the Sovereigne, who gives sellaries to Teachers in Universtys, requires the declaration of the sentiments of such as he committs the care of the youth to, concerning his title and right to the government, without any just charge of tyranny, searching the heart, inquisition, &c., even when there is no ground of suspicion, but for the better security of the civil government, it will be hard if the governours of the Church may not put questions upon a suspicion, for preservation of the truth and purity of doctrine. And if, in the case of pestilence raging among our nighbours, it would be reconed no inquisition to put questions to a person suspected, it is, in my poor opinion, fully as reasonable to inquire, even without a lybell, at a publick Teacher, his sentiments and a declaration of his own meaning in what he casts up for his own purgation ; and if he refuse this, one cannot well help thinking the infection has taken hold on him, and the suspicion must grou, and we ought to be on our guard.

I would have subjoined that what is non advanced in favour of Questions ; and this way of enquiry does not preclude but pave the way for going on in facts that are capable of witnesses, and the proper matter of a lybell in that method, such as Mr Simson's positions upon the Trinity in his teaching last winter, and his contraveening the Act of Assembly 1717. Hou far it wer proper to go on merely upon his Answers to Queries, if he should oblige himself not to teach or vent what his Judges thought so unsafe in his answers, is quite another question, than whither this method of Queries be fitt. The Assembly, indeed, have determined, that upon supposition of his refusing to answer, or delaying to answer Questions upon so grave and important a subject as this, he may be suspended, especially if he shall so behave in this matter as it appear unsafe for the Church and interests of truth that he continou teaching. But it's in Mr Simson's pouer to prevent this, by promising not to teach or vent what in his Answers is found to be unsafe by the proper Judges ; and so all runs on till the next Assembly. But, if he

either be pertinacious and refuse to hear the Church, and continuo obstinat to the methods that are necessary and reasonable, in that case, present suspension is no hard statute ; or, if he recon his peculiarity a case of confession* which he must teach or suffer, then he must undoubted[ly] chuse suffering before sinning.

I might have concluded all with many observations upon the importance of this affair to the truth, the present and succeeding generation, and the misimprovements that will be made of shynes or slounes in a matter of this weight, by hereticks in other places, and the youth among us, who are openly saying, in a feu years, when some more of their set are got into the Ministry, ther [will] be appearances made by them in our Generall Assembly for throuing off fetters of human liberty, freedom of thought, and enquiry, &c.

And lastly, that ther is litle more room for dilators‡ in this affair, after so many on the Professor's part ; and March is so near, when accounts are to be sent of this matter hou it stands to all Synods, and when the eyes of all the Reformed Churches, of the Non-subscribers and Non-declarers ; and, above all, the eye of the great God and Redeemer is upon us. Finally, that this warding off, with long weapons, thin dilators and defences, is far from being for Mr Simson's own interest and reputation, and cannot but raise a terrible flame in the next Assembly, and in this Church ; while evidently it's in Mr Simson's pouer to prevent all, and make the Church and himself very easy. This is a sketch of what I might have represented at the Committy, but we did not enter far into the case. The Presbytery's Letter was not so special as to the matter in which they desired our advice. Their Commissioner to our Committy was modest, and some feu not very forward to enter on the merits of the cause ; and it was some way necessary that we should have a joynt meeting with the Presbytry, which seemed to be the great thing they desired.

To give all that this time offers upon this melancholy subject, I hapned to speak with Mr Mitchell, Moderator, and wished that he and others who had weight and influence with Mr Simson might yet use their inte-

* To the truth.

† Dilatory defences

rest with him, to make this Church easy, and not ward off this matter with long weapons, which in the issue would not be for his interest, and raise a flame in this Church, especially at our Assembly next year. He told me, that he had used his interest with him before he came West, but did not find it had any weight with him : That after he had heard him insist long upon his privat right, he desired him to consider whither it wer not proper to wave what he took to be his own priviledge : That he urged many considerations to this effect : That, without waving this, he would consider hou far it was possible to vindicat himself in the eyes of many ; for suppose, which he doubted, that the Church would not insist on her own right, and he should be assoylzied, suspicions would still remain, if he should not declare himself frankly. But he desired, farther, he might consider what was yet greater, the state and case of this Church at present, which was already broken enough ; and what a neu shock this would give ! He added, that he ought also to consider that the eyes of all the Reformed Churches wer upon us ; and, in a particular manner, the Non-subscribers and Arrians, in England and Ireland, wer watching the halting of this Church, in this matter of doctrine. And, which was the greatest consideration of all, God's eye was upon him, and the great interests of truth at stake. To all [this] he told me he had no direct answer from the Professor.

I am likewise told by one who I belive understands Mr Simson's mind in this affair, Mr Mathison,* the Professor's reall strait lyes as to the point of Christ's Necessary Existence ; that there he refuses to declare himself. In other things he could be easier, and give tollerable satisfaction ; but here he recons he cannot be reached by the precise words of the Confession of Faith or Scriptures ; though I am ready to think both are very plain in the thing, though the precise word be not used ; and that people of forthought consider the consequences that must follou if he be forced to declare himself on this head, and that it will lead the Church into neu termes not in our Standarts, and what may bring things on the feild which would willingly be avoided. But then the precise question will be, Whither a person that fluctuats on this great point of Necessary Ex-

* Mr John Mathison, Minister in Edinburgh.

istence, essentially included in the notion of proper Deity, can be continued as a Teacher, without the detriment of the truth ?

This brings to my mind a conversation lately betwixt Professor Anderson and Mr Wisheart younger, which I have from the first, anent Mr Simson. The last named did frankly own, that the Professor was too far in as to Dr Clerk's scheme ; and, as far [as] he could guess, was not of different sentiments from him as to the Deity of the Son. But withall said, that though he did not approve of going that lenth, yet he could not consent to prosecute [those] who differed from him, especially so great a man as Dr Clerk, and was for forbearance, and living and letting live. Thir privat accounts I set down here only for my own use, and as the most genuine discoverys of people's sentiments, persons of this kidney being much on their guard when in publick.

I shall only add, that I hear from Mr Luke, to whom Bailie Orr gave the account, the last named person did speak, November 2, in the Presbtry, in favour of Mr Simson ; and yet wished that he would come off his hight, and declare himself. And, accordingly, he did in a day or two after converse the Professor upon what had past, and urged him to come as great lenth as might be. To this, he told my informer, the Professor answered, " I could find a way to give such answers to the Presbtry as would very much satisfy them ; but I will not, for I knou a handle will be made of my answers, and forsee the next Assembly will run me down and depose me ; and I will let them run on ; and though they condemn me, it shall be without convicting of me." Whither this view be just or not, I cannot determine ; but, certainly, a man should be ready to vindicat himself and reputation, which ought to be as dear as life, and not [be] jested away in this manner, if it be not rather a frett and pett rather than a jest.

The Commission met this moneth. I was severall times with them, and never sau less bussiness before a Commission, which is a favour. The only thing almost they had before them was a neu desire of the Lady Logan,* a most untractable woman. The Commission in Agust,

* In Galloway. Her scruples occasioned an act of Assembly on the subject, viii. 1727.

when the Presbytery* was [not] present, had signified their mind in a Letter to the Presbytery that they disliked the disorderly steps taken by the Lady; but wer willing to have differences removed; and they gave it as their opinion, that all proper steps should be taken by the Presbtry, and that upon her return to a decent and orderly behaviour, she should be admitted to communicat; but if they found cause to deny her a token, they should do it in a judicall way. And they appointed Mr Hunter† and Mr Coopes‡ to wait upon her in name of the Commission, and labour to bring her to hear her Minister, and these three or four others she would not hear. The Lady, in conversation with them, said plainly, she would never hear any of them while she breathed, with some very passionat expressions. Upon her application for a token, the Presbytery wrote her a Letter, wherein they exort her to return to subjection to her Minister and others, and behave orderly and decently, otherwise they could not allou her a token; and seem to assert this to be the Commission's mind. The Lady applies to the Commission for explication of their act in Agust, and to determine, Whither her not hearing her former Minister and others who had injured her, was a ground for debarring her from the Sacrament, as the Presbytery said in their name to her in their Letter? This brought in great cangling,§ some Members declaring they had not freedom to state the point of Communion so narrow as hearing three or four Ministers, and others thinking it was opening a dore to multitudes to leave their Ministers; and acts of Assembly 1643 and 1647 wer produced very home for this point. Others insisted that the Presbytery wer not present to be heard; and so the matter was once [more] deferred till March, and then resumed at another sederunt; and a Letter moved to be write to the Presbytery, declaring they had not determined her exclusion from the Sacrament for her not hearing constantly her own Minister, and signifying the difficultys of this matter; but this was not gone into when I left them.

Another thing they had before them was the act for planting Parishes

* Of Wigton.

† Of Lilliesleaf.

‡ Of Kirkoswald.

§ Jarring, altercation.

jure devoluto, which had been before Assemblys and Commissions for two or three year. The great thing in it is a clause about Heretors their right to call with the Elders, founded on our Scots act of Parliament 1690, nou rescinded. This my Lord Grange very much opposed, and mentean that no heretors, save residing ones, as heads of families, have pouer to call, and that their being heretors gives no title to call. This he still insists on, and severall back him, and the matter is still delayed, without any prospect of its being agreed too.

Another thing before them that is in dependance, though I did not hear if it was at all tabled, was the draught of the act about Preaching. This was brought in to the Assembly by Mr Willison, and was thought to be in favours some way of The Marrou, or rather was brought in by brethren who wer favourers of The Marrou brethren, and did not go well down with some others who wer violently against them, but I could never see that in the act that favoured The Marrou. According as in Letters last Assembly, it was delayed to the Commission in Agust, and they appointed them to consider it; then it was neglected, or at least only sub-committed. Whither a Report was ready at this Commission, I knou not; but was informed that the Committy had mett upon it, and found (being made up of such as wer not freindly to the act) that it could not be amended, but that another should be substitute in its place, if it was insisted upon at the Commission. None of the brethren in earnest for it wer present, and so it was shuffled over till March. I wish ther wer other management in severall of thir matters. I am sure the method of preaching at this day had need to be regulat, and a check given to the loose, unscripturall way of severall younger Ministers.

On the Friday after the Commission, as is usuall, the Assembly Comitty for managing the King's Royall Bounty mett, whereof I was a member. I met with them. I see all is managed by the Sub-committy, who are a feu in and about Edinburgh, and the Committy only meets to approve what they do, and read letters. Ther is certainly a vast deal of service done by that thousand pound. Ministers, Missionarys, and

Preachers and Catechists, are settled in many Popish countries, and much good done by them; but I see, unless care were taken to keep by rules, the Ministers in these places who fall sickly, and Ministers who cannot get their stipends payed, though they have decreets, but* ther is execution of law to be had in the Popish Highlands, would be sent Missionarys, and have Catechists settled in their parishes, out of this fund, which might be of ill use. But the Committy is carefull; and the great weight, I see, lyes upon Philipstoun and Mr Spence, who fully understand the state of these bounds, and the methods of doing.

The Society for Propagation of Christian Knowledge is making great advances, and most distinct in their management. They are now upon bringing down Mr Renny's school to Inverness, finding inconveniencies in having scattered schools in the Highlands, because the boyes are never master of English, which renders them useles afterwards. But were they all at Invernes, and the Magistrates offer much incouragment to them, they will be in case to speak English, and get it well rooted. This is a noble foundation of a thousand pound sterling, mortified to the Assembly, who have put it in the hands of the Society for Propagating Christian Knowledge.

The affair of Mr Glass, above, who is, I think, son-in-law to Mr Black of Perth, and preached against the Covenants, continues to make a noise. It has been before the Synod, who have remitted [it] to the Presbytery. The Presbytery think, by calm methods, to gain him, and have given their advice to him verbally to say no more upon that subject. When called in, he asked, If this were in write? They said not. He answered, It was well it was so, otherwise he would have been obliged to protest against it, and give his reasons; but now he should say nothing at present. This young man seems to be Independent in his principles, and against all power in Spirituall Societys, beyond a single Congregation; and pretends to borrow his arguments from Dr Ouen. He is not for any Society, and can bear no contradiction, without running to hights. It's designed, by smooth methods, to keep him quiet.

* Unless there were-

In the same bounds, or near by, in Angus and Merns, ther is another Minister, Mr Archibald, who runs to the other extreme, and this is very ordinary, when persons leave the truth, that stands in the middle—who is for renewing the Covenants, and had some dealing with Mr M'Millan ; but they came to no bearing. He read the Covenants on his fast-day before the Sacrament. And him the Presbytery has taken in task pretty severly, though Mr Glass is overlooked, and, as I am told, ther is no hazard at all from this last, he being one that will never make disturbance in the Church, nor have any following. The Lord pity us, when difficulties are breaking out on all hands, and in all corners of the Church !

In conversation with my Lord G[range] he told me, that the last winter, in the affair of Calderclear, or East Calder, (I think it was,) when the Presbtry of Linlithgow went on to the settlement, without acceptance, and upon a call, the case was advocatted, and the Presbytery called upon as partys before the Lords for a riot, as I think has been noticed above, last winter. The Procurator for the Kirk appeared, and the case was pleaded. The Lords went all in (my Lord Pollock was not present) save my Lord Grange, to find that the Presbytery should not have gone on though they had a call, without an acceptation, in terms of the Act of Parliament. My Lord urged that clause of the act was really designed to elude the act of Patronage, and to make the Church easy, it being thought that it was an impossible case, and the Church of Scotland wer so averse from Presentations, that none of our candidates would accept of a presentation, and so the six moneths would elapse before the Patron could present one, with one acceptation. This account he tells me he had from Sir David Dalrymple, who had the act aforming, and, as he said, by concert with the English Ministry, put in that clause just to ease us of Patrons. On the Bench, my Lord urged that the act of Parliament did oblidge the Patron to give his presentation with an acceptance ; but the act does not, yea, cannot, oblidge the Probationer to accept, far less tyes down the Presbytery to have an acceptance before they ordean the young man. However, the Bench wer all of another mind ; and the Interloquitor was formed against the Presbytery.

This, when it came to the Ministers of Edinburgh their knowledge, was extremely vexing, the Synod of Lothian had interposed, and it was what would breed a terrible noise in the Church, as contrary to our principles. So pains wer taken with the President, Justice-Clerk, and others, to sheu the mistake. The President was alarmed, and came down in the afternoon to my Lord Grange, and, with an oath, said they wer in an error, and had committed a serape, and he was in the right, and begged he might help them out of the lock. My L[ord] G[range] told him that he had hinted the danger, but they still jealousd him that he was curriing favour with the Ministers, and would not hear his reasons from the Bench, and what to do nou he did not weel knou. The President insisted, and, in conceert, the interloquiture was amended as it nou stands ; but in what termes I was not told.

I hear from another hand, that either in this ease, or some other, the Lords have decided that the acceptance of a Presentation, unles a call follou upon it, does not found a right to the stipend ; but I eannot say that this decision was made upon the case of Calder. Houever, the alteration by my Lord Grange was gone into, and satisfied the Ministers, and Mr Mitchell, Mr Hamiltoun, Professor, and another, came and gave his Lordship thanks in name of the rest ; at which time he told them this account above of the designe of that clause from Sir David Dalrymple ; and told them, in his opinion, ther was no other way for the Church to be easy under Patrons, but by Probationers' non-acceptance. Upon which aecount, he tells me, they offered to him at the next Assembly to bring in and get an act passed discharging Probationers to accept of a Presentation. My Lord told them he did not knou hou that would doe ; and feared it would look like the Generall Assembly, their flying in face of an act of Parliament ; but, in his opinion, if they and other Ministers would agree among themselves to discourage and bear down all persons who accepted Presentations, and frankly oppose them, that was a better method. They promised to him so to doe with vigour. But he had not observed hitherto that promise was much minded. He continous still of the opinion, that if Ministers would stand their ground, and sensibly and generally discourage lads who ventured even on quali-

fyed acceptations, and really oppose their settlement, he thinks the act of Patronage would do us very little hurt. But where is that spirit, universally and heartily, to go in to this ?

Our circumstances in Brittain at this time, and particularly Scotland, seem to be very sad, threatenng, and cloudy ; and that both as to Church and State. In the Church, we have The Marrou people on the one hand, who print and scatter papers and sermons very cheap thro the country, and are popular, and spreading and gaining ground in some places. In the North we have Popery not born down, and very much encreasing. In the West we have Mr Simson's unhappy affair. To say nothing of Mr Glass and Archibald in Angus ; and the Neu-lights and Preachers-legall, shall I call them, or Arminian ? Too much has been given as an occasion, last year and formerly, to nottice Mr Wisheart and his keepers. Of this kind are reconed Mr Telfair ; the two Armstrongs, in the Merse ; Mr P. Cumming, Lochmaben ; Mr Wallace, Maffet ; and Mr Taylor and Gybson, in Dumblain and Alloway, wer once numbered among them. It's observed of some such Ministers, whither justly I cannot say, that Christ and faith scarce ever enter their discourses, or even their prayers. They generally preach upon the improvement of reason, or moral virtues, or generall vague heads ; but faith, and beliving in Christ, regeneration, strength from Christ, the corruption of human nature, the work of the Spirit on the soul, these are things [which] do not enter into their discourses ; and the gentlmen and persons of knouledge, as well as the meaner sort, are perfectly disgusted at their dry and abstract sermons and discourses of morality. Our sins are hainous in the house of God, and our judgment is like to begin there !

In the State, matters have little better aspect. There is a generall dissatisfaction and sournes, which the affair of Glasgou hath laid unhappy foundations of in this country : together with the malt-tax, which will in the issue ruin us. And, indeed, some of the Managers act as if they inclined to have the King's Government turning burdensome to the people. Divisions are among all ranks, and a furious temper of driving on points

seemes to be the spring of the odd things falling out at this day. The King wants sufficient men to manage and speak in the House of Commons, though he has been at considerable charges to educate persons, so as they might make appearances there, and he is much straitned to get men of sufficiency to fill posts, especially in Scotland, where he wants hands for his bussines; and so is really forced to continue a particular man, and a few with him, in the Administration, against the general cry.

As to Foraigne affairs, things look very cloudy. We generally think that the occasion of the war is the affair of Ostend, and Verden and Bremen; and these are, indeed, what appear most obvious; but some people, who go a little deeper in politicks, pretend to find somewhat deeper than these. They suppose that the most part of the Princes in Europe, especially the Papists, the Emperor, &c., begin to envy our King, and reckon he is over-grown in power and honour; and his weight and influence is so great, that they think it not consistent with the ballance of Europe, and he must be pruned or lopped. They reckon that England and Holland were formerly too strong for the other powers in Europe; and now, when such a man as King George is on the Throne, with so vast a dominion in Germany, and his interest in his son-in-law, the King of Prussia, the ballance must be on his side, and therefore he must be humbled. This, perhaps, is the suggestion of the Jesuites, and if they can get France broke off, and the King of Prussia, they will very soon open out their yet hidden projects.

Which brings me to take notice what I heard lately, which I pray God in mercy may prevent! And that is, that there is a project forming, that the Prince of Prussia should be married to the Emperor's eldest daughter, and that the Emperor shall declare him King of the Romans, upon his quitting the Protestant Religion. There are what one would reckon improbabilities in this report, because it's an uncertainty but the Emperour may yet have a son, and it's a question, though the Prince of Prussia be declared King of the Romans, whether he shall be chosen Emperour; and it appears unlikely that the King of Prussia should consent to this. On the other hand, there is ground of fear, and no small fear,

that somewhat of this may be on the carpet. We heard much talk last year, when the King was abroad, that the Prince of Prussia's marriage was as good as concluded. And this summer the report went that the King of Prussia was coming over to Brittain. All this is slipped away, no body knows how. Besides, the King of Prussia is reconed to be a very unfixed, variable, humorsome man, very easily to be caught with the *eclat* of his son's being Emperour; and, indeed, one who is little better than crazed. We see what noise he made about the affair of Thorn, and how all it, as it were, come to nothing. They tell a passage of him, and my author had it from a gentleman, who, at that time, was at the Court of Prussia: Some years ago, one of the King's Counselors, observing the neglect of the education of the young Prince, complained to his father, and said he wondered that his Majesty took so little care of his son and heir; that he had not the languages; that he was not taught mathematicks and fortification, and the art of war; that he understood nothing of learning and philosophy; that, in a word, scarce any of his subjects, of any rank, [so much] neglected the education of their children. The King answered, "I never learned any of these things, and do you think me an ill King?" This put a barr to all further application, and the poor Prince is cramped in his education, and the most neglected Prince in Europ.

My Lord Grange tells me an account he had of the late Mr Robert Fleeming, elder, Minister at Cambuslang and Rotterdam, from Lady Cardross, who was there at the Revolution. When the plan of the Prince of Orange coming to England was laid, and all things ready, or, it may be, after the Prince was landed, and King James retired, there were severall Scots ladies, Mr Fleeming's hearers, and very much edified by him, were together in my Lady Cardros' house, and were more than ordinary chearfull and merry, from the pleasing prospect of affairs in Brittain, and there seemed even to be an excess of mirth. Mr Fleeming came in to visit my Lady, and while every one was more chearfull than another, he was extremely grave and reserved. My Lady said to him, "Sir, perhaps you are offended at our extraordinary mirth; and, indeed, it may

be we are exceeding in it ; but we are like people who have been long in prison, and rejoice when the doors are opening." "No, no, Madam," sayes he, "I am not offended at your innocent jollity ; nature must work, and I can easily make allowances for such a juncture as this : But what makes me sullen, when you are all in joy, is this, I fear that this mercy shall be misimproven ; and after long time of peace and purity, Scotland and England will grow much worse, and I see after many years a blacker cloud than ever coming upon Brittain, and dayes that make me tremble at the forethoughts of them. May God disappoint my fears !"

The same person tells me, that when last year at London, Mr Bradburry told him what followes, azent Dr Gilbert Burnet, the Bishop's son, that he was (for he is lately dead, which is like to put us at an uncertainty as to the second volume of Burnet's History of his Own Time) no way inclinable to be a Clergyman, and had his head quite turn[ed] of it, and was really tainted with Socinianisme. The Bishop was very earnest to have him a Clergyman, and pressed Mr Bradburry, for whom he knew his son had a respect, and who frequently visited the Bishop, to speak to his son Gilbert to apply his mind to the Ministry. Mr Bradburry did so when he visited Mr Burnet in his room, and urged him to enter into orders. He declared his unfitness for them, and backwardnes to them. Mr Bradburry urged his father's earnestnes, and his having desired him to deal with him. This, Mr Burnet said, he was much surprized at, considering what his father knew of his opinion, and what he had signified to him ; adding, "Mr Bradburry, those are my favorit authors"—pointing to a beautifull sett of the *Fratres Polone*—"But," said he, "since the Bishop urges me, I'll comply." My informer was with the Doctor, and sayes he was loose and rakish, and, in conversation, not like a Divine. It was odd, that his father, knowing this, urged him.

I was with Sir William Calderwood, Lord Poltoun, to whom I am much obliged. He tells me his grand-uncle, Mr David Calderwood, was a batchelor all his dayes : That many of his papers wer lost : That he doubts somewhat if the printed Calderwood be his grand-uncle's :

That he knoues the MSS. designed for the press was given to Mr Ker by his father ; he said he gave it to one Kid, if I mind his name. Hou it was printed he does not well knou. He heard many hints of Mr Calderwood's propheticall sayings, but cannot vouch them : That his father told him that he had this account from my Lord's grandfather, Mr Calderwood's brother ; that Mr Calderwood was very ill of an ague or flux, and his life was much doubted ; that he continued ill some moneths, and the rumors did go that he was dead : That as soon as his brother met with his Recantation in print, he sent it to him in Holland, and that, upon receiving it, he began to send, as soon as his health permitted, his *Altare Damascenum* to the press, which was an effectuall confutation to his Recantation.*

We hear the President of the Session has nou got his last answer from the King. He has been at London and the Bath since August, and was endeavouring to get leave to resigne, and to have a pension equall to his sellary during life ; and his son, Mr Hugh, a Lord of Session. These terms appeared high, and his finall answer was, that the King was so well pleased with his services as President, that he could not want him at the head of that society. This, as the English speak, [is] a being kicked up stairs.

Many of the Lords of Session are at this time failing, and in a litle time ther will be a vast change in that Bench, on which so much depends as to civil property. Arnistoun, Pollock, Ormestoun, Forglan, the President, and some others, are really tender and old. I wish their places be as well filled. King Willham brought in a good many substantiall, honest, country gentlemen, well affected to the Government and Church, and many of them really religious, though ther might be some greater lauers than some of them have been or are. But being men of integrity and weight, they have acted a fair and honest part these thirty years, and keep the bench in great respect. May their successors be equally diligent and conscientious ! We have, this harvest, great noise of my Lord

* The *Altare Damascenum*, against Prelacy, was printed in 1623. The pretended Recantation was written subsequently, when Calderwood was believed to be dead. Perhaps it called forth a second Edition, or the translation, of the *Altare*.

Pollock's demitting in favour of Sir James Steuart, his Lady's nephew. My Lord has said to me, that, as he got his post freely, he would leave it so to the Sovereign's hands, yet if Sir James can make his interest with my Lord King, with whom I know he corresponds, and I find he has been this harvest frequently at London, and some weeks in his country house, and can secure it by my Lord Chancellor's interest, I am of opinion my Lord P[resident] will incline to demitt at such a time as Sir James may be fairest to succeed.

I am told that the Duke of Montague is a very stirring active man, a considerable promotter of trade and improvements. He has built a little town on a piece of his ground not far from Portsmouth, upon the sea coast, wher ther is ane excellent place for ships. He has built a harbour and some publick houses, and given ground and gardens to such as will come and build houses, and great encouragements. By this time, though it's but a few years since he has entered to this designe, a great many people are come ; and it's turned populous. He calls it the town of Montague, and has built a Church in it ; and because it's Dissenters and trading people that are inhabitants, he is to call a Dissenting Minister to it, and there is one Johnstoun, who is very low in his principles, as they call it, that is, has few or none as to Government, who was just on turning over to the Church. In May last the Duke fixed on him, and he went down [to] take a tryall of the place.

November 16.—Upon the 16th of this moneth the Rector was chosen at the Colledge of Glasgow, according to the last regulations made by the Visitors. The Regents had their own difficultys to keep the boyes from tumultuating, and factions, and had they had any to guide them, I believe they had been too strong for their Masters. But so it hapned, that the Provost of Glasgow declined to be chosen, otherwise I doubt there had been a strong party for him. No other desired the post. There wer fifty or sixty that without any concert would have been for Mr John Maxwell of Blauarthill, when care was taken to spread a story that my Lord Pollock had been harsh upon Mr Loudon and Mr Carmichael. When the time of choice came, the day before every class wer listed

according to the four Nations in the statute, *Glottiani*, *Transforthani*, *Lothiani*, and *Gallovidiani*, and the exterior strangers wer classed with the *Lothiani*. The Masters also classed themselves by their Nations, that is, the places where they wer born, save the Principall and Professor of Divinity, who wer not at the meeting. Next day the Nationes mett separately and chose a Procurator, who was to collect the votes; and I forgot to add that the Theologues joynd with the boyes generally. Then every one was asked his vote by the Procurator. When this was over, the whole Colledge mett, and the Procurator found that George Master of Ross was chosen by about two hundred and twelve votes. Ther was one for my Lord Grange, six for Blythswood, seven for Mr Maxwell; none of which would have taken the office. Then from the pulpit Mr Andrew Ross published the choice, and ther was a *plaudite*. The Master's choice was violently espoused by Mr Andrew, who went about and delt with the boyes, in his way. It had been a very unfitt choice if he had accepted of the Commissioner's place in the board, which would have tyed him to Edinburgh. But now he has not accepted of it, and I belive is a very deserving person of that post.

Towards the middle of this moneth Mrs Marie Dunwoodie dyed of a short feaver. She was a most eminent Christian, though very young. It seems the Lord blessed my Robert as the first beginning of good, which I kneu not of till her death, and she left me a token of five guineas; which is a neu instance of the care of Providence about me, of which I have had not a feu this year, both as to the preservation of my wife, my lau-plea with Garricks, and my Lord P . . . 's gift to me. See Letters about her this moneth and the next.

November 30.—In the end of this moneth, the 30, according to the Synod's appointment, I went to the settlment of Mr Michael Mactaggart at Glasfurd. The Presbytery of Hamiltoun, that is, three Ministers, Mr Wisman, Hamiltoun, and Adamson, with the Elders whom they practised upon, met and took a very unaccountable step. The people being stirred up by their means, that is, some weemen to stope the serving of the edict by Mr Scot, and to come in to the Presbytery [with]

some few men, and give in a paper they called a Protestation, which contain[ed] nothing new, or what had not been overuled before by the Synod, Commission, and Synod a second time ; upon which they moved for a delay. These three Ministers, with nine country Elders, wer for a delay ; six Ministers, with three Elders, wer for going on. When they saw they would be overuled, the Moderator, being one of the six, the rest made a secession, and went their way, and left these for the delay to act. They voted a delay, and ordered Letters to be writt in the name of the Presbytery to the members from the Synod to joyn them, signifying the Presbytery's delay. The Moderator protested against this procedure. The brethren for the settlement wrote Letters to us, and begged we might come and joyn them. According[ly,] we went and came to Hamiltoun, November 29, where the Presbytery was met. That day a Protestation was entered by the bretheren for the settlement, and against the former dayes procedure, and received ; the Edict was called and susteained, that no objections wer made against Mr M'Taggart. Some senseless objections had been spoken of about some expressions Mr M'Taggart had had preaching at Streven,* about a common salvation, but wer not proven, and Mr M'Taggart's doctrine was nnanimously approved. The Presbytery granted the people ane extract of their Protestation, and the other side the extract of their and the Presbytery's susteaining the edict, and finding no legall objections. Accordingly, five of us from the Synod, and as many from the Presbytery, though the rest of the Presbytery, save the three named, wer for the settlement, that is, the Ministers, though some wer sick and tender, and other reasons that they could not joyn us, went to Chappeltoun, in the north part of the parish, about twelve of the clock, where the gentlemen and people and Mr M'Taggart came just at the time. The question came, Whither we should go forward to the Kirk, three miles south, and ordean him ? We had accounts thence that the bell had been ringing all day for conveneing the people, and some others who do not wait on ordinances from other places. We did not much lean to that information, had we not been

* Strathaven, popularly called Str'aven.

strained in time, the day being exceeding short, and which was the cheif thing the people who wer for Mr M'Taggart wer all conveened at Chappelton, they earnestly besought us to ordean him there, signifying to us, that though they did not doubt we would be safe, yet they, at least many of them, would not go with us, and that their neighbours would abuse them at least with their tongues, and some had threatned more to them : Therfor, considering that there might be some indecencys if we should go to the Church, and that we had the whole of the callers of Mr M'Taggart, we concluded to ordean him wher we wer. And so, a tent was set up, and Mr Curry preached on 2 Cor. v. 18, and the action was very gravely and decently gone about. A good many came from the Kirk to us, and wer witnesses, and near thirty or forty heads of familys, besides heretors and elders, took him by the hand, and the congregation was numerouse enough, about three hundred or more. The congregation of Glasfart is very small. After the ordination we met, and appointed four Ministers and two heretors to meet with the people about the Kirk next week, and signify that Mr M'Taggart was allowed by us to preach at Chappelton, till they gave assurance of his peacable access to the Church, whither he was willing to come ; and if not, then the Patrone was to be dealt with to build a Meeting-house in the Muirs.

December, 1726.—In the beginning of this moneth Mr Simson's affair took another turn since the Committy. See Letters this moneth of mine to my L. G.* In short, the Presbytery meeting in the end of the last moneth upon the affair of the setlment of Kirkintilloch, the Committy's advice being laid before them by the Moderator, Mr Simson present, he debated the sense of it a long time, alledged that the Committy was against Queries, quibled upon the word "propositions," and declared he was ready to answer for all the propositions in his Letter, but still declined to answer Queries ; and pretended Letters from persons present, sheuing the Committy's sense against the inquisitory method ; and though Mr M'Lauren assured him he was misinformed, yet he still went

* Lord Grange.

on, and in end dictate a minute requiring the Presbytery to give in their charge against him altogether in write, before he would answer any ; and left them.

The Presbytery appointed a Comitty, Mr Gray, Hamiltoun, M^cLauren, Rob,* to form a paper of Condescendences of the References of their Queries to Mr Simson's Letter and the Confession, to follow forth the advice of the Comitty ; and they soon made their report and brought it in, and the Presbytery approved it. Mr Simson being absent, it was sent to him, with the Presbitry's mind, that he should bring in Answers in write to the Queries next Presbytery day. This fell to be December 8 or 9, and he came to them, signified that he had received their paper, that the time was so short he could not return an Answer in write ; but insisted they would give him all they had to say in write, which was a little too ridiculous to insist on. He was told they had given Queries, and at the Comitty's advice Condescendences, and it was not his work to prescribe rules to them ; his answering those would prevent further trouble, if not, they behoved to act as they wer answerable. Then he desired they might rectify their former minutes, and insert Mr Charles Coats as the person who first gave in a complaint against him to the Presbytery, which was the occasion of their sending some of their number first to speak with him on this head. The Presbytery told him there was no need of rectifying that ; whither Mr Coats moved first or not was a trifle. Many others spoke of the offence given by his teaching beside him, and the Comitty was appointed by the Presbitry, and their deed not his. After some conversation, Mr Simson told them he was resolved to give in his Answers in write next Presbitry day, which he hoped would satisfy them and the whole Church.

Thus it stands. But then, I am too well informed by one who has it from himself, that he has declared he will never answer their Queries ; and he added, they should burst at both ends before he would answer one of their Queries ! But he will, in his paper, shew the inconsequentialnes of his Letter in the places pointed at, and the Confession, to their

* Of Kilsyth.

Queries. In short, he still rages against what he calls the inquisitory method, and alledges the bulk of the Commity, my Lord Grange, and I, are against inquiry into any man's privat sentiments, and is extremly outrageous and passionat. His teaching, and varying in teaching as to the numerical onnes* of the Trinity, see Letters, November and December.

About the midle of this moneth, old Mr Ritchy of Kirkpatrick dyed after a long trouble. He was aged, and a very worthy man, a scholastic witt, [whence he had the byname of Aristotle,] and a keeper of order and Judicatorys.

Our Presbytery are obliged to referr Mr Fork's refusing our Letters, and his not taking a person under discipline, a quadrilapse in fornication, to referr his case to the Synod for advice. That poor man will ruin himself.

* Oneness, unity.

M.DCC.XXVII.

January, 1727.—What passed in Mr Simson's affair, this moneth and the following, I do not insert here, because it is in my Letters, wher all I have heard anent it is set down.

Mr John Ritchy, Minister of West Kilpatrick, dyed last moneth. He hath been long tender, and was a very faithfull and usefull Minister. He had a great regard to Judicatorys, and kepted them while in health. He was a person well seen in Scholastick learning, and we used in jest to call him Aristotle, because he was a good philosopher. He was pitched on, as on of the purity of doctrine of 1717, on Mr Simson's first process. He was of a pleasant temper, and a solid preacher, and is a considerable loss to the Presbytery of Dumbartan. He was turned seventy, I think, some years. See a remarkable passage as to his first mariage, and some other things he told me, in the First Volume of this Work.

Mr Kemp, a preacher, told me that when he was at London, three or four years ago, he joynd in a privat fellowship-meeting, who conveened every Munday, about six of the clock, and spent some hours in prayer and conference, where he was much refreshed. He adds, that ther are multitudes of these meetings, both of young men and elder persons, in London. Many of the members of that meeting belonged to Mr S. Wright's Congregation. That severall of them began to intertean a jealousy of their Minister, as favouring Arrians. He is a violent Non-subscriber, and they deputed three of their number to wait on Mr Wright, and to propose some queries to him for their satisfaction. The first was, whither he belived 1st Joh. v. 7, to be part of inspired and canonical

Scripture? Mr Wright told them he did firmly believe it to be a part of inspiration, and likewise believed that the Father was greater than Christ, and cut them short, and told them they needed not give themselves the trouble of any farther enquiries, for that would but raise heats. This way of procedure confirmed their jealousys, and some of them left his Congregation, and joyned themselves elsewhere.

This moneth, in the end of it, the Parliament meets. See the King's Speech, which is a compend of the book published by Mr Walpool's direction, as is believed, and write by the Bishop of Bangor,* nou of Saurum, a vindication of the conduct of the Ministry. And, indeed, it's a very alarming speech, though our Jacobites pretend all is Mr Walpool's doing to lay on neu taxes, and they pretend a tax is to be laid upon meal, and other vile storys, to sour the country more and more against the King. See Letters.

February, 1727.—This moneth we are in considerable fears of attempts from abroad, in favour of the Pretender, and the King in his Speech seems to insinuat that fears of this nature are not without ground. I own that, humanely speaking, considering our fleets, and the want of ships in Spain, and what a number we have upon that coast, this seems a pretty impracticable scheme to invade Brittain. But, considering that the Emperor, who seems nou embarked in the Pretender's quarrell, can easily waft him over from Ostend, and wer he personally in Brittain, ther are too many ready to appear, and a very feu forces and armes sent in at once to the three Kingdomes, would hearten his adherents, who are very soon roused, and bold and daring. I cannot say a designe of this nature is at that distance some would have us to believe, and ther seem to be severall things at present that make some attempt from abroad the more feazible, and strengthen our apprehensions of hazard.

It's the observation of some, that Sir Robert Walpool and the Ministry these three or four years have acted as if they had designed to strentnen the disaffection of the country, and pave the way for the Pre-

* Dr Benjamin Hoadley.

tender, though it seems inconceivable how they could design this, since it's impossible they can be greater and easier than they are. But so it's every publick step hath increased ill humours, at least in Scotland. The disarming the Highlands; the alterations in Commissions for the Peace; the lodging many powers in the hand of the officers of the army, we never knew used before; the affair of the malt-tax, whereby the country is like to be ruined, and the King and the town of Glasgow has in tax the full value of the boll of grain; above all, the strange procedure of the Ministry with the town of Glasgow, which hath soured the whole west of Scotland, former[ly] the part of Scotland that was most to be depended on in case of confusions; and the pardon granted to Bushell, who in so barbarous a manner murdered so many innocents at Glasgow. All the softnings that have been offered for these things, as to the King's part in them, land with the greater weight upon the Ministry, who puts him on such measures, and do not know, or dispise the resentments of the King's best freinds.

Nou, the Jacobites have got such handles for insinuations, at which they are very good, as it's very hard for the freinds of the Government to answer, and plainly say matters are just in the situation they have long wished to see them in. I know, and I believe it's marked before in thir Analecta, that in a close caball of the Jacobites, after the last Rebellion at Paisley, the most sensible of the Jacobites wer so dashed with the appearance made by Glasgow and the West, in the 1715, that they resolved by all means to have that city, the key of the West, divided and broken; and for that end laboured to break the Magistrates and Ministers, by proposing and pushing Mr Anderson's affair, which, indeed, gradually divided the freinds of the Government, and nou that place is perfectly crumbled into peices; and what by the invasion and cloggs upon their trade, the affront on their Magistrates, and the running them in debt by the arbitrary fine for the rable, they are in such circumstances as the Jacobites plainly tell they have little to fear from them. I believe there is too much discontent in other places of these three nations as well as these bounds which I know best.

I remember a remark made in the time of the Rebellion, 1715, by the

writer of some pamphlet, that though our sins wer certainly come to a very great hight at that time, and we deserved a ruining stroak, yet the author could not think that Providence having so lately, in a wonderfull manner, brought the King to the throne, who as yet could not be said to be involved in our guilt, that he would give him up for our sakes to his enemies : But, adds he, the case will alter, if, as God forbid, in some years after the King shall be so mislead as to mix in with too common crying provocations. I would fain hope that the King is very much free, as yet, from an active share in the evils of our day, which are grouen exceedingly since the Rebellion ; and that he is only passive, by trusting to a set of men who have made themselves necessary to him. But we have not that ground of hope the for-cited author had twelve years ago, at least in the extent it then lay in.

I have it further to remark, that the Jacobites recon upon the bulk of our nobility and gentry as gained to their interest, and the truth is, the generality of our nobility and gentry give too much occasion to them to recon upon them ; and even in the West of Scotland, hou very feu have we that in any choak can be trusted to. This shire is of late sadly corrupted, especially our young gentlemen, by Mr Wood, and in Dumbartan and Stirling, and other places, I fear matters are not much better.

These two years bygone, hou many Jacobites have been taken into considerable posts ; and multitudes in the late Rebellion are pardoned and received into favour, and others of them are living pretty openly in the country, very active in souring people's spirits, and in promotting the interests of the Pretender. Ten of the Highland Clanns in the Rebellion, and Seaforth, have received pardons ; and Barrowfield, Scots-toun, Keir, Bannockburn, and many others, are in the country, and the freinds of others of them have bought the forfaulted estates, and are putting them in better condition than formerly they have been in ; while, as far as I see, all honour and principles of generosity are left that party, and they are not to be tyed down by any favours. Which brings to my mind an expression of one of them to a gentleman of my acquaintance, in the time of the late Rebellion : He was very uppish, and upon the ac-

counts of the Pretender's being at Perth he was mighty uppish, and asked the gentleman, "What will you do if we prevail? I assure you there will be no mercy for you; he will have all your estates and every thing!" The other replied, "But what if we prevail?" "O!" says the other, "we are easy! We can trust to the mercifull temper and lenity of the Government. We knou they will not drive matters too farr; but assure yourselves we walk not by these rules."

I was hinting the fears some have of the Jacobites that have lately been put into posts. In the army, if we belive themselves, they have the bulk of the officers on their side, and great numbers are certainly among the waiters, under-collectors, &c., to say nothing of higher posts. It was said that Mr James Graham was proposed to be President very lately. But the English people about Court began to observe, or ask, if that was Mr Graham who was imployed for the Rebels after the Rebellion?—and there was no more of the matter. Ther is one M'Kenzie put into the Castle of Edinburgh. His character I knou not, but the name is generally reconed no great freinds to the Revolution.

In a word, Williamwood tells me that, some years ago, he happened to be in a meeting of the leading Jacobits at Pinkie, upon some bussines with my Lord Eglintoun, and he heard them turn very open and positive over a bottle after dinner; and, coming to talk of the Duke of Argyle, one of them, with an oath, said there was no great hazard from him; for, in the end of the Queen's reigne, he kneu it that he offered his service to their King, but it was not accepted, because his family could not well be trusted without some great security!

Mr M'Taggart, who was educat in Galloway, tells me, that he heard Mr T. Warner tell, that when he was a preacher John Sempill had a Communion at Carsphairn, and came by some incidents to be disappointed of all his helpers. He sent to him on the Wensday, to preach on Thursday, the fast-day. He was unwilling, but, on a second message, behoved to obey; and he made him, when come, all others failing him, to preach I think twice or thrice there, which oblidged him to be but short. On the Munday, Mr Sempill closed the work, and in prayer acknowledged

the Lord's goodness in carrying throu the work when all his helpers failed him, and he had none but a young lad, and he gayand* short-breathed !

He told me that his uncle told him, he was once riding with John Sempill to a Communion ; and he thought proper to light off his horse to spend a litle time in prayer, and let the horse go from him loose. He desired the other to do so, and let his horse take a bite. He, knouing his horse was ill to take when loose, kepted hold of him till John ordered him to let him go loose. He told him hou difficult it would be to catch him ; John still insisted, and the other let him go. After some time in prayer, J. Semple went to his horse, who easily let him take him, but the other would not suffer his rider to come near him. On which J. Semple alighted again, and went in quest of the horse, and very soon he took him ; and delivering him to the other, he said, " Man, thou hast not so much faith as to take a horse !"

This moneth, toward the end of it, my Lord Semple dyed at Edinburgh, two dayes after his selling the estate† purchased by Collonell M'Douall. It was thought that the greife of being the last of that old family seized him so as much affected [him,] though he sold it with a vast advantage. Which is worse, there are severall godly persons taken away by death, Andreu Shields, of whom before in this Analecta, my L.P.'s‡ factor, Thomas Davidson in Merns, an Elder, and Hugh Niven in Shaues, whom I designed to make one.

March, 1727.—My Lord Ross tells me, that he hath it from very good hands at London, upon whom he can depend, that King James the Seventh on his death-bed, at Saint Germain, fell under very great terrors of spirit, for his share in the death of the Earl of Argyle ; from which his Confessors and Preists about him could give him no ease, by all their reasonings, and as far as could be knouen he dyed under trouble of conscience for that blood. It was plain enough that the affair of the expli-

* Rather short-breathed, not long-winded. † Castlesempill, in Renfrewshire. ‡ Lord Pollock's,

cation of the Test was what was too narrow for taking away the life of any person, and yet that was all the ground upon which his second sentence went. And when his Confessors about him urged, that though his life was taken away upon his actual rebellion and invading the kingdom, the abdicated King answered, that as that was not the ground for the Earle's execution, but his first sentence; so even that in itself was not sufficient for murdering the Earle, more than it would be for putting to death every prisoner taken in war; for the Earle certainly was no longer a subject; that having gone abroad, his allegiance was no longer subsisting, and he was directly by his fault in a state of war. How far these will hold, I must leave to lawyers; but they were sufficient to keep the King's conscience upon the rack.

Mr Gray tells me, that when at Aberdeen, about 1690, it was generally said there that Mr George Meldrum was the occasion of Mr Menzies taking of the Test; for they two had agreed to take that oath with an explication, and set the time to meet at the old town. That Mr Meldrum did not keep the appointment, but Mr Menzies came, and being alone, was easily brought over by Bishop Scougall, if I remember right, and Mr Menzies afterwards complained Mr Meldrum had left him after concert.

I hear that in the Letters lately seized at Leith, come from the Pretender or his friends, there were several of the Pretender's *congrès d'élites* from our Scots Bishops, which were taken, and sent to London. Whither there was one to Mr John Guilen, who is designed by Carnwath, and a party among the Prelatists, to be Primat or Bishop of Edinburgh, in room of Mr John Fullarton, who is turned eighty, and hath very much lost his judgment, and can be of no further use to them, I cannot tell. But I am told there is a very great heat among them at Edinburgh. Mr Freebairn, and several others of the old persons of the Episcopall Clergy, now made Bishops, take it very ill that so young a man as Mr Guilen, who some years ago was but a tutor and schoolmaster, I think with Mr Forrest, when they published the Scots edition of Sedulius, and was made but a preaching deacon within these four or five years, should be

advanced to be Bishop of Edinburgh, and the Primacy, as they call it, of the Clergy, *sede vacante*, and they be overlooked. Mr Lockhart of Carnwath hatl been very active in this matter, and brought in a party to be for Mr Guillen, who is thought to be indeed the author of that book which generally goes under the name of "Carnwath's Memoires." Mr Guillen is certainly a man of cleverness and sufficiency, and though he [be] younger then Mr Freebairn and others, it may be Carnwath thinks him the fitter, and the more probable to continou some time in that post.

Upon the first day of this moneth the Presbytery of Glasgou met, and Mr Simson was with them, and compleaned very heavily that the Report of the Precognition was not made. He alledged he had an interest in it, and ought to knou it, and had some hard words, alledging this procedure was the hidden works of darknes. However, the Comitty for Precognition not having got all the students to compear before them, could not finish their report, and it was delayed till March 14. Another thing fell in that day, which makes a great noise: That when an exegesis came to be prescribed to the intrant to Kirkintilloch or Cumbernauld, the Presbytery came to name the subject of Christ's Independence and Necessary Existence to the young man. This Mr Simson with some vigour opposed, and gave it as his opinion that it was a debated point, and when it was said that all subjects of exegeses wer contraverted points, he urged that this was a debated point among the Ministers of this Church at this day. However, the subject was given to the young man.

March 14.—Upon the fourteenth day of this moneth the Presbytery of Glasgou met to receive the Report of the Precognition, and to chuse their members. The members wer caryed without any great struggle, Mr J. H.,* Mr A. Tait,† Mr J. Scot. Ther wer some, and honest Mr James Stirling was, in his simplicity, brought over to be for Mr Wisheart, but

* John Hamilton.

† Andrew Tait, at Carmunnoch.

ther was no run for it. The Professor desired to be present when the Precognition was read, as being very nearly concerned in it. He was answered, that the Precognition was designed for the judges' determination, as to the manner they were to take in procedure, and when they came to proceed upon it, he would be heard fully. Then he urged, that he might have but a sight of it till to-morrow, when the Committy wer to sit. They told him they would not judge that till they heard it. So he was removed, and all but members; and after reading of it, they remitted it to further consideration to-morrow, in conjunction with the Committy. The Presbytery, in their afternoon's meeting, had a student's exegisis on Christ's Supreme Deity, which was well received. After which a member of the Presbytery presented a paper called "Remarks on the Professor's Answers to the Presbytery's References." It was formed out of three papers; one by Mr Gray, another by Mr M'Laurin, and a third by Mr Hamiltoun, and put in order, I suppose, by the last, and is a very pointed paper; summs up the insufficiency of Mr Simson's Answers to the References most distinctly, and ends with a cutting paralel between the Professor's words and those of Dr Clerk. The Presbytery only read it, and did not adopt it as theirs, but allowed it to be produced in the Committy and Presbytery for shortening of reasoning. Their strait was, that if they had adopted it as their paper, it would have gone alongst with the rest to Synods, which some thought would have been of use; but then the Professor behoved to have had it to see and answer, which would have prolonged the debate, and so it was sent us this way as above.

March 15.—We mett in the Committy of the Assembly with the Presbytery, and wanted a quorum. P. Hamiltoun* and Mr M'George† came not up till the afternoon, and so we wer but twelve. All our members from the Synod wer present, and Mr Mitchell, Moderator, Mr Brand,‡ Principal Wisheart, my Lord G[range,] and Sir James Steuart, and Mr Allan Logan,§ who left his brother, the Laird of Logan, just

* Professor Hamiltoun, Edinburgh. † Of Pennycook. ‡ At Borrowstounness. § At Culross.

dying, at his desire, to come to this Committy; and the gentlman dyed this day or March 16. We could do nothing in the fornoon for want of a quorum; only the Committy met by themselves to consult what to do, which we could though not a quorum, as to the transmitting accounts to Synods, as we are appointed by the Assembly. We found we wer to send an abstract to the Synods, and the Clerk, Philipston, had prepared an abstract till our meeting at Glasgow. It was moved that I should prepare an abstract of our procedure nou, and add to it. When the Clerk's abstract was considered, it was found that it did not give a full vieu of the matter; conteaning only generall facts that wer before us in May and November, and that the substance of what Synods ought to knou was in the principall papers before the Presbytery of Glasgow. I was desired to abstract these, but declined such a work, as being too great a trust to take out and put in form the principall papers what I pleased; and proposed the whole papers should be sent to Synods, which would be sooner done then an abstract, which behoved to take many dayes, and even reasoning in the Committy as to what was to be left out or taken in. And this was agreed on, and that the Moderator, P. Hamiltoun, and P. Wishart, should knitt the papers together with a short narrative, wherein ther was no difficulty.

In the afternoon we mett again, and Mr Mitchell, after some struggle, was chosen Moderator. The bulk of the Committy voted the Presbytery's Moderator, but some feu and the Presbytery, save three, voted Mr Mitchell and caryed him; which was well-ordered, for the other would not have filled the chair in a matter of this consequence. Then the Presbytery's References, the Professor's Answers, and the Presbytery's Minutes since November, wer read; after which, with a considerable opposition, was read the Remarks on the Professor's Answers, with an allowance to the Professor to have a copy of them, if he desired. He craved that he might have them to see and answer, and that the meeting should allow him to give Answers in write. We wer willing to hear him to-morrou *viva voce* on them. He insisted that being the Presbytery's Replies to his Answers, and he the defender, he should have the last word. Had they been read by a privat hand, and as his speech, he

would have answered them *viva voce*, but being transmitted by the Presbytery, he reconed them their deed. To this it was answered, the Presbytery only had transmitted the paper as not what they approved, but as a paper offered to give light ; that they wer not partys but judges joyntly with the Committy ; that if partys, they wer rather defendants here than any other thing, for they had given in their References at the Committy's desire ; the Professor had given in his Answers to remove their References, and they conteaned no Answers ; and this paper of Remarks took off any thing in the Professor's Answers which stuck against the References. The meeting allowed the Professor a copy of the paper, if he pleased, but resolved he should answer next day, if he could, therto ; and found that their work nou was to judge whither the Professor's paper of Answers took off the foundation of the Questions and the suspicion, and whither the Queries should be put again by Committy and Presbytery, notwithstanding of what the Professor had offered in his Answers to the References. Another thing the meeting found referred to them was the Precognition of the Students, and that was next read, after the House was ushered of all but Members.

The Professor desired to hear it, but was refused, because not he but his judges wer concerned in the Precognition. We did not knou if any thing in it would be found of any weight to militat against him ; but whatever was of weight in it he would hear when it came to probation, and his exceptions against the relevancy and witnesses then wer to be fully heard. He alledged that he kneu his own scholars best, and their capacity and knowlege, and what weight was to be laid upon their declaration. He was told this was a little too early, and afterwards he would be heard, if we found any of the declarations fitt to be turned to a lybell. So we went on and read the Precognition. I have reason to think the declarations in it wer so glaring as, when joyned with the ambiguity of the Professor's Answers to the References, and his declaration that Independency, Necessary Existence, Self-Existence, &c., wer personall propertys of the Father, or the same with being of none, on his Answers to the References, did shoak many extremely. By this time

we wer late, and a Sub-committy was appointed to class the Precognition, and bring all the separate declarations under their proper heads, that we might have the vieu of the amount of the whole, and hou many declarers there wer under every head. Mr Hamilton, All. Logan, Pr. Hamilton, Mr Gray, Mr M^cLauren, Mr R[obert] W[odrow,] and Lord Grange, wer appointed, and the classing was sub-committed to Mr M^cLaurin and me. We went throu it that night, and classed all the Precognition.

This is the shortest hint I can give of what passed the first day of our meeting. I was expecting to be called upon, among others of the Com-mitty, on whom at present the main stress of this affair seems to be laid, both by the Assembly and Presbytery. I thought upon some hints of observations I designed to make on the generall state of this matter as nou before us, and all the Professor's papers and the Precognition nou read to us. Some of them I spoke afterwards, when upon the relevancy of the Professor's Answers and upon the Precognition; others of them wer said, and better said, by others; in which case, I am never under any temptation to speak any thing of mine; and others of them I found not necessary to say. However, here, for my oun remembrance of things as I at this time had the vieu of them, I sett down the hints that I had in my vieu to insist upon, and in part did nou and then speak, though the shape things fell into prevented my saying much of what is here.

I designed, in the generall, to have mentioned severall generall observations on our present circumstances, more shortly than set down in my account of the Com-mitty in November last, and added some other things since. I was to notice that I never had habituated myself to speak much in publick, and ordinarily I found what I designed to say was happily and better expressed before it fell to my share to speak; and in a matter of this afull and tremendouse nature, such as the Holy and adorable Trinity was, I did indeed tremble to speak, and was of opinion that if in any case the old saying held true, that it was hazardous to speak what is treu concerning God, it held here: That perhaps it was

proper that I should not mix much in this process, because my worthy father had immediately preceeded Mr Simson in the chair ; that he had, I am sure, taught his successor none of those things which now make so much noise ; and that I myself had been spoken of (though very unfittly) to be my father's successor ; yet, being named by the Generall Assembly to be on this Committy, much against my inclination, I would venture to say what occurred to me in a matter that so nearly concerned the glory of the great God our Saviour. I would have said severall things upon that great branch of the glory of this Church, our inviolable adherence to the purity of doctrine before the Reformation, in the time of the Culdees, and especially since ; but that this is plain and known : Next, I was to have noticed Mr Simson's evident alteration in his doctrine, in his manner of teaching, these two last years ; which is confessed, I think, by himself in his papers, and more plainly in his paper signed and given in to the Presbytery, called "Representation," &c., March 22, which was given back to him to reform : I would have, further, taken notice of the considerable change, and many threatening-like things among the students and youth within those two years, since this change in the Professor's way of teaching, though I shall not attribute all the evils among them to him. Many instances are to be found in the former Analecta, which I shall not repeat. Their cases about "Human liberty," and "The freedom of enquiry after truth," and their odd talking as if in a few years' time there were young people coming up who would make a gallant stand in defence of liberty before Generall Assemblies : Their reasoning against Confessions, Creeds, and Subscription, pretty plain ; and their resolutions against Subscription in some clubs in the shire of Air : I was to have noticed that many of the reasonings against answering of Queries and Non-declaration will run with a little variation against Non-subscription to Confessions ; yea, of late, I am informed that some students of Divinity in Glasgou do very openly attack the Deity of Christ in conversation, and vent plain Socinian and Arrian tenets. In a word, I was to observe that I was extremely sorry that Mr Simson is alledged by the Non-subscribers in Ireland as about to make a noble stand against the method of enquiry, which they call inquisition ; and

with some others in Scotland was to declare himself in favour of Non-declaring in matters of opinion and faith, and for the precise way of proof or lybell, for which I have letters from Ireland; and, indeed, it's whispered that Mr Simson has writt to this purpose to his freinds there. When I lay all these together, our way seems very plain, and somewhat must be done at this time, or never, to give a check to those growing evils among ourselves, and the hopes of the Non-subscribers in other places.

After these generall remarks, I designed to have laid before the meeting my thoughts on all the papers now lying before us since the beginning of this affair, in the order in which they cast up. In Mr Simson's first Letter to the Presbytery, March, 1726, he seems to me to restrict the Scripture notion of God to creation and government; or the character of God, by which he is distinguished from false gods, to his being Creator, Proprietor, and Governour; which restricted way of teaching narroues the views we must have of the Divine Persons and perfections too much, and gives advantage to adversaries. Accordingly, as is plain in the Letter, he himself only refutes Dr Clerk's notion that the true God is He who truly has spirituall domination, and not the Doctor's proper and peculiar notions of denying to the Son severall of the Divine perfections; as Independency, Necessary Existence, and Proper Eternity; and his making the generation of the Son a free and voluntary act of the Father, which consequently might have been or not; and that he communicat not all the Divine perfections to the Son, but so many as he pleased. These peculiar notions of [the] Doctor, I am of the mind will not easily be overturned by the confined, restricted notion Mr Simson layes down of the Deity. Again, he seems, even in that Letter, to confound the Father's being of none with his being self-existent; whereas I take self-existence to be a common property of the Deity, and not a personall property: And under this and other expressions of that nature, Mr Simson all along seems to cover his sentiment, if he have different sentiments from the common opinion. And if he shall deny one God, Father, Son, and Holy Ghost, to be self-existent, independent, necessarily existent, &c., I am sorry for it; and this he does, if

he make these the same with being of none, or the personall propriety of the Father.

Again, I knou not hou far Mr Simson's expression of "the Communication of the Divinity," which is originally in the Father from eternity, to the Son and Spirit, is grounded as [on?] the Word of God, or our Confession of Faith. This certainly at once dips into the scholastic complications, of the manner of eternall generation and spiration; which, in my opinion, ought not to be dived into, either in the schools or the pulpit. For my share, I tremble to think or speak of the $\pi\omega\iota\varsigma$, or manner, here. Further, I would knou the authors of any character which Mr Simson sayes confound *Summus Deus* with the Father's personall property. I have not mett with any, reputed orthodox, who do so, in my small compas of reading. He sayes that in the Scriptures ther is no mention of Christ's being *ens necessarium et independens*, which is very stunning to me, unles he make the Bible a mere system of words, without any determined meaning. And I cannot help thinking that Christ's necessary existence and independence are directly included in every Scripture wher Christ is said to be God; it not being possible for me to conceive a Divine Being or Person, without at the same time considering him as necessarily existent and independent.

Mr Simson adds, in that same Letter, that he never mentioned Christ's necessary existence and independence in teaching or preaching. I have heard him preach Christ's proper Deity, which, if his words be not wholly vague, imports these; and I have been told by his scholars who have been with him some years since, that he did teach both; and I have as much morall assurance, as I can reach, in any case of this nature, that the Professor, in this part of his Letter, hath forgot, or was willing to forget, what he formerly taught; and all I converse with who heard him teach before the 1725 agree, that for seventeen years he kepted closs by the ordinary way of teaching used here and in the Reformed Churches, as to the Trinity; in which, I am sure the termes "independence" and "necessary existence" are used. Lastly, on this first Letter I am sorry to have it to remark, that he sayes

the termes "independence" and "necessary existence" are ordinarily used with relation to the creatures, and in a sense we cannot apply to the Divine perfections ; when the Professor cannot but know that the current of Protestant sound authors use them, and apply them to the Divine Persons ; and it will be a very strange thrust at them to say that they apply these termes only in a sense used with relation to the creatures.

As to Mr Simson's second Letter to the Presbytery, October 12, 1726, I was to observe very litle, ther being scarce any thing argumentative in it. One thing I would, had that come before us, have noticed, that he there treated not only the Presbytery but the Assembly in a most ludicrous, at least not a very becoming way, when he professes ignorance of the plain designe of the Assembly in ordering, and the Presbytery in proposing questions to him. This, I am of opinion, should be noticed in our report to Synods as to this matter.

Again, in his letter to the Committy, November 7, 1726, there appeared to me severall unguarded expressions. Insinuations against the old brethren in the Presbytery of Glasgow, and hints of a formed designe rising in this Church, in favour of Inquisition, with some very odd inuendos ; as if the Act of Assembly ordering an enquiry to be made into his opinions and sentiments on the Trinity, and the Presbytery's Questions proposed to him according to that act, wer contrary to Christ's rule, the Claim of Right, the Form of Process, and much the same with the questions put by persecutors in the late times to sufferers ; and other things which my memory, upon once hearing of his Letter, does not serve me to resume. But in the Committy I declared the offence they gave me. These, in my opinion, should be noticed ; and such attacks against a method in itself reasonable and necessary, and used by this and all other Reformed Churches, and the venerable Synod of Dort in particular, ought to [be] timidously suppressed and guarded against.

In his Answers to the Presbytery's References, as he terms them, I was to observe in the generall, that Mr Simson does not take them as helps to him, as I think they wer designed by us in the Committy, when in November last we advised the Presbytery to give him them ; and ac-

cordingly the Presbytery gave them, that he might understand the relation of the Queries unto his Letter and Confession of Faith. But the Professor takes them as objections, and things blamable, in his first Letter, and runs out in a very prolix manner, to very little purpose, without giving any direct Answers to the Queries : And, indeed, contrary to the designe of Presbytery and Committy, he has made the Condescensions and References a handle to evade giving direct Answers to the Queries. More particularly, I was to observe that in his Answer, first, to the Presbytery's third Querie, Whither the Deity of Christ be self-existent and necessary ? instead of giving a plain and candid answer, which might have run in one sentence or two, he runs out, to what purpose I see not, upon his cautioning the students against authors who did not expresse themselves as they ought on this head ; while, in the meantime, if I mistake not, this Answer, the Professor himself confounds Being of none and Self-existence, Necessary being, and Independence, and talkes of Self-existence as an English term of art, as to which the Presbytery would oblige him and the students, by explaining the passage in the Confession referred to : On this he Answers, by affirming what was in his first Letter was agreeable to the Confession, which we have no more for save his bare word ; which I think here is *protestatio contraria facto*. In his first Letter he had said he never taught Self-existence, Necessary existence, &c., as belonging to the Son ; and that they are the same with Being of none, and, consequently, the Father's personall property ; both which, in my opinion, are contrary to the Confession of Faith. In this answer he seems also to insinuat, that the Presbytery, by their reference, make one part of the Confession of Faith to clash with another. This clashing he talks of to me seems very naturall from his reasoning ; but, according to their references, there appears not to me the least difference or clashing in the Confession. I shall only further remark, that this loose way in diverting from the question, and unsupported way of asserting that his Letter and teaching are agreeable to the Confession of Faith, does run throu all his Answers to the References.

In his second Answer to the Presbytery's second Reference, he losses much time in distinguishing between taking and taking right, while

every body must naturally think, till he tells us otherwise, that in a paper Mr Simson gives in for his own defence, that by taking he most mean taking right.

In his Answer to the third Reference, as to Necessary existence and Independence, he would bring himself off by talking of express Scripture words ; whereas nobody can think that in teaching he can restrict himself to express Scripture words, which would be repeating of Scripture, and not teaching or explaining it ; and I am sure neither 'Trinity, nor his own expression, "the communication of the Divinity originally in the Father," and multitudes of other phrases he uses, are not *in terminis* in the Scripture. And if this Answer be any thing to the purpose, Mr Simson must give up the doctrine of Scripture consequences ; which I hope he will not do. In his reasoning in this Answer, he seems, further, to grant Christ's Independency on the creatures, but to deny it as to the Father ; and again to insinuate that Independency is the personal property of the Father, else his reasoning appears to me to be incoherent. Yea, further, he supposes without the least proof, that Independency's being the personal property of the Father is the doctrine of our Confession, which, indeed, I can never think.

Lastly, he concludes this first branch of his reasoning, if there be any reasoning in his Answers, That because Necessary existence, Independence, &c., are not in so many words in Scripture or the Confession, therefore the Presbytery ought not ask him a question about them ; which, in my opinion, does strike at all Confessions as well as ours : And I have no doubt, that when a person is suspected to conceal errors under Scriptural phrases, or these of the Standards of a Church, and covers himself under these expressions, that Judicatories have a right to put the thing contained in Scripture, and the Churches words in other expressions, and by these enquire at a Teacher or Minister, Whither he mean the same things we do by the Scripture and Confession phrases ? His second Answer upon this subject might have been spared, for it's a repetition every way, as far as I see, and Mr Simson keeps still in the clouds by repeating elusory and saving clauses in his first Letter ; for the unfolding of which, as I take it, the Queries themselves are proposed by

the Presbytery. Disinterested persons will readily think that this method comes too near shuffling and hedging. He concludes this branch with an assertion, which I think destroys Scripture consequences, and imports, if ther be any argument in it, that Necessary existence, Independence, yea, every word not literally in the Scripture and Confession, are ambiguous terms of art, and no part of the counsell of God, which, if I mistake him not, deserves to be animadverted on by his judges. In the third place, on this Answer to the third Reference, as he numbers them, he comes to the Presbytery's sixth Querie, to which he seems to give some kind of Answer; whereas, indeed, as to the other five we have no Answer at all; and instead of any answer we are interteaned with wavings of the point, references to, or rather repetitions of, his first Letter, and generall unvouched assertions that he teaches and noue answers according to the Confession. Yet, in his first remark on the Presbytery's sixth Query, he supposes, as he has done severall times before, that in teaching he needeth go no further than the *ipsissima verba* of the Scripture and Confession, of which I have already taken nottice, and only add, that I am sure this is not the rule he possibly can follou in teaching himself, for the reasons just nou named, nor the method of the systeme he teaches. In his second Answer, as to Query sixth, Mr Simson sayes, Independent cannot be applied to the Divine Persons as to their personall propertys safely, which may be because it's an essentiall perfection common to the third as God; which yet I do not observe the Professor is clear in; and if he wer, it will scarce hang with his reasoning formerly. But hou his answer mends the matter the Presbytery compleans of in their Query, I cannot easily say. But this is certainly the Question of the least importance of any of the six; and yet to that Mr Simson sayes really more, by way of direct Answer, than to all the rest.

I was to observe upon his fourth number of Answers, which relates to the Presbytery's fifth Querie, that he intirely diverts to a fact which we have very litle to do with, viz., What wer Athanasius and Bishop Pearson's sentiments upon the sense of Joh. xvii. 3, and to what I have frequently notticed, the Father's personall property? So that, upon the

whole, it deserves a particular remark, that the only Answer to the Presbytery's Queries, save the sixth, is this hypothetically loose one, which is the substance of the whole, that he says in his prolix Answers to the References, viz., That if Necessary existence, Self-existence, Independence, the most high God, and the only true God, be understood in a way consistent with the Father's property being of none, they are applicable to the Son : And so he leaves the Presbytery, the Commity, and the Church, quite in the dark, and just where they were before the Queries were proposed, as to Mr Simson's sentiments upon these important matters.

In the last room, it's plain there is no Answer, nor so much, I think, as an essay to remove the ground of the Presbytery's first Query, anent Numerical onness, [oneness.] At least, if there is, it hath escaped me.

His conclusion, wherein he resumes the substance of what he had been saying, is liable to so many remarks, that I shall say very little upon it. His resumption, if I do not mistake his meaning in it, runs upon this : That his Letter to the Presbytery hath only a relation to words and expressions, without any notion or sense affixed to them, and the sense of writers in the phrases which they make use of ; neither of which, as far as I can see, are properly before the Commity and Presbytery ; but the Professor's words, as they are expressive of his sentiments and opinions. Thus, by his confounding the termes, Self-existence, Necessary existence, *Summus Deus*, &c., with that of Being of none, Mr Simson denies that any of these belong to God the Son ; only he seems to be a little more positive here than before, that we ought not to use Necessary existence and Independency on the Father as to the Son. In all this he screens himself with the common subterfuge of the heretics, which I hope he does not herd with, that these termes are not used by the Prophets and Apostles, and yet all sound writers own the thing meant by these termes used by orthodox writers is directly in the Bible, and our received Standarts. I wish he had not, I think the third time, and a little too magisterially, since so many approved writers, yea, he himself till 1725, used them, called them "ambiguous termes of art !" Certainly more modesty, and less preemptorynes and keennes,

would become one in his station, especially when standing a pannall by the Generall Assembly, and that after a former *nota* put on him by the Church of Scotland ; and would be a better pattern to the young men who are his scholars. These things I thought upon March 14, before I went in to the Committy, and most of them are I see better expressed in the above mentioned paper, intituled Remarks on Mr Simson's Answers.

Last of all, I designed to have resumed what appeared to me of greatest consequence in the præcognition and students' declarations. Here I would have remarked, that Mr Simson recommends Bull his *Defensio Fidei Niceni*, in the Chapter especially Upon the Subordination of the Son to the Father, to the students ; and Pearson on [the] Creed, as to that same subject. Though that is almost the only passage in Pearson, wherin he differs (I hope only in point of expression) from the ordinary stream of Reformed Writers ; and as Bull, in his other writtings, is grosly Pelagian on the head of Justification, and other points, so that part of his *Defensio de Subordinatione Filii* is by far the most exceptionable, and in my opinion conteans many very hazardous expressions, which hou to reconcile with the former part of that elaborat work upon Consubstantiality and The Proper Co-Eternity of the Son, does not appear very easy to me. Again, I was to notice that Mr Simson appears from the præcognition to have ordinarily used that term, *Pater est Fons Deitatis*, which I knou is used by some excellent Protestant Writers in times when it was not so much misimproven by adversarys as it hath been since the late debates with the Unitarians, and Whiston, Clerk, and other Arrians or Semi-Arrians, but nou Dr Calamy and some of the best of our Writers sheu their dislike at it, and very justly. These two are of less importance, wer they not chained with what I am* to add, which is much more weighty.

It's declared by many that Mr Simson hath departed from his former matter and method of teaching on the blessed Trinity, and in privat conversation with one of his students, the Professor seems to oun, according

* There is here a mistake in the pagination of the original MS., pp. 292 and 293 being omitted ; but there is nothing awanting.

to his frank way, that what he had formerly taught (before 1725) was what the Sabellians owned ; which, if I do not mistake the meaning of words, is equal to his saying that Sabellianisme is what is ordinarily taught and preached in Scotland ; for it's certain that for about seventeen years Mr Simson taught and preached in the ordinary strain of this Church. If this do not give a full foundation for an enquiry, and a very narrow one too, and that by way of Queries also, into this change in his teaching, I know not what will.

But the following things, yet more plainly asserted in the precognition, run this matter yet much deeper : That he confuted Mark's argument against The Eternity of the Word,* from its not being necessary existent ; and added, *Christus est æternus, quam vis non necessario existat, aut non sit Eus necessarium* : That he said Independence and Necessary existence, when applyed to the Son, wer impertinent, and should not be used in talking of the Trinity ; they wer philosophical nicitys, which we know nothing about. That *Pater fuit ante Filium, non tempore sed causalitate, ni supponamus Deum non posse creare ab æterno* : That The Unity of the Divine Essence was neither numerical nor specificall : And others, for which see the class of the Precognition, and now the libell itself, wher they are pretty fully insert. This is the sum of what I designed to say in the meeting of the Committy and Presbytery, which I here sett down for preservation of the things which appeared to me of most weight and importance in this affair. I go on now to set down what passed in the two following days of our meeting.

Thursday, March 16.—We mett, and that in Hutchison's Hospitall, that we might be alone, and ordered all to remove, even Ministers and Preachers, while we wer on the Precognition, because the Precognition being what was to go no further, unles we found it matter of a libell, it was fitt to be advised in the most privat manner possible, by none save judges. Ministers would have been allowd to stay, had not Mr M. S. been present, and we wer not so willing to have him present, and wer un-

* MS. reads " world," which seems to be an obvious mistake.

unwilling to mark him out ; and Preachers we could not easily distinguish from Students ; and so all wer excluded but Members, though some had come a good way to be present. We had a Letter of excuse from the Professor, signifying his being unable to attend on us, by a violent pain in his head, which he had got in going home late yesternight. We did not yet want him till the Precognition was over. That fornoon the class* of the Precognition was read over, and we went upon the particular articles declared, and considered hou farr they wer proper to be articles of a lybell ? We had some debates hou far Mr Simson's changing his teaching was matter of lybell ? And it was agreed that it might come in as a preface to the rest. The declarations about the numericall oness [oneness] cost us longer time : The generality thought the matter of great importance, and though the term numericall was neither in Scripture or Confession of Faith expresly, yet the Professor having laid aside both numericall and specificall onnes, [oneness,] and given no other in the room of them, and used the words " Three Beings ;" and we thinking the Three Persons, unles in being or substance they wer one God in number, which we thought a plain and not a scholastick, and not moe Gods than one, yea the same in substance, which are the terms of our Standarts, it was generally gone into that this was to be put into the lybell ; yet it was delayed till we went throu the rest, that we might have the fuller vieu of all. The third class, as to Mr Simson's expressions about Necessary existence, these wer by all, without the least hesitation, agreed to as fully relevant for very high censure, if proven. The fourth class, about Self-existence, was much involved with the former, and soon agreed to. This far, as I mind, we went in the fornoon.

We met again at four of the clock, and went throu [the] two or three remaining classes of the precognition, and without any vote, till we came to consider† the lybell [when formed left them to be] drauen up in form. Mr R[obert] W[odrow] and Mr M·Lauren wer named. I declared b-ing unacquaint with the forms. I was desired to name who should joyn with me. I named P. Hamiltoun ; he declined, throu indisposition

* Classing, or classification.

† Seems to mean, by whom the libel should be.

of his eyes. I named Mr J. Hamiltoun and my Lord Grange. We wer appointed to form the lybell against to-morrou ; but, in the mean-time, because upon that, the forming the lybell, at least in one branch depended, and it was what was *prima instantia* referred to us by the Presbytery ; they and we entered upon the consideration, Hou far the Professor's Answers took off the foundations of the Queries ? and we went throu them one by one ; and here any seeming differences among us began to appear. Mr J. Orr, Elder in the Presbytery, P. H.,* Mr J. H.,† Mr W. M'G.,‡ wer upon one way of reasoning. Some warm words passed. Mr J. Orr said somewhat upon the Father's being *Causa Deitatis Filij*, wherein he was, I thought, mistaken ; for he presently disowned it as his opinion ; but Mr A. L.§ moved to call him to the bar, but that was quelled. Upon another debate, Mr W. M'G. put a query to the meeting which was a litle indiscreet, but was soon answered by a counter-query, and Mr A. L. and T. L.|| moved he should be called to the barr, but this was quelled, and all calmed. A vote was urged, after long reasoning on the first Answer, Whither it took away the Query and ground of suspicion on that head ? but that side being sensible of their want of numbers, being but four, and for what I knou having scarce other two that would have voted with them, P. Hamiltoun, with some concern, and with a pretty plain threatning, which I fancy pointed at Mr A. L. and T. L. for their calling Mr J. O. and Mr W. M'G. to the barr, proposed that we should agree that there was nothing in the Answer to remove the Query or suspicion and *fama*. This was frankly gone into ; and so we had pretty long reasoning upon each of the Answers and Queries, and all wer at lenth agreed to as the first, and by this time it was after ten at night.

Friday, March 17.—We, in the Sub-committy, met with my L. G. [Lord Grange,] and went throu a good part of the lybell till interrupted by the meeting. When we came to them, we signified we wer not fully ready, but would soon be ready. I forgot to set down, that yesternight, after we

* Professor Hamilton.
§ Allan Logan.

† John Hamilton.
|| Thomas Linning, at Lesmahagow.

‡ William M'George.

had gone throu the Answers, we agreed, after some reasoning, that nou the Answers not taking away the *fama* and suspicion, nor the ground of the Queries, we should to-morrou put the Queries, and require a plain, direct, and explicit Answer of him to them. This was minuted, and a copy of the minute sent him by his brother-in-law, Pierston; who reported that he had delivered the message and minute, and he continued very ill, but was designing to write to the Committy and Presbytery, if able. After a litle waiting, a pretty long Letter, direct to the Moderator, came from the Professor, wherin he told us that the hand of God was so upon him, that he was not able to dictate this Letter almost, by reason of an excessive pain in his head, and a vomiting: That he was sorry he could not attend us, neither was he able to entertean any of our number should we come to him: That he was sorry that he was not present, nor could be present, when we found his Answers did not satisfy: That if he had, he hoped he would have shouen good reasons why we should not propose Queries, and supported his Answers; but he was glad to hear that we wer resolving to go on in the far more proper and naturall way of a lybell; and that he wished we might go on and examine on the spot all his scholars upon oath: And, as I took* his Letter at once reading, he seemed to wave his own priviledge of objecting against witnesses, and, being indisposed, he was willing we should go on.

The meeting, finding the lybell was not ready, dismissed,† after they had resolved not to embrace the Professor's offer of waving any of his legall defences by reason of his indisposition; and resolved to leave the proceeding on the lybell *usque ad sententiam* to the Presbytery, and require them to put the Queries antecedently to him as soon as he was able to attend on them; and before they parted for this sederunt, the Moderator put the question to every one in the Committy, If they would stay in toun, and meet in the afternoon to consider the Lybell? in order to secure a quorum. P. Hamiltoun said, he was under some difficultys whither to come in the afternoon, because he had observed yesternight an unwarrantable interruption of members, in their liberty of speaking, by threatning to call them to the barr, when they spoke not as some would have them; and if that wer the case, he had not freedome to stay

* Understood.

† Broke up.

and speak his mind, and vote, he took it to be his duty rather not to come, than to be deprived of the liberty of a member. This was taken away by the Moderator, who answered, that what was spoken by members, and not gone into by the meeting, was not to be reconed any abridgment of liberty of speaking; and after some explications by the persons concerned, and a generall advice to all members to be on their guard neither to irritate, nor groundlesly to take irritation, the thing was hushed, and all agreed to stay next dyet.

In the afternoon, we in the Sub-Committy finished the draught of the lybell, which we would not so readily have ended without the assistance of that eminent lauer, my L. G. [Lord Grange,] who was well acquainted with forms of lybells, and very much shortned our work. The lybell consists of the precognition, and the exceptionable passages of the Professor's first Letter, and his Answer to the References, put in the order of a lybell. This draught was brought in, and read over; and then paragraph by paragraph. The matter being chained together, and things declared by single persons, if of moment, and of the same nature with others declared by moe, wer all taken in. The meeting went in* without any great difficulty to the whole of the lybell as we brought [it] in, save one condescention of Mr Simson's alteration of his teaching; which being dark, as expressed by the declarant, and of no great importance, was turned out. The main reasoning was upon that clause of the lybell, "or words to this purpose;" upon which the question about lybelling, or putting the witnesses to declare the *ipsissima verba* arose, which was the only reasoning of importance on the form of the lybell. It lay mostly betwixt P. Hamiltoun, and my L[ord] G[range,] and Sir James Steuart; P. H. said, he had no difficulty as to these words being in the lybell, as laid at present, because the relevancy would come afterward to be considered and canvassed, and this was reserved because the Judicatory who wer Judges gave the lybell, and so they would hear the objections of the pannall against the relevancy, which was intire in this state of things. My L[ord] G[range] acknowledged this, but urged it was needles for the Judges to lybell any thing that should be plainly found irrelevant; and if so be, that nothing save *ipsissima verba* could be proven nou to

* Agreed.

be valid against a pannell, in that case he would be against putting in to the lybell, "or words to that purpose," though he was not of that opinion, but thought that words of the same import, and by necessary inference, according to the best understanding of the deponent, wer sufficient in any lybell. It was said by Mr Linning, that in Mr Webster's proces, the witnesses wer restricted to the *ipsissima verba*, and many wer cast because they could not depone the very words. This was denied by P. Hamiltoun, and he added he was the first witnes who was called, and he made the objection, and was not precisely tyed down to words which he could depone wer the pannell's words. However, he ouned there was remaining with him a difficulty, to witt, that if the *ipsissima verba* wer not sworn, the deponent was made judge and no longer a witnes, if so be he was allowed to make the inferences himself.

To this my L[ord] G[range] answered, that in civil processes this matter was once and again overuled before the Justiciary; and read to us an extract of the decisions of the Lords about the 1712, in case of the process of treason about the Meddail of the Pretender, offered to be lodged in the Advocats' Library, by an Advocat, who had these words, that "The Pretender had the right to the throne by blood." The learned lauer, Sir James Steuart, laid the lybell in these words, "or words to that purpose:" The Advocats for the pannell objected against this as not being *ipsissima verba*: The Lords, by their interloquitor, which he read, repelled the argument, and found that words of the same import, and by plain and necessar consequence deponned, wer to be susteained as treasonable words. He added another case, in Mr Thomas Baiky, Minister of Orkney, who was maliciously prosecuted, the Lords found the same. He observed, that the matter of doctrine upon the Trinity, especially, was the highest of all crimes, and treason against the Most High God: He observed, further, that if the *ipsissima verba* wer stuck to, there possibly could never be any process on *verba emissa*; for he was of opinion ther was very near as many different combinations of words, and yet all of the same import, almost, as of letters and sillables; that no man could, except in some very extraordinary cases, depone after an hour or two upon the *ipsissima verba*; that ther was really no more imported in this than

the remembrance of the witness, which made him not a judge of any thing save the expressions ; that if the question was put thus, it would clear all—"Did you hear the pannel speak such and such words?" The witness says, "I cannot say so."—"Well," says the Judge, "what did you hear him say? Put it in your own words, as far as you remember." Says the witness, "I heard him say to this import, directly, and not by any remote consequence"—for instance, the words lybelled were, that such a man had a white wig. The witness answers, "I cannot say the words were [wig was?] white; but it was a fair wig," or the like. It's plain the Judge is still Judge in that case. In short, he urged that without admitting this, words of the same import by plain and not remote consequence, there could be no possible proof as to *verba emissa*, and the restricting to *ipsissima verba* would unhinge all government and society, and be the most dangerous position imaginable, and would open a door particularly to all error and evil speaking; because these could never be proven.

Sir James Steuart, one of our Members, went intirely in to what my Lord G[range] said, and P. Hamiltoun declared he was convinced by what was said; and so the lybell was, as to this part, put directly in the words of the interloquitors read—"or words of the same import, by plain consequence, and not by remote inferences," or near this.

After we had ended the lybell, and approved it, as what we thought proper to be put by the Presbytery, in the common steps, to Mr Simson's hand, the Presbytery desired our advice what they should do if Mr Simson continued ill. We told them, that providing he could not be attended on, nor attend them, there remained no more but to pray for him; but as soon as he taught his scholars, the Presbytery should put the Queries. This difficulty soon came to be over, for he was, for as ill as he continued, in Church all day, on Sabbath, March 19; and taught his scholars, March 20, 21.

Their next advice was, what they should do if he refused to give answers, or shifted. The Committy here seemed to be divided in their opinions. Professor Hamilton, Mr Hunter, Mr M'George, Mr John Currie, (and Mr Hugh Falside was silent,) seemed only to be for leaving to the

Presbytery to do as they found cause. It was reasoned, that it was but six weeks to the Assembly; he was over, for this year, the doctrine of the Trinity; that this suspending him could only have the effect of putting a tash* on him when he came before the Assembly; and that the act of Assembly as to his suspension was of two branches; if he refused to answer Queries, and if his teaching was found unsound: and it was hard to put him under the suspension for one of them. On the other hand, it was reasoned, that the point of not answering questions was a matter of the last consequence; that his refusall deserved suspension; that the Assembly had expressed it so in their act; that if either he refused to answer, or wer found unsafe and unsound in teaching, he should be suspended; that wer he to teach one hour only, he should be suspended; that he might bring in his notions though he was over that subject.

After reasoning, this came to be decided by a vote, which was the only one we had; whither to advise the Presbytery of Glasgow to suspend P. Simson, in case he do not give plain, direct, and formall answers to the Queries; or leave the Presbytery to act as they see fitt, according to the act of Assembly? And it caryed "Advise," by a plurality. P[rofessor] H[amilton,] Mr J. Hunter, Mr W. M'G[eorge,] Mr J. Curry, wer for leaving, Mr H. Falside was silent, the rest wer "Advise." And when this was over, and the lybell put in the hands of the Presbytery, the meeting dissolved.

March 22.—The Presbytery of Glasgow mett. The Clerk reported that he had sent the minute to Mr Simson, that the Presbytery had appointed their meeting this day, for requiring plain, direct, and formall answers to their Queries, according to the advice of the Committy. I must notice, by the way, that the joynt and plain procedure of the Presbytery and Committy, the former week had allarmed† the Professor's freinds; and they wer nou sensible that Mr Simson and they had been imposed upon as to the procedure of the Committy in November, after

* Fr. *tache*, a stain.

† Alarmed.

which it was given out, that the Comitty, except two, wer against Questions, and condemned the procedure of the Presbytery, as hath been notticed above. Now, it was found to be otherwise, and that the Queries wer supported, and the Presbytery advised to go on to suspension.

I imagine Mr Simson began to apprehend himself in hazard, and his freinds pushed him exceedingly, and, as is said, against his own inclinations, to send his mind to the Presbytery. And his freinds bestirred themselves among the Ministers of the town on Tuesday; and in a company wher I was, they used all the arguments and importunity that they could that compassion should be sheuen to a stiff, peremptory man, who would ruin himself, and was sound enough in his principles, as he offered to evidence; but made it a matter of conscience with him, that he would not answer Queries, as being against his principles. They represented, that if the Presbytery, on this, took advantage and suspended him, he was ruined and his family; that it would bring in his cause with so much blacknes and disadvantage to the Assembly, as that they would not take it off, but probably depose him; that if he gave materiall answers, why should a man be ruined for his stiffness, when the main thing was secured, his orthodoxy and soundness? That he would give a full and satisfying account of his faith to satisfy his brethren, and read it once and again, but would not allow it as an answer, nor enter their minutes. This was proposed to Mr G. [Gray,] Mr H. [Hamilton,] Mr S. [Scott,] who told it would never do, unles it wer entered to the minutes, and signed by him; and if the Presbytery found it materiall answers, they seemed to be satisfied. His wife's circumstances, being near her time, and exceedingly discouraged, compassion, and the importunity of freinds, seemed to make them easier than I thought some of them would have been.

So none appearing from the Professor, a Preacher was sent to acquaint him the Presbytery wer mett. Before he returned, John Paislay, his nepheu, came down to the Presbytery with a pretty long paper signed by the Professor. By the way, the Ministers had given it as their opinion to the Professor, or his freinds, that Mr Simson should not come himself to the Presbytery, though he was pretty weel again; fearing he would spoil all the concert by his imprudence and peremptorynes, and

thinking that he would disown his declaration as an Answer to Queries, since [he] had said last week, before three witnesses, he would see them [the Presbytery, as I am told] hanged before he would answer Queries ! He was, as I am told, in a passion when he said so. Accordingly, he came not himself, but sent his nephew, with a commission, declaring that he found it not convenient to come himself to the Presbytery, but sent him, with this express provision, that the Presbytery should read this Representation and consider it, and if it was not satisfying return it to him, without taking any double of it. Had the Presbytery been set for contending, they might have refused any such capitulation with him, since the paper was judicially given. But this was not insisted on, [and] it was read.

The title bore, “ A Representation to the Presbytery,” but no reference to the Queries. He took notice of the loss he was at by not being able to be present last week, when they and the Committy found that his answers to the condescensions and references had not taken away the ground of their Queries, anent which he said he hoped he could have satisfied them. Then he refers to his former letter, March, last year, and gives a deduction of his method of teaching, which, as [I] understood it, imported directly a confession of his change of his way of teaching of late. He sayes to this purpose, that he had found that all the hypotheses which had been used on all hands, wer not sufficient to remove the difficultys upon the Trinity, and even these which he formerly taught for removing the objections of adversarys ; and, therfor, he had of late laid aside all hypotheses, and kepted by the words of the Scriptures and our Standarts. And then runs out, for near half a sheet or more, upon the Sabellians and Arrians, quite out of the road, as I took it, to the purpose in hand. At lenth, towards the close he comes to declare, that in his privat opinion, the “ one substance ” might be common to all the “ Three Persons ; ” and is surprized that any should think that he denyed the Necessary Existence of the Son, while he had declared, in the words of the Confession of Faith, that he had all life and glory in himself, and was infinite [and] eternal, and that in holynes, justice, and goodnes and truth ; from which the Son’s Independence did consequen-

tially follow. And, upon advice, that this was wondered at, that he had said nothing of Independance, Self-Existence, &c., by a note under his hand, sent down in the afternoon, he added, and allowed it to be added to the paper in the forenoon, that the same consequence did hold as to the Son's Independance, Self-Existence, his being the Supreme God, and the only true God, in conjunction (or some such word, or together) with God the Father, and concluded all with hoping that this candid representation would effectually remove all suspicions and difficultys that had cast up in this affair. But not a word of Answers to the Queries. This signed paper was read once and again, and remitted to the afternoon.

In the afternoon, severall remarks wer made upon it ; that the first branch, which seemed to relate to the numerical onness [oneness] was a very loose and ambiguous expression, and indefinitely expressed ; and the second only hypothetically expressed, and built upon principles that wer not the best proofes of Necessary Existence and Independance ; that none of them wer given directly to the Queries. The three Ministers of the town, above named, thought they wer materiall answers, but owned the first should be more strongly expressed, and wished the second, about Necessary Existence, wer more plain ; but they did think it an answer, and a declaration of his sentiments for Christ's Necessary Existence, Independance, &c., and moved the paper might be given Mr Simson back again till next Wensday, that he might subtract the long tedious introduction, which was quite out of the purpose, and it might be he would express himself more clearly. Mr T. and some others moved he should be called for, and own what he had signed as answers. However, all was delayed till the 29th. I find this kind of secession of the Ministers of the town, without advising with their brethren in the Presbytery, and their sheuing their inclinations to accept of materiall answers, or find his Representation as materiall answers, and stoping of the suspension on these, is gravaminous to the country Brethren, and done without advising with them. The Lord direct them next day !

March 29.—The Presbytery of Glasgou met this day. I was not with them, but have this account. In the forenoon, the Professor not

being present, they ordered the Clerk to require him, by a line, to be present with them at four of the clock, and to give a direct, plain, and distinct answer to the Queries they had proposed. Accordingly, he came at four, and they being on their ordinary bussines, he signified to the Moderator that he was but sickly, and could not stay long with them, and had a paper signed by him to give to the Presbytery. Upon this the question arose, Whither they should read his paper; or interrogat him, whither he gave it in as Answers to the Queries? Mr W. B. Orr and some others wer for reading the paper, and said if it conteaned an Answer to the Queries he needed not be interrogate. Others insisted that he should be first asked, If he gave it in as direct, plain, and formall Answers to the Queries? Mr H. said, if that paper was not an Answer to the Queries, he did not knou hou it came before them, or what they had to do with it. And it was put to the vote, "Ask the Professor first," or, "Read the paper offered." It caryed, "Ask first." So he was asked, and said to this purpose, that he gave in that paper as his private sentiments and opinion upon the subject-matter of each of the Queries the Presbytery had proposed to him. And so it was read.

I hear that it's the very same long preface he gave in this day eight dayes, without any alteration. As to the commonness of the substance, he expresses more strongly as what is his opinion, as also the other branch about Necessary Existence. It's said a copy of it was sent in to Edinburgh, and the Ministers there seem to approve of it as Answers to the Queries. His freinds seemed to be apprehensive that if he came to the Presbytery he would refuse to give his paper as Answers; but he was on his guard, and was very calm, and far from his former heights. Some think he apprehends danger, and this makes him the more yeilding. And Mr Wisheart at Glasgou said to me that he advised him, six or seven weeks ago, to give in Answers to the Queries, and a declaration that he thought he was not oblidged to do it, and that he did answer out of his abundant goodness. However this be, unles ther be some fraud in his manner of expressing himself, I think his giving in this paper, such as it is, is a mighty fall from his high boasting, that he would make a stand against what he called inquisition and Queries; and will

probably disappoint the Non-subscribers, who boasted that he was to make a glorious defence in favour of humane liberty, and the method of enquiry ; and in so far hitherto our reasonable form and method of putting questions is not weakned. But hou to reconcile this with his Letter to the Comitty in November last, wherein he calls us to put a stope to the inquisitory method, and declares it contrary to Christ's practise, the Form of Proces, Claim of Right, &c., I cannot see ; neither hou it agrees with what hath been sett down above, as to his peremptory resolutions against answering Queries, and what he said before three Ministers, within these ten or twelve dayes, in a passion, that he would as soon [see them] hanged before he answered their Questions. And, which affects me more, I cannot see hou this agrees with signed Answers to the Presbytery's Answers, and his first Letter, March, 1726, wherein he makes Necessary Existence, &c., pretty much personall property, and ouns that he had never used these expressions in teaching. Certainly such differences among his expressions cannot but weaken his reputation, and exhibit him as variable and inconstant, or, as some will be apt to think, inconsistent. The Presbytery read over the paper a second time, and referred it to further consideration to-morrow. I imagine they will agree to stope his suspension on this, and go on to the lybell : In which, may they be well guided !

This moneth, we hear of an Adress from the Lords of the Session to the King upon this remarkable juncture ; and that my Lord Grange carys it up to London. The true state of this, as I am told by one of them, is, there are two different parties in the shire of Lothian, who last moneth wer forming and signing two different formes of Addresses, the one is headed by Mr Dundass, nou of Arnistoun, and therein they are to complean of the malt-tax ; the other is promotted by the heretors who are on the side of the Court. The Lords of Session are universall Justices of Peace wherever they are, if they qualify. They wer much dealt with to meet at Edinburgh with the Justices of Peace, and going [go in ?] with the Court Address. The Justice-Clerk, my Lords Pollock and Neuhall, declined meeting with the rest, both because that they wer

against the Lords of Session mixing in with the manner of addressing upon every State change, which hath not been in use hitherto; and the Lords of Session have very seldom, if ever, in a body, addressed; and because some of them had never qualified as universall Justices of the Peace, nor ever resolved, because they thought it unreasonable to act as heretors where they had not one foot of land; and it may be some of them refused because they would not go in to the party now carrying on this Address. The rest of the Lords, as Justices of the Peace wherever they wer, met with the Addressers, and ane Address was accordingly signed, declaring the malt-tax, if restricted to two thousand pounds, and the excessency then applyed to the encouragement of manufactures, &c., was what was acceptable to them.

Another Address that makes noise hereabout is that from the Colledge of Glasgou. The Master Ross, now Rector, was prevailed to come west on Teusday the 28, and call a meeting of the Colledge, or be present with them for the greater solemnity; and that day they met accordingly. The Master was votted Preses, and an Adress was talked of as what was very needfull from that Society. Ther was no debate about the generall loyall expressions in it, nor addressing; but a clause was moved to be added, thanking the King for the last Royall Commission, in October last. This was declared, by the one side, to be of such consequence as they could not joyn in an Adress without it. The other side moved, either that it should be waved, as what would renew their heats; or if they would have it in, that the expression should be in generall thanking the King for his kindnes in all the Royall Commissions he had favoured them with, since the naming the last only was indeed to say materially that the former Commissions wer not an act of kindnes in the King. But the clause was tenaciously insisted on and brought to a vote; and it came to stand six and six, and came to the casting voice of the Rector, who declared for the clause. The six that wer against it wer the Principal, Mr J. Hamiltoun, Dean of Faculty, Mr William Anderson, Mr Murthland, who entered their dissent, Mr Carmichael, and Mr Loudon, who voted against it; but took it to advisement till to-morrow, whither to record their dissent. The six for it wer Dr Johnston, Mr Forbes, Mr Dick, Mr Ross, Mr R. Simson, and Mr Dunlop. Mr Simson

came not to them, which was much wondered at, and looked as if he was changing sides very sensibly; and Dr Birsban,* who was in town, and would not come, either as being under the influence of Blythswood, or fretted because he had no share of the Duke of Chandois money, or being affrayed of irritating the other side, and being turned out at the next visitation, as doing nothing for his sellary.

This unhappy party-work inflames all societys, and carying things to such heights continoues the flame, and oblidges the next party who come in to be as violent upon their predecessors as these that have been before them, and hath no good effects, nor can serve for any usefull purposes.

Two things wer pretty much the subject of conversation during our Comitty about Mr Simson, more privately. The method of Queries, and Inquiry, called by Mr Simson's freinds, "the inquisitory methods." It's said by some that many lauers and gentlemen, up and down the country, are very much against this method, as what is contrary to human liberty, and the rights of mankind. Besides what hath been formerly observed upon November, and this moneth, I cannot but observe that the rights of society, both civil and sacred, make this method of inquiry absolutely necessary in all crimes that are occult, and of difficult probation, especially *in verba emissa*. But I heard, further, one of our best lauers, my L[ord] G[range,] observe, that nothing is more plain then in the Civil and Canon Lau there are two methods of probation allowed by all lauers; *Modus Inquisitionis* or *Inquisitorius*, and *Modus Probationis*; and that the *modus inquisitionis* is the same with Queries, and esteemed very habile in abundance of cases, especially *in verba emissa*. As to the sentiments of our gentlemen and others, especially in point of doctrine, ther is no great stress to be laid upon it, when I consider the generall laxnes that is got in among them. Indeed, in our situation at present, the opinion of many suspected to be corrupted in principles and doctrine, would rather be a presumption at least, not to say an argument, why the method of inquiry (and there seems to be no great bugbear in the word, though we should call it inquisition) should be used in Mr Simson or other sus-

* Dr Brisbane, Professor of Anatomy.

pected person's case. But this being now somewhat off the feild by Mr Simson's giving in Answers to the Queries, I shall say no more of it.

Another thing, pretty much insisted on in conversation is, that our suspending or deposing a Professor of Divinity is among us but a kind of *brutum fulmen* : That the Church has that pour [power] indeed, to suspend or depose from preaching and the ministeriall office, but cannot suspend from teaching in an University, or depose a Teacher, and in the least affect his sellary. I do remember this was in the last Assembly spoken modestly, when the act against Mr Simson was framing, and the words, "from teaching and preaching," wer, upon the motion of a single member, dropt. It was, indeed, asserted by others, that the Church had pouer as to teaching as well as preaching; but for peace sake, and not to bring the Assembly to debate upon their own pouers, which was not judged convenient, the phraze "suspend," in the generall, was keeped in, as it wer with *a salvo jure*. But the case is plain enough, if people would consider it. Professors of Divinity are not chosen by the King, at least the Divinity Professor at Glasgou is not, though he hath his sellary from the King; and *beneficium sequitur officium*. I do think, indeed, the Church, especially since the Revolution, have been wanting to themselves in this matter. When a man is transported from a parish to be Professor of Divinity, he is loosed from his parish, but not *in terminis* fixed by the Church, but received by the University: At least, I do not mind it has been so; though I think that the Church Judicatorys should have a share in a Professor's settlement, as well as his loosing from a congregation. And so it was in the first Presbyterian times, and so it ought still to be in the nature of the thing; and I knou the Synod of Glasgou did call my father to take the oversight of the youth who had their eye to the Ministry in the bounds, and he did teach them four years before he had any sellary for so doing, and was formally transported from the Ministry of Glasgou to the University, in the year 1692. But I was observing that the nature of things shewes us that there is nothing at all here. By our Books of Discipline, a Doctor is one of our four offices of Christ's institution, which we are bound down to by our Covenants; and I think all Office-bearers in the Church are under the pouer of the

Generall Assembly, and other Judicatorys. The Doctor, whose office, in my opinion, leads him to be a member of the Presbytery and Synod, and even of Generall Assemblies, at least when he is chosen, as well as a Minister, when suspended or deposed, is just in the same circumstances the other Church Officers are in. But, after all, this is a very thin argument; though they were somewhat in Professors more than others, and though they had their patent from the King, as generally they have not, it's scarce to be supposed that when a Generall Assembly goes the length to suspend or depose an University man, they will represent the matter to the King, and ask his nomination of another; which, I believe, will never be refused.

This moneth another matter casts up, which I do not see well when it will land. Mr James Graham of Airth is Patron of the parish of Airth. He presented Mr J. Gray in due form, and had his acceptance in termes; and hath, it seems, the bulk of the heretors, elders, and heads of families with him. Some of the elders, and perhaps the most part of the people of any profession of religion, who are not many, and are generally inclinable to the Marrou, are against Mr Gray; because, as they say, he hath accepted a presentation, which they think is contrary to Presbyterian principles. This is put into their heads by their former Minister, and Mr Lindsay of Bothkinnar, who, some say, inclines to be in Airth. Mr Muir in Stirling, and these bretheren, stand stiff against Mr Gray. Mr Grahame is Prælatiick in his judgment, and will not so much as take the advantage he hath in the plurality of his own, and my Lord Elphinston's tenants, who, if he would allow them to choice, would be all for Mr Gray; but he stands stiff on the presentation, and tells the Presbytery that he will [not] urge the presentation, and have it to go on that foot. The Presbytery have not at all used that caution that such a situation obliged them to, but, I fancy by my L[ord] G[range]'s advice, have allowed the inclinations of the people professing strictnes to Mr Russell, a very good young man, (but he has never been heard by them, nor will he at the Presbytery's desire preach at Airth,) and appointed a day for moderating a call. Upon which Mr Graham applyed to the Lords of Ses-

sion for a sist to the Presbtry when about to meet for moderating a call to Mr Russell. The sist was got from the Lord Justice-Clerk, and two other Lords granted the sist. This was intimate by the Patron to the Presbtry; notwithstanding of which the Presbtry went on, and, if I be not misinformed, moderat a call to Mr Russell. Where this matter will land, I do not yet see. Mr Grahame will undoubtedly summon the Presbtry for breach of the sist, and if the Lords refuse to do him, as he calls it, justice, he will undoubtedly cary it to the British Parliament by appeal. I am sorry so good a youth as Mr A. Gray should be the subject of so much strife. They are fighting against their own mercy.* He is a choice, deserving person.

Another affair I hear of is that of Mr Scrimgeour, Professor of Divinity at St Andrews, by a patent from the King, or rather the late Queen, in the end of her reign. He was got in there by the Court interest, and was a knowng† Episcopall, and, some say, Arminian, in his judgment. The Presbtry called him before them, and required him to subscribe the Confession of Faith, and the *Formula*. The last he demurred on; the Confession of Faith he either signed, or by an instrument in the hands of a publick nottar, declared himself ready to signe, finding this was by lau required to give him a title to the benefice. He is knouen to be Episcopall, if not worse, and never hears a Presbyterian. The Presbtry and Synod have been doing what they can to be rid of him. The matter was tabled before the last Assembly, and was by them remitted to the Commission. In March last, I think, the Commission had it before a Comitty. The King's Lauers met with them, and desired caution and delay, it being a matter that concerned the Crown. It's said there will be no getting quitt of him, unless a project be got throughed,‡ which my L[ord] G[range] tells me' is in designe. On Mr Haddin, the Professor of Church History, who was burnt in his room in February or January last, his death, it's projected to get a grant of this to Scrimgeour, and bring him to demitt his professorship. The sellarys are near equal, and it's thought he will yeild, and hoped he can do litle hurt in teaching

* That is, the mercy or kindness of God to them.

† Known.

‡ Carried through.

history. It's a sore matter things are at this pass, that persons knouen to be disaffected to our legall establishment cannot be got rid of out of Universitys.

My Lord Grange tells me that he knoues, by direct conversation, that the bulk of our Jacobites of any sense and knowledge are daily falling in their thoughts of the Pretender, their King, as a soft, spiritles man, from whom they can expect but very litle ; and every day they are more and more convinced of the prudence, gravity, and sufficiency of King George ; and that they oun nou they have a quite other notion of him than they had at first ; and that he is of opinion, many of them will be far from venturing so much as formerly they did.

Houever, the designe of an invasion seems to be at this time forming ; and it's probable that it may be designed upon all the three kingdomes. I cannot see the probability of any great success of the issue, though it may be a very considerable diversion, and be very destructive to us that are remote from the seat of the government. But, I belive, what will be the most hazardous consequent is, that confusions, which must necessarily follou an invasion, will necessarily affect the stocks and the publick funds, and cast a damp on trade and bussines ; and considering the present channell in which the publick money runs, it must much affect publick credit and funds.

Aprile, 1727.—In the beginning of this moneth, our Synod mett at Air, when our Moderator was chosen ; we had a very scrimp representation. Ther wer non from Glasgou Presbytery nor Dumbartan, and but ten or twelve from Paisley, Hamilton, and Lanerk. This made me in doubt whether to vote in the Moderator chusing or not, when we wanted two Presbitrys, and had so feu from the other three, that indeed it was but a sham Synod ; and, indeed, I signifyed so much before I gave my vote, yet, considering we wer legally adjourned to this place, and till we wer once separated, I could not well refuse to vote. Mr Mungo Lindsay was chosen Moderator. In the afternoon, we went throu the minutes, and some answers to three appeals from the last Synod wer ordered to be read. Next forenoon we had J. Campbell's proces before us, and

thru an informality of witnesses, subscriptions being omitted in the extract, it was remitted to the Presbytery of Air, with our opinion that he should be summarily excommunicated. We had severall things before the Comitty of Overtures. A paper from the Commission about licenses on stamped paper, conteaning a warning from the supervisor of the stamp-office, an Englishman, of the penalty of giving licenses except on stamped paper, five shillings a sheet. The penalty fifty pound, and forfaulter of office. This last clause offended many, but we could do very litle in this imposition, but act *sub pericula*. We had a case, whither a ripe child born in the seven moneth was not antenuptiall fornication? which we would not determine, but declared our constant practise was what every body kneu. In the afternoon on Wensday, the whole papers wer read, which wer transmitted by the Act of Assembly to Synods by our Comitty, as above. I found a considerable number, who wer freindly to Mr Simson, who waved the reading of them Synodically, as being of no use, and spending time, and what was scarce fair, considering what hath since passed, to wit, Mr Simson's Answers to the Queries. This was overuled, and the papers read. And Mr Wisheart was called upon to give an account of what the Presbytery of Glasgou had done since, which he did in modest enough terms. But verball accounts of a matter of this nature ought scarce to be admitted.

When our Privy Censures came on, the affair of Mr J. Millar and Pollock came on. At the Synod, our Presbytery had received a Letter from the Presbytery of Lanerk, signifying that they could not consent to take on Mr Millar and Pollock on tryalls till the Synod considered the Letter, which was said to [be] writt by Mr Millar, and had given them, the Presbytery of Lanerk, so much offence, and given their opinion of it; and desiring us to sist. When we read this Letter in our Presbytery, we wer but five of us at Air. I moved, that, considering the noise that this affair was like to make, it wer best not to propose Mr Millar to the Synod; but, before the next Synod, indeavour to satisfy the bretheren of Lanerk [and] Glasgou, who, we heard, had likewise written to us against Mr Miller's entering on tryalls, and then at the next Synod the matter might run more smooth. All our bretheren, save his father,

seemed to be for this, but he was peremptory; and so I left our Presbytery, who appointed, it seems, Mr Millar and Maxwell to converse with the bretheren of Lanerk at the Synod; which they did, but could not satisfy them. When the two young men wer intimat to the Synod, we told we had received a line from the Presbytery of Lanerk, which was read Synodically. The bretheren from Lanerk wer asked if they had the Letter, which stumbled them to produce, and if it was the original? They had a copy, and the Synod, without dipping farther on it, recommended to us to satisfy them of the grounds upon which we had found ther wer no ground to stop on that Letter, and desired us to wait six weeks, till other Presbyterys who had but received their Letters at the Synod, should have time to write also. I mind no more save that we spoke of a fast, but the Assembly being so near it was not insisted on. We spoke of an address to the King, signifying our loyalty at this juncture, but considered that the Commission had lately addressed the King, and if we should go into an address, we had so litle time for it, that it would scarce do; and our addressing would be a kind of obligation on all the rest of the Synods who mett after us to follou us; and so it was waved.

Synods are nou but melancholy times by what I have seen them! Ther is a lightnes and vanity among too many young Ministers. They have their Clubs and Meetings, wherin great freedoms are used, as I am told, against Confessions, for liberty of thinking, in favour of Mr Simson, and some bright young men; Dr Clerk's notions are canvassed, and other things that do not prognosticat much good. Mr George Reid, Minister of Ochiltree, Mr Reid of Symington, Mr Patrick Paisley, Mr James Semple, Mr John Montgomerie, Mr Wishart, and some others. I hear, in the Privy Censures in the Presbytery of Air, they had some expressions of Mr George Reid of Ochiltree, not very favourable to Confessions, before them, and he declared he had signed; but did not think himself bound* up by his signing to receive neu light and to alter his sentiments. The matter was not further pushed. On the other hand, ther [were] some others spoken of as given to drinking, and Saturday night, too, Mr Robert Millar, Mr John Burnet, and some others; and for many

• Prohibited.

that are not chargable as above, they are engaged in partys, and deeply dipped in every thing that comes about, and any thing of a publick nature is quite neglected. The Lord pity us !

I find the generality of gentlemen are turning loose in their reasoning, mockers of Scripture ; and the Arrian notions, and Mr Simson's novelty's, are greedily drunk in and defended. The Church is condemned by them for taking any notice of these things ; and they are for a boundles latitude in every point.

Ther was a designe on foot lately to set up a meeting-house at Air, for the English Service. Mr Cl., Cochran, Culen, Captain Nugent, and ten or twelve others, subscribed for this ; but Colonel Cathcart, when he heard of it, briskly opposed it, and to him in a great measure is owing that that project came to no bearing. He is of a most fair character, and none in the shire of Air, I can hear of, comes up to him in blamlesnes, good sense, and vast improvements in agriculture, and every thing for the benefit of the county.

He tells me that he is informed his grandfather, my Lord Cathcart, in the Parliament 1661, was the only Noblman who votted against the rescinding of Presbity ; and some say [he] entered his dissent. Severall went out of the House in time of the vote, but he continued boldly opposing it, though his circumstances wer very lou, and his family needd much the countenance of the Government.

He added an account of Thomas Renton, nou knighted by the King, who was born in the parish of Craufurd-John, or Douglas, and gote a litle smack of surgery at Edinburgh, and purchased a secret for curing of ruptures. The Collonel was the first who brought him to England, where he hath vast bussines and riches. He hath communicat the secret to the King, who knighted him, and gave him a pension, and he gets* prodigiously [rich ?] No ruptures nou are reconed incurable ; and his secret is knouen, or at least others cure as well as he.

I am told by Mr G. C., who has it from Mr Midltoun, and sau all the papers that passed of late this winter and spring at Edinburgh, that ther

* Acquires great riches.

is a terrible heat at Edinburgh among the Episcopall people, about Mr John Gullen, of whom somewhat has been notticed formerly. Mr Gullen was Mr Lockheart of Carnwath his governour and chaplain, and Carnwath, by his interest at the Pretender's Court, got a *mandamus*, or *Congee d'élire* from the Pretender, to chuse Mr Gullen one of the Colledge of Bishops at Edinburgh; and he is designed to be Bishop of Edinburgh after Fullartoun's death. The elder Bishops took this very ill, and a long remonstrance, which my informer sau, was given in to the Colledge of Bishops against Mr Gullen's admission. It run upon severall things, as his not being long enough in orders to be admitted to the Colledge of Bishops. They offered to prove severall acts of unrightiousnes against him in his bussines, as a bookseller, which he hath followed for many years; and they offered to prove that he had said, in conversation, that when he had throughly considered the Reformation, and Secession from the Church of Rome, they [there] wer so many things wrong in it, that had he been alive, and knouen these things, he could not have had freedom to joyn with any Protestant society at the Reformation. Mr Gullen laboured hard to have liberty to take off these objections, but compleaned that he was not heard; and the Remonstrance and the opinion of many of the Bishops and Clergy, of the inconveniencys of urging Mr Gullen being received, wer laid before the Court of Bolougne, as nou they call the Pretender's Court. However, Carnwath's interest there is so great that a neu *Mandamus*, in very positive terms, is sent over, ordering Mr Gullen to be received into the Bishops. This, they say, with the Letters anent it, wer seized [as above] at Leith, and sent to London; on which Carnwath is absconded, or, as some say, gone to London. However, the Episcopall Clergy are still divided in their sentiments, and a second Remonstrance is given in to the Colledge of Bishops against receiving Mr Gullen; at which the Jacobite layity are much exasperated, and say it ill becomes the Clergy to stand upon their punctilios against the express orders of their King; and the Bishops are so divided, that, though those for Mr Gullen called in Mr A. Duncan from Glasgou, and have made a neu Bishop, one Ross, Bishop Ross's brother; yet old Mr Cant, and some others, are so keen in the Episcopall Colledge against Gullen, that Bishop Freebairn, Auchterlonny, and

some others, who are for Mr Gullen, cannot gett a sufficient number to consecrat him ; and there the matter stands at present.

I am told by the same hand, that Lady Ann Callender, as she stiles herself, the Earl of Linlithgow's daughter, married on the Earl of Kilmarnock, hath set up a Meeting-house for the English Service, at the Bridgend of Linlithgow ; but it's not much frequented : That by her means, a fine large Meeting-house is setting up at Falkirk, and a great many of the country thereabout are contributing to it : That the Lady Kilmarnock usually goes to a Meeting-house of Mr James Grahame, who is maryed upon her aunt, the late Earl of Linlithgow's sister, but it's so distant, and she was in such hazard going to it when last with child, that she is very active to get one near her. I belive in all these, though the people who attend are Jacobites, yet the King is prayed for, and the act of Tolleration is the foot upon which they go. At this rate, we shall very soon have a very generall setting up of Meeting-houses for the English Service, and our gentry and nobility, who are all tinctured with that way by their being in England, and the Jacobites, who countenance them from their regard to Prelacy, and to bring over young gentlemen to Jacobitisme, and weaken the Established Church ; and, I fear, I may add too many of our young bright images, as they are called, who are at least ambulatory in the matter of Church Government, and outward modes and circumstances. Laying all these together, I fear a very feu years will bring about a terrible and fearfull change in this Church, and the inclinations of the most part will be for bringing in the English Services among us ; and some think, wer it not for the listlesnes of the English as to any worship, and their apprehensions that it's not safe at present to break in upon this reserved Article of the Union, we had had Prelacy and Ceremonies among us by this time. The Lord pity us !

What passed this moneth with relation to Mr Simson's proces, see Letters to me and from me. I shall only remark, that the Presbytery of Glasgou wer at no small toyl and pains for three weeks after the Synod, four dayes a-week, to get the matter ready for the Assembly. There was more deponned by the students than they had told, or I be-

lieve fully remembered in the Precognition. And though a great deal was deponed in his exculpation, yet none of his exculpatory witnesses deponed that he taught Necessary Existence, or that he refuted Christ's being a precarious or contingent Being. All the proces is nou printed, at least what Mr Simson thought proper to print in his case, with the Presbytery's remarks on his Answers to the Reference, and their classing of the depositions.

The fourth Wensday of this moneth, in our Presbytery, the entering upon tryalls Mr J. Millar and Mr W. Pollock was violently urged, and caryed, only Mr Hunter, Mr P. M., and I, wer against their delivering any exercises till the Presbytery of Lanerk and Glasgou wer satisfyed, who had written Letters to us, desiring tryalls might be stoped; and giving reasons, from the Letter that made so much noise, and his going to the English Service at Edinburgh; and, because the Synod, as I thought, had ordered us to sitt* six weeks after the Synod. This was denyed by Mr R. Millar, and Letters wer ordered to be writ in answer to the two Presbitrys, and the two homilyes wer taken, which I did not hear. This matter of Mr J. Millar's tryalls, with my opposition to it, is matter of much talk, considering the intimacy betwixt me and his father and himself; and, therfor, I'll set down here, for† my oun memory, hou this matter stands. In January last they wer named, and I had a conference with his father, and cusin, Minister of Neilston, and himself. It was well that all the matters on which I had hesitation wer what I had signifyed to the youth from time to time as I heard them; and I used as much freedom with him as he had been my oun son. This he ouned before his father and cusine. I went throu all the particulars again, as far as my memory served me; and all the answer I had was denyalls of facts, with some passion and warmth. The only two points I told them I was to insist on, in publick, wer his Letter to A. Clerk, which made such noise, and the Act of Assembly requiring the year to be run out after students wer come on before they enter tryalls. The rest wer of a more privat nature, and though as to most I got no satis-

* Sist or delay procedure. See p. 412.

† For vindication of.

faction, yet, they being privat, I waved them, and gave it as my opinion, as a freind, that they should not urge his entering on tryalls till the noise of his Letter wer over. This they would not hear of, because, they alledged, if he should not enter on tryalls, it would be taking guilt on him, and rivetting the aspersions cast on him. I told them they would find the bulk of Ministers would have another vieu of this foolish Letter than they had, who wer his freinds; and it made another noise elsewhere than in our bounds, and the pushing and urging this matter by his freinds would make more noise, if urged, and yet opposed, than the delay would be.

But all was in vain. They wer sure of the vote in Presbytery, and had a designe to get a presentation to him for Old Kilpatrick. So in Presbytery, in the afternoon, he was proposed to enter on tryalls; and when it came to me, and I was alone; all the rest who wer not fond to have him passed wer absent. I urged his not being at home a year till June. To this it was answered, that it was not long till June, and he could have no discourses till after the Synod; and as to the Letter, which I told was very stumbling to me and to others, it was ouned imprudent, but it was only to a comrade, writt in a jesting stile, and nobody was to see it. Houever, at Mr A. C.'s* desire the Letter was read, at least a copy of it, which I thought wanted a word or two, and notwithstanding of what appeared stumbling to me, all present wer for going on next day to his extemporarys.†

Thus matters stood January 17 or 18, when I dashed down the following note of what stuck with me in entering Mr J. Millar on tryalls, so that I could not concurr: That it was not a year till June since he came home: That on a Sabbath, when seeking the King's burse, which he got by the interest of the English Meeting-house Minister, he went to the Meeting-house, and was present. This is not denied, but he asserted it was only out of curiosity. His conversation in Ireland, and favouring the Non-subscribers, and alledging that some of the most eminent Ministers in Scotland wer not for Subscription. This he denyes, but it was writt over. His reasoning about 1724, against Subscription

* Alexander Clerk.

† Extempore trials, or examinations.

and Confessions, in the Library of Glasgow : His exulting speech in a Meeting of students 1724 or [172]3, when answers to a case about enquiry impartiall into truth was come in and read, That he blessed God he had lived so long as to hear such a discourse, and hoped ere long to see those who wer nou young men come boldly to Generall Assemblys, and making a noble stand for human liberty and against imposition ! His conversation in Holland, when abroad, in favour of loose principles, and at London, that ther wer many young men getting rid of the leading-strings of education and of arguments merely founded on human authority : His speaking pretty openly against the act of the last Assembly against Mr Simson as inquisitory, contrary to the Claim of Right and Libertys of mankind : He and his fellow, Mr Pollock, reading books in Paisley Kirk, in time of Mr M[itche]ll's sermon : His foolish Hudibrastical and impertinent Letter to Mr A. C., which hath given so much offence to the whole Church, for which he has not so much as had a reproofe, when read and ounded in our Presbytery : And to all these grounds of suspicion, I add the great importance and caution necessary in entering young men on tryalls, this being the *origo mali*, and of all the corruption ready to rush in among us ; and such as are weakest and most corrupt, that are passed with most difficulty, are rediest to be presented to Churches by disaffected Patrons. And, indeed, I have not freedom to enter any on tryalls but such whom upon a call I would vote for their ordination.

In short, I do not find that he has read so much, except as to transient, loose, unconnected reading, as he should ; and therefore it would be his own interest to read some years more, and this way he would have occasion, by his grave conversation, closs and regular study, to remove the present offence and surmizes. In a word, the hazard, at this time, is not small in entering a young man any way suspect on tryalls, when such a loosnes in principle and practise is coming in among us. All these laid together, determined me to disapprove his entering on tryalls ; and [I] would have done so, if my heart deceive me not, had he been my own son. What passed at the Synod has been noticed above, and our conclusion in Presbytery of coming over all objections, because it was said that one Presbytery had not a negative on another. After this,

at the Assembly, (see Letters in May,) this affair took a neu turn, and a Letter was writt to us by the Presbytery of Air, desiring his tryalls should be sisted* till the Synod. And when Lanerk, Glasgow, and Air, found we wer going on, Mr Linning threated to propose the whole case in open Assembly, and complean upon us for breach of rules, unles we would presently sist. We had a meeting of the Commissioners from our Synod, and it was offerd to sist before any publick tryalls ; and this was with difficulty yeilded to.

May, 1727.—The Generall Assembly mett on the 4, and sat till the 20, of May. The accounts of what passed, especially as to Mr Simson's affair, which took the whole time, see Letters this moneth. I shall make only some feu remarks, which are either omitted in these, or only hinted at. The first thing that naturally offerd was the manner in which this grand affair was to come in before the Assembly, and it was agreed in a meeting that Mr Mitchell, the Moderator of the Committy, immediately after the Answer to the King's Letter was ended, should signify that the Report of the Committy for purity of doctrine was ready whenever the Assembly should call for it ; that Mr Hamiltoun should signify the Presbytery of Glasgow their being in a readines to report their procedure, which was accordingly done. Then it came to be considered in what order the matter should be considered by the Assembly. The Queries wer first in the natural order, and some of us did insist that that method should be approven in the first room ; because much, very much, depended upon it, and it naturally came in first.

Mr M[itche]ll was of another opinion, that by all means the method was to be approven by Queries, but not in the first room ; † for this reason, that the Queries wer but as to the method, and a point of authority or discipline ; but the lybell brought directly upon the far more important subject of doctrine, which no doubt was of far greater importance ; that the great opposition we might expect would be on the head of the Queries, especially when proposed under pain of censure. Against this there would be very strong things said, and the debates upon it might run out

* Delayed.

† The method of proceeding by Queries was to be approved of, but not to be the first point discussed.

so long as there would not be much time left for the lybell and doctrine ; that, therfor, it wer much more to be wished the lybell wer begun with, and in the sentence upon the whole, the Queries might be taken in and approven ; which was all that the Presbytery wanted. After some reasoning, this was agreed to, and that a Comitty should be named in the Assembly, after the reading the Report, to bring in an Overture as to the manner of the Assembly's procedure, first on the lybell, then the relevancy, then the exculpation, and, lastly, the proof ; all which accordingly was gone into. The particulars on each are hinted at in the Letters. I only further notice, that it was Mr Simson's disadvantage that feu of these who spoke favourably for him but regrated the unnecessary and unaccountable disturbance he had given to the peace of the Church, and his imprudence and stiffnes, though they hoped he was not gone the lenth of heresy. His oun Presbytery, who kneu him best, their diligence and earnestnes in this affair had a great deal of weight in it with many. His fellou Professors, Mr Haddo,* Mr Blackwell,† and at first Mr Chambers, though afterward he seemed to be for him in not votting the proof, wer against him ; and the two first went very throughly with proof and every thing. I may further notice, that party appeared as litle in this affair as I have seen any, nou for many years.

In the beginning of the Assembly, indeed, we had a report that some members from burghs, Inverary and the like, wer writt to come up and support a person that was much wronged ; but whatever was in that, or if they have been writt [to] before the probation came abroad, it's plain that the party called Argathelian did appear rather against than for him, and not a feu of these called Squadrone joyned them ; and, indeed, as party is a scandalous matter in all Kirk affairs, so particularly in matters of doctrine ; and if Mr Simson, by changing hands about the Colledge address, hath had a designe to gain the Argathelians to his side, he hath missed his mark. Another thing I notice is, that the great truths upon the feild, Christ's Deity, Necessary Existence, &c., wer in the strongest terms asserted on all sides, and even by Mr Simson in a stronger way than formerly ; and every body agreed, that if Mr Simson departed from them, or even rendered them doubtful, he deserved a very high censure.

* Of St Andrews.

† Of Marischal College, Aberdeen.

The Assembly waved the determination of the Independence, or *asseitus personalis*. The main thing was Necessary Existence; and, generally speaking, the Professor never directly denyed it; but then he did not directly own it, and when he seemed to own it it was with a reserve, as an essential, not as a personall property; and wher he used freedom, in privat, he declared he had doubts and difficultys anent the Son's Necessary Existence. In a word, I shall only further remark, that a protestation by many Members of the Assembly, and an open breach was resolved upon, if Mr Simson had only been rebuked with certification, and upon this undoubtedly ther would have followed a separation and breach of Ministeriall and Christian communion: And it was with some struggle that some of us got this prevented, and the peace of the Church preserved. And here, indeed, the great difficulty in management lay; yet, happily, it is brought about, for this year at least; and what may be against another Assembly, let the Lord, in Providence, determine.

In the opening of the Assembly Mr Mitchel's sermon was pretty much noticed, as what was a litle alarming; and this displeased severall youths who are called "bright images;" some of whom took too great libertys in speaking of it. Particularly, ther was much talk of one Thomson, if I forget not his name, who is on his tryalls before the Presbytery of Edinburgh, for saying, in a pretty numerous auditory, that Mr M[itche]l's sermon was "an inflaming and villanous sermon." It was said that the Provest, hearing of it, sent for some persons who wer present, and took their declarations; but what the event is or will be when the Assembly is up, and persons get leave to think on these matters, I knou not.

We had an account of Mr G. Ogilvy, the Commissioner's* son, a young Advocat, and one who does not look as if he wer twenty or twenty-four, was designed to be chosen Ruling Elder from the burgh of Cullen to this Assembly. His reputation is not intire; he is alledged Deistical in his principles. He fell into fornication, and made his appearance in the forenoon before the Congregation; and in the afternoon was received an Elder by the Minister at the desire of the Session. When this came

* The Earl of Findlater.

before the Presbytery, they dis[ap]proved the imprudence of the Minister, in so hasty a choice ; however, [they] susteained his ordination, and wer resolved next day to attest his ordination, and declare him a proper Elder from the burgh of Cullen. Whither they did so I have forgot ; but the Synod of Aberdeen took that affair, which made a terrible noise, before them ; and discharged the Presbytery to proceed or attest his choice ; or, if attested, prohibited its being sent up to the Assembly. However, Mr Ogily got his commission from the burgh, with the attestation from the Session, (whither the Presbytery gave theirs or not I cannot say,) and came up to Edinburgh with it. But when his father came to Edinburgh he put a stop to it, and would not suffer the commission to be presented, and so it stood. Wber are we going, when Sessions and Presbyteries are thus made tools of to bestow the Elder's office to please great folk, and to persons not proper to be admitted ? If some timous remedy be not provided against thir villanies in the choice of Elders, we must soon sink in our reputation, and our Judicatorys will be totally corrupted.

There was a most pointed Representation of Greivances, from the irregularitys of B[ishop] Gatherer, brought in by the Synod of Aberdeen, which I expect a copy of. That pretended Bishop was consecrat by Dr Hicks, and is on the very borders of Popery. He goes through the Dioces of Aberdeen, as their proper Bishop, and confirms and ordeans ; and by his Episcopall pouer he takes all causes before him without any advising with Presbiters, by his sole authority. He deposes Prelatick Ministers, and that because they joyn in communion with, and hear and subject to discipline with schismaticall persons, that is, such of the Prelatick way as have taken the oaths or pray for King George, or at least pray not in direct terms for the Pretender, or in words that are applicable to him and the King. One he has deposed for this, and he is going on. This Pretended Bishop travails up and doun, and gathers small summs from those of his perswasion, and yet is not rich. He stirs up divisions in parishes who adhere to their Presbyterian Ministers, which is no difficult matter in that country. I think there are upwards of twenty Meeting-houses set up in the shire of Aberdeen since last year, and mostly

filled with persons fugitate for their being in the Rebellion. In short, the Ministers, in some years there, are speaking of leaving their charges ; and some of them say they are already under a Jacobite Government. It's a strange infatuation that our Ministers about King George are under ! and I believe there are no other instance can be given of a King's tollerating such as not only do not pray for him, but directly pray for his rivall, and suffer their good subjects to be oppressed, and their open enemies to insult them, and spread disaffection, when the pouer is in their hands to restrain all. Such lengths are the loose, latitudinarian, licentious, liberty and tolleration of all, without exception, running to, which the Whiggs in England set up for, as to suffer them to endanger both Church and State ; and thus their sin is like to be writt on their judgment.

Joyned with these intollerable irregularitys of Gatherer and other pretended Non-jurant Protestants, the most lamentable accounts of the progress of Popery in Aberdeen in the Duke of Gordon's ground, and in the Isles, wer laid before the Assembly. All issued in a direct Adress to the King, and a Memoriall to be supportit from the Commission, which are to be sent up. The Ministers in Strabogie and Aberdeen tell me that Papists are much more insolent, and gain far more ground, than they did in the year 1687, when a Papist was on the throne ; and the insolence and increase of Papists under this two years and a half last past administration is incredible. In the tou of Aberdeen they go as openly to mass as to Church. In one parish within this moneth or therby, eight or nine have embraced Popery.

When, in conversation, I enquire into the reasons of this terrible increase of Popery, I am told that this may have some rise from our divisions and State-partys mixing in among Ministers and settlements of parishes ; and that while the Revolution interest in the North was upon one way of thinking and speaking, and perfectly joynt, the Papists and Jacobites wer much damped and frightened, especially when they wer supported by the Ministry at Edinburgh, and before our partys and divisions intirely broke authority civil and ecclesiastick. Another reason given is the generall spreading of High-flying notions throu the North by B[ishop] Gatherer, Campbell, and others of that kidney ; the doc

trine of merite, schemes about reall presence, a midle state, and purgation after death, and Church pouer, and constant reflexions and reproaches on the Reformation. These, and other tenets, as prayer for the dead, come so very near Popery, and joynd with hereditary right and the popular inclination to a Popish Pretender, have brought the difference betwixt these nominall Protestants and Papists to so narrow a compass, that it's no wonder though Popery prevail! And Gatherer himself, when straitned with arguments by gentlemen, and he is a person of no learning nor reasoning, runs frequently to the authority of the Church, and the impertinency of privat persons setting up their opinion against that of better and learned men. And, lastly, it's observed that as great shoals of Preists and others come home every year from abroad, so really the persons that do traffeck, and pervert persons to Popery, are youths of more cunning and learning than the Preists wer some years ago, the elder sort of whom are very ignorant and unpolished; but the younger sort, of late, among them are persons of far greater abilitys and better address, and can and do turn themselves to all shapes, to gain proselytes; and since the King's bounty was granted, and Missionarys are sent, this unexpected attack in their own camp hath put the Papists and traffeckers to lay out themselves with greater vigour and activity than ever. Many other reasons of this plain fact might be adduced; as the not receiving the love of the truth, and standing out against so plain a Gospell light as the North hath enjoyed, in a greater measure since the Revolution than since the Reformation, which, no doubt, disposes them when they misimprove it, to be given up to the belife of lyes. But whatever be the reasons, the fact is undeniable.

Mr Gordon, the author of the Book, "Popery not Christianity," was sheun to me as constantly and carefully attending the Generall Assembly. He has somewhat very peculiar in his look, and a very peircing sharp eye. What to make of him, or how he lives, nobody can give a full account. It's two years or more since he came to Scotland, and what by his book, what by contributions, and the hundred pound he got from the King, he made about two hundred and fifty pound, which he committed to Collo-

nel Erskine, and the Collonel for some moneths enterteined him at his house at Culros. At lenth, not [being] altogether pleased with him, he payed him his money and parted with him. After having been some time at Edinburgh he went North, and lived very privately at Aberdeen, and sparingly. He read and wrote constantly; and save once a-week he was never seen abroad, and only came to the Coffee-house and read the papers. He conversed with none but four or five persons of very good nott. He was observed in one night to change one hundred or one hundred and twenty pound, in notes, to gold. Ther wer never any letters for him in the post-house. In conversation he was never serious, and never entered closely upon any subject, but generall things and litle storys. When asked about his vouchers for the secret history in his book, as Mariscottis' speech, and other things which hapned after the death of his patron, he could not give any good account hou he had them, or waved it. He is extremly knouing in all the Popish orders, but seems to have no solid learning, save the languages pretty exactly. He knoues litle of Philosophy or Mathematicks, and not much in Divinity. Upon enquiries being made about him at the traffeking Papists about Aberdeen, they speak very ill of him, and say he was dismissed from their communion in Italy for some irregularitys he fell into.

This is the account I have of him from Aberdeen, by persons with whom he is most conversant, and who made their observations upon him. He left Aberdeen some moneths ago and came to Edinburgh, as he gave out, to print a book of his, which he calls a History of Confessions of Faith; but I can learn nothing of his doing any thing that way. Those who have been most with him, Mr Warner and Collonel Erskin, are at a loss what to make of him, but do not think him a Papist, but a firm enough Protestant. Others, as Mr Semple, jealousy* him as still a Jesuite, and alledge that he has a secret correspondence with the Jesuits, yea, that he is Inspector in Scotland. I wonder some body or other do not endeavour to unravell this mysterious sort of a person!

I have from Mr William Carmichael an account of the neu project of a

* Suspect him to be.

Bank,* by my Lord Isla, Governour, the President, Deputy Governour, the Cautore and others, which is going to be set up in Scotland. There is about thirty-seven thousand pounds stock, contribute by Scotsmen, proprietors, and about two hundred thousand pounds by Londoners and Englishmen, so that the whole profites will accrease to Englishmen, though the bank is to be here at Edinburgh. They are to have a patent by the King, erecting them into a Company, and they are endeavouring to get their Bank-notes to circulate in the Northern Counties in England, and to pass in payments of the revenue. But some say the Bank of England oppose that ; others say they are to take them in as a Branch, upon certain conditions. The Bank of Scotland are upon their guard, and are calling in a neu moety, lest ther be a run upon them. Some of their proprietors and directors are concerned in this neu Bank, and this makes their game the more difficult. This proposall runs us to a very considerable risk. The Scots Bank hath menteaned its credit nou for many years, and has been of great use. It will take some time before this neu Bank be so well established, and it's a hazard if both be not very much shoaked at first ; and this will run trade and money to great difficultys. Besides, if they can prevail to have their notes circulating in England, even in the revenue, they will soon sink our present Bank-notes, and affect extremly the Bankers and remittances of money to England, and no body will take Bills if they can carry up notes which will be received in payments there. A litle time, nou, will state this matter one way or other ; and, go as it will, it may come very much to affect our trade and bussines, in which, considering the scarcity of money, we can scarce bear any changes.

Iniquity, and horrid acts of it, are abounding in a prodigious manner. I hear of the highest act of creulty and villany of the Laird of Glengary to his Lady, that ever I have almost heard. He maryed Miss M'Kenzie, a great beuty, and a daughter to M'Kenzie, a goldsmith in the Parliament Closs, and got a vast deal of money with her ; but his family, having matched with very good familys, [his] freinds and he began to

* The Royal Bank.

look down on her, because a tradsman's daughter, though she was grandchild to an Earle I think. This dissatisfaction grew, till at length it came to terrible heights ; and he sent in a Highlandman, a gardiner of his, to his Lady while in bed, naked, (and had two witnesses hid in the room,) to make an attempt upon her, that he might prove adultery and get a divorce, but she chased off the fellow. And, after severall attempts to poison her, he sent her to a barren rock in the sea, with an old Highland man and woman, with commission that she should have nothing but old musty bread and water, with orders to be harsh to her. When she saw her life was sought, she would take no meat they offered her ; and after three dayes fasting she dyed in that barren rock. My information may be indistinct in some circumstances ; but in generall, I hear a most fearfull outcry of divilish inhumanity exercised upon this young lady.

Another amazing instance of the height of impiety is the case of Chancellor, and some other young rakes, near Lanerk, in a country ale-house, their blasphemouse and horride, and bellish fact of baptizing a dogg, and pronouncing the words of the holy institution ; whither drunk or not is not certain. The very rumour and report of it is wounding, and serves Satan's interest, though it should not be true in all its circumstances. These notorious crimes, if possible, should be kept secret.

Professor Hamiltoun tells me he has accounts from Holland of a fearfull Club of Atheists, in some of [the] towns there, who ordinarily drink one another's eternall damnation, and many other hellish and even-doun atheistical expressions ; which they glory in, though their shame, and the plain reproach of human nature. The Devil and fearfull corruption are raging every where throu these parts of the world ; and it looks as if the Lord wer to visit for these things, that, indeed, may make human ears tingle.

He tells me of a dispute fallen out between Mark Vitringa and a Minister or Professor at some other place, who is venting somewhat like Arianism in a new shape, and advancing things against the proper Deity

of Christ. Marck has published some theses, and Vitringa, I think, likewise on that subject against him ; and he is printing answers to them. Thus, with the most heaven-daring, shoaking impiety, error and heresy are breaking loose ! What shall the end of all these things be ?

I see one Mr Bedford is publishing Chronological Tables, calculated from astronomical observations, and some way bottomed on Sir Isaac Neuton's hints given this way. He endeavours to prove the Sabbath first to have been institute in the wildernes ; and the change of the Christian Sabbath, and some other singularitys, as most part of the English wrippers, who mix all their writtings with whims.

Dr Mangey is publishing a neu Edition of Philo-Judæus, from Greek MSS. ; but much is not expected from this performance, the Doctor's talent not lying that way so much.

The Overture about legall preaching remitted to the Commission last year the Assembly could not overtake, and the Commission did nothing in it, and I find leading persons are not hearty in regulations about preaching. It's again remitted to the present Commission, and I doubt it will be burryed.

At Libertoun, with Mr S. Semple, I find four volumes of the Churches Registers, in folio, in parchment ; all of them originals in parchment ; which will be of considerable use for our history, in these times. The first is Register of the Commission, 1646, 1647. The second is intituled Acts of the Commission, 1648, 1649, 1651, 1652, in one volume, and not very large. The third is Register of the Commission, 1650, complet. The fourth is Register of the Commission, 1650, wanting the printed papers. I was glad to hear, in the Report of the Commission, that the Records of our Acts of Assembly which wer ordered to be transcribed for every Synod till the 1697, and from that time reduced to four copsy for the four Universitys, are nou ready to be delivered, to be lodged in the four Publick Librarys, which I hope will preserve our Church Registers in time to come. Mr Semple tells me his History is

ready for the press, and he designs to print it at London or here; if once he had some papers as to the Foundations of our Religious Popish Houses, which he expects from France.

June, 1727.—After the Assembly was up, the Commission met and had litle before them. Members wer outwearyed with the long session of the Assembly. Mr Junkeson's affair was before them; and he was not found so guilty as was represented, neither was fraudulent vitiating of the Session-books fixed on him.

The Comitty for Mr Simson on purity of doctrine met. Litle could be done; Mr Simson had obtained leave to go home. The affair of the Queries was remitted to brethren about Edinburgh, members, to prepare an Overture about it. The matter of his teaching since the act of Assembly 1717 contrary to that act, was remitted to the Presbytery of Glasgou, and they desired to put Queries, and take a precognition of the students. The going throu the remaining articles of the lybell was remitted till the meeting in August, since Mr Simson was absent.

This moneth ther was a neu struggle in the Colledge of Glasgou about a Dean of Faculty; and, indeed, the strongest efforts was used, and the Rector, the Master Ross, came West to influence all. However, the Principall and the rest of the Masters exerted themselves so that the designs to get Mr Wisheart, whom Mr Simson, Mr Dunlop, and that side of the Colledge Masters set up for, wer broke, and Mr Forbes was gained over to their side, and so the Dean of Faculty's vote caryed it, Dr Birsban being prevailed with to absent, for Mr John Gray to be Dean of Faculty. This is a considerable point gained to the Principall's side, who is very tender, and daily fasting, and cannot last long; and for some time will keep the other side, nou under the management of my Lord Isla, from having the vote on their side, even in the event of a vacancy; and if Mr Simson's place come to be supplied, the members of the Faculty being chusers of the Professor, it's a very great matter.

The day after this struggle, Mr Simson takes journey for England. The occasion of this journey was variously talked of, and it's hard to

say what his designe is. The consequence is plain, it put off doing any thing in his affair till he returns. Some give it out that this was meerly for his health, and for riding-sake, and that he designed to go to the Bath and drink. Others said he went up to impress the Ministers of England with his way of telling his case. Others talked as if he went thither to see if any opportunity offered for him to teach there ; and it was talked that the Non-subscribers offered to get him a competency of scholars, and three gineas a peice from them, and that he should set up at London. Others said he was gone up to represent his case to the King, and that Dr Clerk and his party, who have interest at Court, would act for him, and get instructions for the next Assembly in his favours. But whither some or all of these might be in his head, or some other thing yet not knouen, must be left to time.

Our Presbytery, this moneth, went on in Mr J. Millar and Pollock's tryalls. Some faints wer used to get the Presbyteries softned who had appeared against them, and the tryalls wer still pushed on, though the privat tryalls only ; and it was given out they designed no more till the Synod, according to the concert at Edinburgh above noticed. And nou the settlement in Kilpatrick, said to be in vieu, is at some greater distance, and so the lesse hazard in delays.

Towards the end of this moneth we have the surprizing and melancholy account of King George the First his death at Osnaburgh. The circumstances, see the publick accounts. It was so suddain that at first, indeed, I could not belive it ; but express on express soon convinced us of its truth. We heard that he was ill before he left London, but kept it up, and was resolute. He had a swelling of this nature in his face, neck, &c., some four years since, and greu better. He turned worse at sea, and yet would not return. He road [rode] so hard that nobody could keep up with him, and neither a physician nor surgeon was with him. He dyed in the same house and chamber where he was born. Some talk of lingering poison that he has gote ; but that is still almost said on the death of Kings, that it's violent. His loss is very great, especially to us in Scotland. Ther was never a mistake betwixt him and this Church.

and we never had a frown from him. He reconed us his firm freinds, as we wer, and acted still in a most freindly way with us. His Bounty to the Highlands has been notticed, and will remain to his lasting honour, wer the grant a litle less cramped and narrowed than it is, by the first draught of it, by ill management.

This providence cannot but much affect the state of things throu all Europ. Every thing in publick affairs must be at stand for some considerable time ; and upon the near point of a generall peace, which was in vieu, this must put matters in suspense for some moneths. The death of Pensionary Heinsius, that excellent statesman, of the Czarina, of the Emperor of Morrocco, and the King of Spain's illnes, presage great changes ; and it will take a considerable time before our present King can have that weight and experience his father had in Europe's affairs, beside innumerable other vast consequences.

July, 1727.—Upon the King's death, the Parliament was called to settle the revenue upon the King and Queen. All went smooth and easy. The King had two hundred thousand pounds yearly settled more upon him than any before him, as is said ; and the Queen a great deal more than ever any formerly, in case she outlive the King one hundred thousand pounds. They had no other thing of publick concern before them, and ther was litle but preparations for neu elections.

This moneth the forking for members of Parliament begins among us for this shire. Sir R. Pollock, Sir John Chau, and Sir James Hamiltoun. Sir John Chau probably may carry it. He has a great deal to say from his considerable freinds, President Stairs, Collonel Cathcart, &c. ; and we have no talk almost but about elections ; and these of the burgh especially are like to be tumultuous.

It's said the Duke of Hamiltoun had a pickering* with Sir Robert Walpool, and compleaned that he was the only man who hindred his, the Duke's, getting his seat in the House of Peers ; that the King, a litle before his death, took a particular liking to him, and took nottice of him, and invited him over with him to Hannover, whither he was going

* Sharp altercation, from the French *piquer*.

had not his death fallen in. His marriage now is talked of to a great fortune, five thousand pounds a year, and thirty thousand pounds in money ; and it will be soon consumat.

Mr Walter Steuart, lately come from Holland, informes me at some more lenth of that vile Club at Leyden which is notticed before. It was last winter. They consisted of a feu, six or seven, profligat rakes, and mostly Scots, Irish, and Brittish. The two main supporters of it wer, one Blair, a student in medicine, I knou not if graduat, son, I think, to one Patrick Blair, a Scotsman ; and Hamiltoun, a parson's son in Ireland, both of them impudently profane. Before my informer left Holland, or soon after, they both, and some other members, absconded, and left the place, in great debt. They endeavoured to bring in young gentlmen to their Club. They wer fearfully quarrelsom, Hamiltoun especially. They began their meetings with the villany of pressing all present to drink their oun damnation, and the Devil's health. *O tempora ! O mores !*

He tells me Sir Isaack Neuton was very closs at his Chronology a litle before his death. That for all his vast age, turned fourscore considerably, yet he was perfectly ripe, and not failed* almost at all ; only he was jealous of himself, and when enquired, or in conversation, he chose to be silent, unles he wer perfectly master of the subject, or sure of what he had to say.

He tells me Mr James Thomson, † so famed at London for his poems, Winter and Summer, and some others, was a student at Edinburgh, and of his acquaintance. His genius led him to poetry when at Professor Hamilton's lessons, and his reputation was good. That he went up to London, and was a governour ‡ for some years : That he dedicat one of his poems to Sir Sp[encer] Compton, who gave him twenty gineas, and another of them to George Dodington in the Treasury, who gave him fyfty pounds : That he is well-liked at London : That lately he is gone to the country, and is writing a poem on Sir Isaack Neuton or his philosophy, which will take some time.

* Fallen off.

† The well-known author of "The Seasons," &c.

‡ A private tutor.

Dr Calamy's son [is] very well spoke of at London and liked ; that he abstracts from partys and debates, and studys hard.

Old Professor Mark is nou one of the eldest Professors in Europ, and has published near thirty volumes in quarto. He told my informer that though he is upwards of forty years, I think, Professor of Divinity, he never reads or writes sitting, but still standing ; and thinks much of his health depends on this.

Vander Linden, Professor of Lau, and very much folloued, is upon a neu edition of the Institutes, and has made a vast collection and collation of manuscripts for that end.

That Boorhaff,* Professor of Medicine at Leyden, is in great request. He is reconed one of the best linguists in Europ, and he is upon a neu edition of the old Greek writters upon Physick, which is much longed for.

That the Cocceians carry all before them in Holland, and they are forming a designe to keep out the Voetian Professors from the Rectorat, when it falls to them in common course.

Van Honnard, Cocceian Professor at Leyden, has by far the throngest lessons. Fabricius and Mark, the Voetians, have but very thin lessons : That the Cocceian Professors be most frequented, yet the students laugh at them for their metaphors, and out-of-the-way comparisons.

Burman, Professor of Eloquence, is a very loose man in his principles, and jests on all that is serious : That he has published ane oration against State-preaching, and falls very foul, frequently, on the ministry. The English and Scots students do very much despise him, and feu frequent his lessons.

He tells me that Monsieur Sorrain, † Minister at the Hague, of whom above, is a very free preacher, and in considerable reputation. That some years ago he had a sermon, or some sermons, against publick steues and baudy-houses which wer publickly tollerated in Amsterdame, and many other trading citys ; which took so much, that by order of the States they are all nou, for some time, intirely suppressed.

* Boerhaave.

† Saurin.

He heard at London, when there, that Dr Bentley's Neu Testament was printing. The Doctor pretends to give us a quite neu text of the Neu Testament from the old Vulgat Latine, and other things. The designe is ill-liked, and it's feared it may have ill consequences, and strenthen the hands of Deists and others.

Agust, 1727.—The Commission met at their stated time this moneth. Ther was litle before them that I hear of, save the litigious and party affair of the setlment of Inverness, between the Magistrates and Culloden, and his brother, the [Lord] Advocat. I have not a full vieu of that affair. It caryed in favour of Culloden's call; and it's said, even by these on that side, pretty fairly and justly, as matters stand.

Their great affair was the sending up Commissioners to congratulat the King upon his accession, and an Adress. The Adress is grave and well-worded. See in the Neuse-papers. The three pitched upon wer Mr Mitchell, P[rofessor] Hamiltoun, and Pr[incipal] Haddou. Others wer designed, as I hear, and somewhat even in this is said to be designed in favours of Mr Simson, and to smooth matters about him. But if matters wer so designed, some of the squares are broke, and two of thir three Commissioners are not reconed very ready to overstretch matters in favour of Mr Simson.

Nothing was done at the Commission about Mr Simson. The Com-mitty mett, but he being absent in England, nothing could be done: And some alledge some change in some leading men of the Com-mitty, and they say my L[ord] G[range] was not with them. But time must bring this matter to a full light.

Our Communions this year, in the summer moneths, want not their own sweetnes. Ministers want not some measure of Divine asistance; but I think there is a decrease of comunicants; and some of God's people in some places recon they win to very considerable liberty with relation to the preservation of this Church. I wish they be not mistaken. The Lord grant much fruit to follou them!

This moneth is very favourable as to the hârvest, and Providence in it

is very remarkable. The beginning of summer was like to be threatening with rains, yet the weather changed, and harvest came on very suddainly in the entry of this moneth. In ten dayes time it ripened more than I have seen it do in a moneth. The harvest was extremely short ; all dispatched in almost a moneth ; and had it not been so, much had been left, [lost ?] for September and October, which use to be good moneths, wer exceeding stormy and wet, and yet generally all was got in by the quick filling and ripning of the victuall before the weather broke. Thus the Lord gave ; and yet sheued his oun hand that he might have taken away.

Nothing is nou in conversation but Elections, and the whole landed part of the country taken up about them. In this shire, I have already observed, that Sir Robert Pollock, though very fair once for it, by my Lord Dundonald's coming in to him, yet Sir John Chau [was] caryed by his considerable freinds. The affair of our burghs, Glasgou, &c., made more noise, and the burghs, generally speaking, are split and caryed in partys. Great interest was used to cary Dumbarton for Shaufeild, and ther was a double choice. But after all, it's plain enough, we want fitt men among ourselves of honesty, and capacity, and influence ; and are forced to cary all by money and partys. This horrible corruption in the choice of Members of Parliament will, some time or other, throu us to convulsions, if some speedy remedy be not applied ; and where it's very hard to say. But as matters stand nou, the very charges in elections must bring in mercenary Parliaments ; and wher these will end nobody can say.

As to us in Scotland, after all our poor strugles, it's no great matter hou matters end ; though at first we seem to be somewhat, we are indeed litle or nothing. In England, it's said that the Torries mett in a body at London, and agreed to wait on the King ; though Mr Skippen was against this, as being fruitles, and said, it was impossible ever the King could favour their side. Houver, the application was made, and they met with nothing save frouns ; whereupon, it's said, most of them declined to stand as members, and this will be one of the most Whiggish Parliaments that we have yet had. The King, it seems, declines to mix in the elections, and is willing to have a proof, as near as may be, of the

inclinations and strength of parties. At first, in Scotland, several Jacobites set up; but in few weeks most of them dropped their pretensions. The Earl of Isla has been very active; and the other side seem much to lye by, and do not appear much; so that most of our elections, save five or six, who are master of the shires wher they are, are generally of the Argyle side.

Some methods of my Lord Milton, a great dealer for my Lord Isla, in opening the packet with the writs,* and sending them out or deteaning them, as was found best, are much talked of, and compleaned.

[August 19.]—The imprisonment of Stirling of Keir, the 19th of this month, is attributed to this keenes about elections; though it's hard to say where his interest in elections lyes. He has been skulking since the Rebellion, and overlooked by the Government, though attainted, and was suddenly taken up. The reason given, though he denyes it, was the suspicion that a messenger from Bolong,† wher the Pretender is, was at Keir's House, in Calder, some nights. Shaufeild's son-in-law, Sir Duncan Campbell, had a warrant from G[eneral] Wade to apprehend; but it lay many weeks dormant till the throng of Elections; and whither *ad terrorem*, or for other causes than we knou, he was catched and sent in prisoner to Edinburgh, must be left to time.

Elections will soon be over; but the present prevailing party, the two brothers, A[rgyle] and I[slay,] are blamed much by the other side for making changes, since they fell into the administration, that partly bring the whole nation in subjection to them, and partly to England, and are in their own nature vastly hurtfull to the property of the subject, and the country in generall. These are the changes in the Session, the guardians of our civil rights; in the Justiciary, the Judges of our lives; and in the Bank, which so nearly relates [to] our money and trade; in consequence, our being injured in these, and bringing the civil property, lives, and money in Scotland, into that direct dependance on themselves, say the enemies of the present managers, is a bringing Scotland to direct slavery and dependance on them and English men. As to the

* Writs of Election.

† Bologna.

Session, it's plain enough that within these feu years the ballance there is much broke, and the Lords that wer pretty near on a ballance are nou wholly brought to one side, and it's evident what dependance this brings the whole country under, when State partys state their sides in judging of men's property, and go generally in a string. The Lords of the Justiciary nou pretty much brought to be of a side with the Justice-Generall; and had this been the case when Glasgou's rioters wer tryed, matters had run much higher than they did, though some thought stretches great enough wer made by the Justice-Generall's weight. And the affair of the Neu Bank is what is much insisted on, as what will [be the] ruin of [the] Scots Bank, and turn the money into Englishmen's hands, who have more than six shares for one. The consequences of these must be left to time. But if these things charged on the two brothers be in their vieu, and not consequences drauen from their changes, which they can disprove, I oun it's a bold push for bringing the whole nation to their lure, and much of a slavery to a certain side; and it's a plot very deeply laid.

Duke Hamilton's marriage is, this moneth, reconed as good as done, and he has five thousand pounds a-year in England, and thirty thousand pounds in cash, which, if it be not quite spent in England, may do much to free that estate here, which is under considerable encumbrances.

[*August 23.*].—The 23d of this moneth, Mr Maxwell is maryed a Edinburgh, to Miss B. Steuart, daughter to Mr W. Steuart; I hope most happily. This is a setlment with the good-liking of all, and most comfortable to the good old L[aird] of P[ollock?] and a very great ease to his mind in his old age.

Towards the end of this moneth, the good Lady Crawfordsburn dyes, very much to her oun comfort and that of others. These three or four years she has been under extraordinary pain, much of her body being cancerat; all which she indured with admirable patience. When I sau her sometimes, she used still to wish I would help her to praise and pray for patience. One day, in the great extremity of pain, she said, she did

not believe it was possible for her or any other creature to bear what she had to bear, unles she kneu God, her Father, had sent it for great ends and purposes.

Colonel Erskine tells me, his son Patrick dyed very comfortably : That he had been long serious before his death : That the occasion of his first seriousnes was, after he had been at the Table of the Lord, he was convinced he had made a rash adventure, which cost him many weary dayes : At lenth he got out of his damps and fears, and [made?] many very uncommon discoverys of severall things concerning himself and their family : That he told him that his mother had more than once appeared to him after her death.

Mr James Stirling tells me, that he finds Mr H. Binning, Minister at Govan, was only twenty-seven years when he dyed. That though he was come very great lenth in learning, yet he said at his death, that one line of the Bible was more to him than all human learning. Mr R. Rodger told my informer that Mr Binning said to him, a litle before his death, that his manner of preaching was matter of greife to him : That his leaving off the ordinary method of doctrine and use, he feared, had made his doctrine useles to his people ; and if he lived, he was resolved to alter his method.

He tells me Mr William Violant, Minister at Carluke or Cambusnethan, was son to a Frenchman, Mr P. Violant, who came over to Scotland with the Earl of Traquier, if he remembers ; and when he was sixty-four he got out a neu tooth. He did not marry till he was sixty-seven, and then wedded a Scots woman, by whom he had a good many children, and lived to see them all married, and to burry them all save his son, Mr William, who, I think, was the youngest, or among the youngest. He was considerably beyond a hundred years when he dyed. His son, Mr William, was most meek, and as free from passion as any. His wife, whom I kneu, was married to him twenty or thirty years, and used to say she never sau him angry. When sore provoked by the reproaches of the Mountain folk, or others, she once or twice observed a litle red rise in his cheek, but never a passionat, angry word. He was

very learned, and Mr Wedderburn and he took Presbtry and Episcopacy to defend to their outtermost, and exchanged papers on it ; but Mr Violant would have Presbtry, and would not take the defence of Prelacy, as has been observed before in thir Analecta. And nou that my memory is so much failed, it's probable I set down severall things that I may have set down befor, when I meet with them in conversation. Since I had rather repet things then omitt what I think worth the preserving of our excellent Ministers and Christians, of whom nou very litle can be recovered, but some hints by tradition, in conversation ; which is one designe I have in thir imperfect and unconnected scrapes.

September, 1727.—This moneth we have the account of our list of sixteen Scots Peers. Ther is no changes save Duke of Roxburg and Earl of Aberdeen, and in their room comes Marchmont and Dunmore. Roxburgh was not scored out without his oun consent. He is indolent [and] weayed, they say, of bussines, and inclines rather to be out as in. He has nou a vast fortune of seven thousand pounds a-year. He was offered the continuance of his pension, but gencrosly refused it. The Court is still sure of thirty-two votes of our Peers, and ther was no struggle at this time. Many of the Jacobites lay aside, and did not medle nor send their proxies. Others sent them. The affair was managed by Isla, though I find severalls sent their proxies to the Earl of Stair, who is said to be the rising man, in Scotland, with our present King.

September 20.—They tell a story the day of the Election, September 20, that my Lord Isla had a great levy that morning, twenty or thirty, many of them with green ribbons, waiting on for half an hour, for an hour or more. At lenth they sent in a servant to tell that they would wait on him at the palace. He pretended not to knou they wer there ; and sent word in a feu minutes he would be with them, and so came out, and at the same time Mr James Alston was observed to go out at another dore. The green ribbons and others thought it was hard my Lord Isla had made them wait an hour, when Mr Alston and he wer on politicks.

I forgot, on the last moneth, to notice that Addresses wer very throng

to the King upon his accession. My Lord Ross was very earnest to go up with the Address of this shire, as some say, that he might get in to the sixteen, but in vain. He was not permitted to wait on the King, till that list was concerted. This he compleaned of to the King and Queen.

This moneth and the last, or in June, the Commission for the Royall Visitation of the Colledge of Glasgou sat at Edinburgh. We [have] many different reports of what Regulations they have made. One good one is, that the Masters are restricted to their severall classes: Mr L[oudon ?] to the Logick and Pneumatology, Mr Car[michael ?] to Morall Philosophy, Mr Dick to Naturall Philosophy, and students are not oblidged to be with them all, but as they please; and may go from the Greek to Naturall Philosophy, if they please. Somwhat in the Lau-reations is to go to all the Regents. Another is as odd, and many think unreasonabell, and contrary to the rights and common libertys of men; that none shall be Factor to the Colledge, who is a cusine-germain, or any relation nearer, to any of the Masters. Mr Dunlop is charged with bringing this in to turn out Mr Loudon's brother and Mr Carmichael's son; but he refuses this, and sayes he opposed this, and Mr Alston is said to be the mover of this in the Visitation. The sellary is reduced to sixty pounds *per annum*, and before was one hundred and fifty, I think, and it will be worth no man's while, the rents being about fifty or fifty-five thousand merks. Mr Harvey is said to be the man that is to be brought in to be Factor. They have ordeaned that, at the desire of three Masters, the Principall shall call the Faculty: That in the vacancy of the Principall's place the eldest Regent shall supply his room. This my father, when Professor,* would never yeild to. They have ordeaned the Masters to teach, and have publick discourses, once a week, three weeks, or moneth. That by the day they name, 1st of November, I think, or 26th of October, every Master begin to teach on his proper business; and severall other things. In short, this Visitation has laid the foundation of unhappy divisions and constant broyls in that Society, if matters be as

* Of Divinity.

the one side represent it. And the matter of precedency is settled; after the Professor of Divinity, all the rest are to go *secundum ætatem*.

This moneth, our sixteen Peers wer elected. My Lord Isla came doun last moneth and this, and managed that affair. The list is the same with those last Parliament, save the Earl of Aberdeen, who this while herded among the Tories, and was still in the protests; and was said to be brought in as a lauer to counter Isla; and the Duke of Roxburgh, who was not put out of the list, they say, till he gave his oun consent. The Duke of Montrose continoues, and severall called The Squad; but the other side gave it out that the Duke hath engaged not to medle in the Elections for the Commoners. In their room, the Earl of Marchmont and the Earle Dunmore, in the Guards, come in. Many of the Peers did not medle in this election, such as Athole, Dundonald, and others reconed on the strict Jacobite lay; and the meeting at Edinburgh was very thin. However, the Court are still sure of thirty-two votes. Some sent their proxies to my Lord Isla. Others think my Lord Stairs the rising sun, in this reigne, among our Scotsmen, and sent them to him. A story goes, that many of the Peers, September 20, the morning before the Election, came to the Earle of Isla's Levee, and upwards of twenty, many with green ribbons, waited an hour before my Lord could be seen; at lenth sent in a servant to tell they would be with him in Hallyroodhous very soon. He came presently out, and some of them saw Mr James Alstone slip out at another dore. Him they took to have been closetted with the Earle all this time, when they behoved to wait on, which some of them resented with oaths.*

It's said ther was a great struggle at London; and had not some of the English Peers interposed, the plurality of our Scots Peers there had been peremptory to turn out Isla from the list of sixteen; but it being represented that this was not so convenient for the King's affairs at present, it was yeilded.

My Lord Ross tells me, it's not [to] be belived hou litle our late King

* Repeated. See *Analecta*, vol. ii.

his death is regrated in England, and very small regard is sheuen to his memory ; but the present is extrem[ly] popular.

Most applications are made by the Queen, and the King allowes this. She is reconed to be considerably dipped in politicks, and to have [a] very great stroak * at Court. She is a great reader, *virtuoso*, and so much in with Dr Clerk, that it's said she is gone in to his opinions.

It's said that the King, when Prince, was very intimat with Mrs Howard, and she yet has a great stroak at Court, and none favours her more than the Queen. The King, when Prince, was a most closs manager of his family, payed all his servants weekly, and closely inspected his accounts himself.

Many wonder that the Duke of Newcastle, and Sir Robert Walpole and others, are keeped in their posts on the King's accession. It's certain that the Duke of Newcastle, hou justly or not I knou not, is the most obnoxious man in England, and the difference betwixt the King and his father was much laid to his dore, at least the then Prince took his carriage extremely ill. Sir Robert Walpool is also said to [be] a person not liked. The great favourites are Sir Sp[encer] Compton, Speaker, and he was the person that had that interest in Aprile or May last, as is talked, when a war was talked of, and the General Officers named, to hinder the then Prince to accept of the post of Generall or Generalissimo, which it seems Sir Robert Walpool and the then Ministers had in their heads ; and it was hinted to the Prince, and he was taken with the proposall at first, till he proposed it to Sir Spencer, who was by all means against it ; because, he said, it was to remove him from England, putting him in a ticklish post, wherein, if any misfortune hapned, it would be lodged at his dore ; and if none, they would have the praise. So the Prince refused it.

The Earles of Chesterfeild and Scareburrou are reconed very great favourites also, and the Lord Carteret ; and it's certain nothing is done without the advice of those, or most of them, and they are very inward with the King, and yet Sir Robert Walpool is kept in, and no changes made. The favourers of these favourites say that all this is done by the

* Influence.

advice of these secret advisers of the King, for severall reasons ; as the hazard of making any suddain considerable changes of hands in the entery of a reigne ; and some add, that Sir R[obert] W[alpole] having the late Parliament at his beck, was fitt to gett the Revenue settled, and the Dourie on the Queen ; and this, if it be his doing, he has outstripped all former Ministers, and raised the Revenue and the Queen's Dourie, as has been observed. But the great reason, as is given out, is because the secrets of the late administration are in his Sir R[obert] W[alpole]'s hands, that he knoues the state of this peace nou in dependance, and the affair of Gibraltar, that is so popular in England. If he is able to through* the peace, and preserve Gibraltar, it's good and well ; if not, the odium of a warr, and the lossing of Gibraltar, or a dishonourable peace, must fall on Sir Robert and his freinds' back ; and the present rising men are willing to come in to a clean and fair administration. The same informers give out that our two brothers, † depending so much on Sir R[obert] W[alpole,] are not in a very good standing with the King ; and particularly, the Duke and Isla are not weel with the Queen. It's plain enough the Duke deserted the Prince in his strait, and disoblidged him ; and his brother-in-law, Sir William Young, is turned out of the Treasury. What is in all this, time must tell.

Profaness never abounded more at London, and throu England, than nou. The abomination of Sodomy is too publick. My Lord Ross tells what he heard ; but, as he is highly disoblidged, so it's probable it was a story of his enemies, of whom he had many, that the Earle of Sunderland was the first who set up houses for that vile sin, and, when this was like to break out, poisoned himself, to prevent the discovery. This is so horrid, that it's not to be belived till vouched.

Heydeger, a German, brought in Masquerades. It's said the Queen would never go to any of them ; and I am glade to add that she has prevailed that ther shall be no more of them save one this season. They tell a story of an English gentlman whose lady was extremely fond of them, but her husband would never allow her to go to the Masquerade. At lenth she prevailed with him to allow her. This he did, upon condition

* Carry through.

† Duke of Argyll and Earl of Isla.

she acquainted him with the habite she would have on ; and he two dayes before took his leave of her, as if he had been going to the country for some time. The lady accordingly came to the Masquerade, and her husband came also, under an odd enough habit. In a litle he found out his wife, and made his addresses to her as if they wer just on the matter agreed ; and when going away together, he pulled off his maske and discovered himself ! This effectually cured the lady of her love to these meetings.

Mr Simson came from England the end of this moneth, just about ten or twelve minutes before Principall Stirling dyed, and was with him at his death ; but I be[lieve] it was the Principall's happines he did not knou him. Things are in perfect uncertainty about Mr Simson, and what is true, what not, I cannot say. It was given out that he preached in England first at Neucastle, and that was contradicted by his freinds, when they found it was ill taken. Then it's said severall English Merchants said at Glasgou that they heard him preach at Coventry, with his nepheu Mr P. Simson. Whither any of them be true, I cannot say ; but it's given out that the Assembly's sentence did not reach England, but that is folly. Some say he had access to Court, and met with favour, that Chancelor King introduced him ; that the opinion of the Court is, he is run down because he is a man of merit. I knou he has influenced the Non-subscribers, who are fond of him, and even some of the Subscribers also. Dr Calamy spoke to my [Lord] Ross in his favours, but I knou the Doctor has no great regard for our Judicatorys, and is a great enemie to Church pouer. We are likewise in the wrong, as generally we are in most things in this Church, that no just counter-account has been given of his case, and the perversions in it and the preface have not been noticed. His journey hath put off his affair, and some say he hath got promises of the Principall's post, but I do not believe it. His freinds give it out also that my Lord Isla wrote down to my Lord G[range ?] and P. Drummond, to moderat their zeal against him, which I a litle doubt of also.

[*September 28.*].—Upon Friday, September 28 or 9, about five of the clock on the afternoon, dyed Mr John Stirling, Principall of the Colledge

of Glasgou, of a paralitick distemper, which ended in a flux, in the sixty-first year of his age. In his young years, and throu his whole life, he was under deep exercise, and early religiose [impressions.] He was an usefull Minister in Inshanan, and longer in Greenock. He had many seals of his ministry. [In] 1700, if I remember, he was transported to be Principall, and did very much for that Colledge, and brought in a great number of neu Masters and Professions of Law, Physick, &c.; and the multitude of Masters, and opulencie of their sellaries, occassioned them to turn in factions; and nou, for twenty years, ther has been litle but faction, and one side drauing contrary to the other, in partys, and constant wrestlings; and lately the party that opposed him got in my Lord Isla, and that party in Court, to knock him down and the Chancelour, the Duke of Montrose, with a Royall Visitation. The neu notions that Mr J. Simson has vented these years bygone in teaching, [and] the lamentable instances of the corruption of the youth, have sat very heavy on him, and helped to sink his spirit, he having brought him in, and being* married on his neice. And the poor and mean change of sides, and ungrateful treatment from him, have been very greiving to him; and, indeed, I think, have shortned his dayes. The Principall was an excellent Gospell preacher, and preached much. He was with me at eighteen or nineteen Communion, and had great liberty in this place, many times; and I knou he had many sweet times to his oun soul at our Communion. He was weel seen in the discipline of our Church, and once Moderator of the Assembly; and when he was Moderator our form of process was passed by the Assembly, in which he had a good share. He was a person of great weight in our Synods, Commissions, and Assemblies. He caryed most uprightly and faithfully in the present proces against Mr Simson, and was by him, therfor, and his freinds, reconed his enemy. Ther was a poor, pitifull pamphlet published by Arbucle, the crooked poet, misrepresenting him, and some other of the Masters, some years ago, wherein I knou ther are severall false facts, and many false representations of matters. It was penned from materialls suggested by the discontented Masters.

* Mr Simson.

By his Testament he has left fifteen thousand merks to his wife ; ten thousand merks to his brother's children ; two thousand pound to the Library, as a fund for books, with all his Library ; one thousand pound to the Society for Christian Knowledge ; one hundred pound sterling in the hands of the town of Glasgow, the interest of it to Ministers for two sermons in the year, one against Popery, and another against Socinians and Arrians ; one hundred pound to [the] poor of Glasgow ; one hundred pound to the poor of Kilbarchan ; two hundred merk to Inshanan ; three hundred merk to Greenock ; and what money he had by him, which was considerable, after his funerall charges, to be given to poor Ministers' widows and orphans. Mr Alexander Dunlop, Mr James Alston, Mr Neil Campble, Mr Wisheart, younger, are spoke [of ;] and if the Duke of Montrose prevail, Mr Smith of Craumond, are spoke of as successors. His fifty pound, as King's Chaplain, and Mr Mitchel's one hundred and fifty pound, fall now to be disposed of. God grant that they be not made baits to draw in Ministers to State-partys.

I had much conversation with P[ri]ncipal Stirling ; and, generally, now these seventeen years, we used to ride in and out to Edinburgh, to Commissions and Assemblys, three times a-year. He had a strong memory, was well seen in our late History. He was a person of a publick spirit, and singularly sweet in prayer, and very much taken up in ejaculatory prayer, even to his being mocked for it by his enemies, and a solid Divine. Our loss is very great !

He urged me, once and again, to write our History since the Revolution, and offered me all the assistance he could give as to the secret springs of publick actions in our Church since the Revolution, with which he was well acquaint, having been a member of twenty-eight Assemblys. And at that, 1725, if I remember, or 1726, he said to me at Edinburgh, he thought he was come in to take his leave of Assemblys ; and wished we, in whose hands affairs were come, might manage things no worse than they had, thro' the help of the old Ministers, after the Revolution been enabled to doe ; and, indeed, that was the last Assembly on the matter he was at. His trouble was not directly on him, but soon after seized him ; and, though he was at the last Assembly once or twice, yet he was

not able to attend it, his palsy being come to a height. It was he that urged me to give a beginning of the History of the Sufferings, promising to join in the labour, but excused himself, as Mr Wylie did, and the labour fell on me. This hint I thought due to his memory here.

About a fourteenth-night or three weeks before him, this Church suffered a most heavy loss by the death of Mr William Mitchell, Minister at Edinburgh, in whose hands the affairs of the Church, in our Assemblys and Commissions, have been very much since Mr Carstaires' death. He was the person whose sentiments in our Scots affairs wer depended upon very much by our great folk and people at Court. He was a most sufficient Moderator of our Assembly, a very close and home speaker, and an excellent preacher. He was first Minister of the Canongate, and then brought to the town, first to the Old Kirk, and then to the New Kirk. He was blamed for a turn he made at the last turn of the Court, but in the affair of doctrine, and Mr Simson's proees, he has been most firm, and indeed staunch. He seemed to have it much at heart. And when he heard that the Dissenters of England wer dissatisfyed with the last Assembly, he said it was from want of information; and he hoped, if he got up, to inform them otherwise. But, alace, he dyed by the way at York, of a suppression of urine. He had the thread of affairs much in his hands, and was the person that got in P[rofessor] Hamiltoun to be Chaplain, and some say was never fully trusted in by the two brothers.* I imagine Pr[ofessor] Hamiltoun will now be almost the only man that will have publick affairs mostly in his hands.

Sir James Steuart dyed a litle before him, in August, this year; who is a very great loss. He was a hearty freind to our interests, and a gentleman that in time might have come in part to have filled his father's room to this Church and this country, the late [Lord] Advocat, of whom in this Collection, 1714. This is the third of the members of our Com-mitty, in March last, that are gote to heaven, and all the three a sore loss to

* The Duke of Argyll and Earl of Isla.

this Church and this country. I am affrayed some sore storm be coming, when the pillars are taking away so fast. The Lord appear for his own Church, and raise up instruments in the room of those gone to heaven !

We, in this place, sustean a very great loss, as we could in a man of an ordinary station, of Worthy Thomas Loch,* our schoolmaster. He has been forty year in this place. He was singularly usefull in visiting the sick, and in instilling religion into young ones. He had a most singular gift of prayer. He was a country man of great knowledge, deep exercise, and singular gifts and graces. He was extremly concerned in the doctrine of this Church, and wrote a paper, which I have, on the debates betwixt Mr Webster and Mr Simson, in a better way and stronger reasoning than could have been well expected from one of his education. Lord help ! Psal. xii. 1.†

October, 1727.—The end of the last moneth, and beginning of this, we have great heats about choicing of Magistrates. In Dumbarton ther is a double choice made. One side chuse Commissionar Smollat Provest, and two Bailays on that side ; on the other, Buntin and his side carry it. They both keep separat meetings and councillis. They say that Smollatt's party have very fev in the toun to joyn them, and Buntine has a great deal ; that, in a meeting of deacons and freemen about somewhat or other, Smollat had but eight or nine, and Buntine had upwards of one hundred.

In Glasgou ther was a considerable struggle. Shaufield's party had but litle to say. But these whom they call "the young folk" wer very near to cary their point in the Councill. Dean of Gild Peady was chosen Provest by a great majority, but mostly of the trades, rather than marchants ; B[ailie] Murdoch eldest Bailly ; B[ailie] Walter Stirling second, and Mitchell third. Had not B[ailie] Murdoch voted off his side in the second or short lites, some say by mistake, and others, yea himself, say of designe, to ease himself of too much attendance, for B[ailie]

* See vol. i. 104.

† " Help, Lord ; for the godly man ceaseth : for the faithful fail from among the children of men."

Walter Stirling, Provest Stark and Peady, and that side, had lost their designe of reforming the Councill. In a feu dayes the Councill was purged, young B[ailie] Bogle and Bailay Ramsay, who are the heads of the young party, who pretend to be neither for Shaufeild, though they are said to be for him, nor for the Squadrone, wer turned out ; and so the Councill is pretty much nou reformed, and these who are reconed Squad, and against Shaufeild, cary all before them.

[*October 3.*—Our Synod mett in the beginning of this moneth. We had very litle before us. The Professor was nou come home, and the first thing that cast up was the Clerk, when he came to his name in the rolls, asked if he should call it ? The Moderator asked Mr Kennedy, and he said, he had no title to be called being suspended ; one or two assented, and none insisted that Mr Simson should be called, so the Clerk still omitted his name in the rolls. Next day, Mr Simson came and sat some time with the Synod, but did not mix in with the reasonings or speak. The Synod was invited in a body to attend Principall Stirling's buriall, which was the day we sat down, October 3. We had nothing, I mind, but our ordinary minutes before us, save Mr Fork's affair. Our Presbytery dreu up the state of our procedure with Mr Fork these five or six years, and what steps of lenity we had used towards him ; but that nou he refused our letters, and declined our orders, and put a stop to discipline. The Synod passed an act ordering us to call him before us, and if he did not submitt to us, they ordered us to suspend him, and cite him to appear before the next Synod ; and allowed us a Committy of Synod to joyn with us, if we pleased to call for them, of the neighbouring Ministers from Irwine, Dumbartan, Glasgow, and Hamiltoun.

From other Synods I hear of litle remarkable, unles it be that of Angus, where I hear Mr Glass is ordered by the Synod to be prosecuted by his Presbitry, and I think some adjoined, for asserting that the example of the Old Testament in entering into Nationall Covenants is not binding upon the New Testament, and that Nationall Covenants are not to be entered into nou.

Mr Archibald, in that same Synod, seems to be going in to him. He,

at his Communion, had Mr Glass and his people, who refuse to communicate with any but Mr Glass, and he allowed a Table to them by themselves, served, I think, by Mr Glass, and no body at it but those who favoured his way. He baptizes the children of the Separatists; and defends himself as to these separate baptisines, and giving the Sacrament, from his acting in these cases as a Minister of the Universall Church, and in other cases as Minister of the place, and in communion with his bretheren. What will all this tend to!

That Synod, they say, have found that nothing is proven against Mr Thomas Mitchell* within the five years wherein scandalls do prescribe, by more then one witness; and because ther are many things difficult, as to the matter of prescription and witnesses, the affair is remitted to the next Assembly.

The Synod of Lothian sat in the beginning of November, when the Commission sat, and had nothing of any moment before them but the settling a schoolmaster at Dumbar. It seems ther are some dryness between Mr G. Logan, Minister there, and the Magistrates, who have since the Revolution been on the Whig side, and very favourable to the Presbiterian constitution. The Magistrates, by their pouer as Patrons, have settled a schoolmaster without the Presbytery. The Presbytery think by our laues they should have been advised with, and their concurrence had; and the affair was referred to the Synod for advice. The Synod have appointed a Comitty to meet with the Presbytery and Magistrates to make up the breach, and take away heats.

We hear this moneth of heats about the planting of the parish of St Ninian's and of Airth. Both have settled in one,† and a Minister was appointed to preach [at] St Ninian's, and Teusday to go to Airth and moderat a call. The people at St Ninian's, by force, kept the Minister from going to Airth. Another that was to joyn him went. What the issue, or who are the persons, I have forgote; but things are like to run to anarchy and confusion.

John Lockhart tells me that he was in company with an old Christian, who was a young man in the time of the famous Steuarton sicknes.

* At Abernyte.

† Fixed on the same Minister, viz., Mr Archibald Gibson at Dunblane.

That he told him that the convictions and exercise then was very kindly, and in a great many it came to a kindly conversion, and was throughed in a practicall change; but in severalls, he sayes, it indeed came to nothing, and in a litle time it wore off, and the persons became just what they wer formerly. He adds, that a neighbouring Minister, Mr Cunningham, had this homely comparison: He said, "God was doing like a man that had a great many horses in a fold or park. He, by his servants, gathered them together at the dore of the fold, and there he gave directions what of them wer to be rid upon, and employed in his service; those wer brought out of the inclosure, and the rest wer sent back again, and not suffered to come out at the dore."

He tells me Mr Robert Paton, Minister at Barnweel, his father-in-law, had a particular for-notice, seven or eight years before, of his death: That he signified so much to my informer: That when his sicknes, or rather weaknes, took him, which in eight or ten dayes ended in his death, Mrs Paton was in my informer's house, and was much alarumed with it, and he and she [his wife] road streight from Air to Barnweel. When my informer came, he did not apprehend any hazard, and signified so much to his father-in-law, Mr Paton. He answered, "John, John, I am to dye at this time; and this is the time God warned me of, as I told you!" In eight or ten dayes he dyed. Mr Paton was a man very much [beloved] and mighty in prayer.

I heard an account of the way Mr Chalmers took with an obstreperous woman at Kilwinning [who] was very contentious and forward. The Session agreed to refuse her a token. She asked it, and her Elder told her it was not alloued. She said she would sitt down without it, having been formerly admitted. Accordingly, she came and sat down. She was not observed till the Table was begun to [be] served, and she had no token. The Elders told the Minister it was she. She was about the middle of the Table, and it was hard to gett her removed without noise; and therefore Mr Chambers directed the Elders to let her sit still, and when the Elements came to her, to cary them by her, and give them to her next neighbour. So that if any disturbance was made, she

should make it without provocation. This was done, and she got not the Elements. She could not help it; and fell into some laughter, and threatnings of the Elders.

I am told that when Mr Dickson was Professor at Edinburgh, and Mr R. Leighton was Principall there, the Principall urged that the Professor might either teach, or at least recommend Thomas a Kempis to his students; and told him he reconed it one of the best books that ever was writt, next to the Inspired Writers. Mr Dickson refused to do either, and among other reasons, from some Popish doctrines conteaned in it, he added, that neither Christ's satisfaction, nor the doctrine of grace, but self and merite, run throu it.

I sau at the Lord's Table, at Cathcart, in the end of September last, a very old man living in that parish, Gavin Lyon. He is reconed at the least computation at one hundred and two. Some make him elder. He caryed arms at Dunce-Lau, 1639, or at least in the 1644, when our army went to England: He has renewed his sight, which some years ago had so far failed that he could scarce read any with glasses; nou he reads without them; and, which is yet stranger, having lost all his teeth, a neu sett of teeth are grouing in his mouth, as Dr Thomson, who sau them lately, tells me. They are very white and fresh.

I am told for certain, on this occasion, that ther was lately, or is at present, a horse about Finlaston belonging to the Earle of Glencairn, who has been ther about forty-two years, and they kneu him to be forty-eight years old.

The vermine called buggs are at present extremly troublsome at Glasgow. They say they are come over with timber and other goods from Holland. They are in many houses there, and they are so prolifick there, there is no getting rid off them, though many wayes have been tryed to get rid of them. It's not twenty year since they wer knouen, and such as had them kepted them secret. These six or seven years they are more openly compleaned off, and nou the half of the toun are plagued with them. This is cheiffly attributed to the frequent alterations of servants, who bring them from house to house.

November [1,] 1727.—On the first day of this moneth, the week before the sitting of the Committy, Mr Simson hath a neu demelee* and squable with the Presbytery of Glasgou, and thren up a debate of about two hours. He had not been with them since the [time] he went to England. His name had not been called in the rolls. He came early, and when the Clerk omitted his name, he rose up and compleaned of him to the Presbytery, and asked him if he had the Presbytery's warrant for not calling him? The Presbytery wished him not to insist and spend their time, since they had much bussines; but he insisting, they ordered him to sett down his complaint and desire in write, and if no better might be, they would judge it. This being done, the Clerk answered, that indeed he had no direct Presbiteriall order to omit his name, but having put in the Registers the Assembly's Act, and finding him under a sentence of suspension from teaching and preaching, he had, after speaking to a member or two, discontinued to call his name since June. On removing both, the Presbytery wer unanimous, and Mr Wisheart with the rest, that Mr Simson had no right to have his name called. Some moved that they should go on, and declare he was in their opinion suspended from all the parts of the ministeriall office; but Mr H.† and Mr G.‡ wer unwilling, if not forced, to enter in debates that wer not directly before them, and they held in the generall they disapproved the Clerk's omitting to call Mr Simson at his own hand, and without a direct consulting the Presbytery; but, meanwhile, declared that Mr Simson, being suspended by the act of Assembly, ought not to insist to have his name called, and should not sitt and vote among them. When the Clerk and Mr Simson wer called in, this was intimat to them. Mr Simson desired the Presbytery to explain their sentence, and what they meant by his not having a right to be called, and sitt and vote? He thought he had a right to baptize, to disribute the [Lord's] Supper, and to do all things belonging to the ministeriall office, save preaching. For teaching, he thought in as far as it came within the Churches cognizance it was much the same with preaching; and if they meant otherwise, desired they might declare so much, and he kneu what to do. On this, he was again removed, and the Presbytery, since he would force them to it, found, that

* Dispute,—demelé, Fr.

† Hamilton.

‡ Gray.

by the Assembly's act, in their judgment, he was suspended till next Assembly from all parts of the ministerial office, which suspended from teaching and preaching. On which Mr Simson appealed to our Synod in Aprile. He will have debates, and inclines to make a sturr.

[*November 2.*]—Upon the second, Mr John Millar's daughter was maryed by a Curat, in the habit of Mr P. Boyl's servant, in the manse of Neilston; and to-morrow went off with Mr Grant to G. Suan's. She got allowance from her father to go to Mr Grant's room after supper, and take a glass of ale; and that day, they say, she twice told her father she would mary Mr Grant in a day or two. They returned to Mr Millar's house, and wer received, but in what termes I knou not. Mr Millar is blamed much for his protracting that bussines, and insisting on termes; and hath not that sympathy that otherwise he might have had.

[*November 8.*]—On November 8, Mr A. Steuart of Steuarthall went off with Miss An. Steuart, Blackhall's daughter, his cusin, to Falkirk, and was there maryed irregularly by a Curate. What is the reason of this I cannot guess. All partys seemed pleased; and some say this method is nou turning fashionable, and it saves charges. This is a lou pass we are at!

About this time we hear of the filling the vacancys made by the deaths of Pr[incipal] Stirling and Mr Mitchell. Mr Campbell's* patent, and that for the Chaplain's, came to Edinburgh, November 1 or 2. Mr Gustard has Pr[incipal] Stirling's Chaplainry, and Mr Linning, P. Anderson, and Mr W. Millar, have Mr Mitchell's Chaplainry of the Sub-deanery splitt among them. We see, nou, that the two brothers† cary all before them. Mr Dunlop and the Masters on that side are not pleased, and the other side are dissatisfyed; so that I doubt Mr Campbell's exchange will neither be much for his outward emolument or inward comfort. Mr Linning was not, as they say, putting in for it, and I fancy Lord Isla has just throuen him in, because a man of weight and boldnes, and will not probably enjoy it long. Mr Anderson is in debt and needs it. Mr

* Mr Neil Campbell, Minister at Roseneath.

† The Duke of Argyle and the Earl of Isla.

Gustard is tender. Mr Hamiltoun was putting in for Mr Mitchell's Chaplainry, and thought he was pretty sure, but it seems was mistaken. The brothers would not trust him, and it seems resolved to splitt the Sub-deanery in three, that we might have six Chaplainrys in Scotland, to influence matters in Judicatorys : And what a poor pass are we at, when six Chaplains and an Almoner shall byas persons to act for partys in Church Judicatorys ! It's not certain whither Professor Hamilton has got his fifty [pounds] continoued by this King, for it was not exped before the late King's death. This is a precarious way, and if a change of Ministry happen, all will be turned out. Hou far P[rincipal] Campbell is foundered in his languages and learning must be left to time. The Duke of Montrose seemed to have much to say ; but he and his party,* the Duke of Roxburgh, are not so active and bussy as the other side are. They say that the Earle of Isla has wrote a letter to Mr Alexander Dunlop, signifying that if it had not been thought that none but a Clergyman could be Professor of Divinity, *Primarius*, he should have been Principall, but not being in orders, this could not be yeilded ; which he is sorry for. Mr Campbell has the advantage, that on a change of Court he will not be turned out, as the Chaplains probably will be. But it's pittty that men of brighter parts, and that have had time to read and improve in learning, are not put at the head of learned societys. This was the great objection against P[rincipal] Stirling, and yet he had much solid learning and knowlege of men and things.

November 7.—The Comitty for purity of doctrine mett for the first time, as appointed by the Assembly. What we did, see Letters. We had no difficulty of a quorum. After some needles delayes and baragües by my Lord Dunmore† in Mr Simson's favours, and much needles quible, we gotte the affair entered on. Nixt day we went throu very easy, wanting the Lord Dunmore. Mr Smith went along with us in what we did. Next day, Drummond‡ and Mr S. most idly spent three or four hours to no purpose, and seemed resolved to drive off time, and do nothing, though this is certainly against Mr Simson's interest as well as the

* Partizan.

† Drummore, a Lord of Session.

‡ Provost Drummond of Edinburgh.

Churches. Mr M. Crauford,* Mr Craigie,† Mr M^cGeorge,‡ and L[ord] Pentcailtland,§ wer all who spoke favourably of Mr Simson, as far as I observed; and unles these Ministers had D[rummy?] to head them, I imagine they would have been pretty silent. Whither they designed to put off this matter till March, when they expect some mo up, and the Moderator, Pr[ofessor] Hamilton, down, I cannot tell; but the managment at this time was plainly dilatory. It was found inconvenient that our meetings should be in the time of the Commission, and both marred the Commission's work and ours, therfor it was reconed proper to adjourn to the week before next Commission, that some issue of this affair might be brought about before the Assembly. After the Comitty was up, a feu of us mett, and had severall things before us; the proper means for preventing the influence that might be used to choice the Members of Assembly in favour of Mr Simson; somthing to be printed in Answer to the Case Mr Simson published, and the going on to the doctrine taught since the 1717.

[November 8.]—The Commission met November 8. It was well they had litle before them. The planting of the parish of Hoddam, where there is a contending about Patronage and both Patrons dropt, and ther was a near and almost equall division of the parish for two Ministers. By the Solicitor's influence, for peace-sake, both wer laid aside, and [a] neu person, agreeable to all, was to be fixed on.

The affair of the draught of an act about Calls and planting parishes *tanquam jure devoluto*, was sub-committed to severall, whereof I was one. We read the act, on which the late Mr Mitchell had bestowed much pains; and, generally speaking, save in a feu phrazes, I think might doe. The difficulty in this matter to make acts of Assembly about planting of parishes, is the Act of Parliament about Patronages. It can scarce be thought that the King's Commissioner will sitt and see the act of Parliament canvassed, or any thing contrary to it; therefore it wer good if we could, under the collour of planting parishes *jure devoluto*, which we are by lau allowed to do, we could bring in some just regulations as

* Professor of Church History, Edinburgh.

† Of Pennycook.

‡ Craig of Edinburgh.

§ A Lord of Session.

to calls and settlements of Ministers, which might be rules at least to Church Judicatorys, as to the settlements of vacant Congregations, by consequence; at least, till we be freed of the burden of presentations. We overtured that this act might [be] sub-committed and prepared against March.

The affair of Chancelor, in Lanerk, was before the Commission about the mock baptisme. The precise point was, whither a single witness should be examined on the failour of nine other? The Commission in August had given some opinion, and they found they could not retract it.

The affair of the third volume of the Confessions, about [which] so much noise hath been between Mr Ro. Steuart and the Synod of Fife and Perth, and others, was in; and nothing done, but remitted till March next; a Committie was appointed, and I know not if they met.

The affair of the adulteress at Beith, from Irwine, was in, and the appeal rejected by ten against three; but because not a quorum, the Advocats pleaded it might come in in March; but the Commission was a Coram when they entered on business, and at this rate business shall not be ended. This is all I mind as to the Commission.

In conversation with my Lord Grange, the question came in, whither Mr Simson was introduced by the Lord Chancelor King to his Majesty? —Nothing absolutely certain could be found whither it was so or not. But my informer was [of] opinion, if he were introduced, it would be my [by] him. I had a very high opinion of that great man for piety and probity, and as the most religious man about Court; and I urged this. My informer said, he had been lately in conversation with him, and found that he denied all fundamentalls in religion save what, as he expressed [it,] were in the Baptismall Covenant, which he reco[n]d the only thing that contained the fundamentalls of Christianity. The other replied, that we were left to gather the contents of the Baptismall Covenant from the New Testament, and that the articles of it were pretty large, in one sense, and desired to know what the Chancelor meant by it? The Chancelor said, “Its summe was to believe in the Lord Jesus,” and desired my informer to observe, though he termed it “believing in Jesus,” which went very far and high, yet my informer did not observe

him declare explicitly upon the proper Deity of the Messiah. He adds, that it's feared by some that he is too far in with Dr Clerk : That by no means, in conversation, did the Chancelor yeild that any thing should be done further in prosecuting the Papists in the North of Scotland ; and when my informer urged that, on the matter in the Duke of Gordon's country, Protestants wer really in a state of persecution, and in worse circumstances than under the reingne of King James VII., the other answered, " What ! Do not your Ministers preach in language they understand ? " This was acknowledged, but then people wer hindered, and, indeed, had no inclination to hear them, and that the Papists there wer undoubtedly endeavouring to destroy the King's Government. The other said, it might be so, but he was against any other methods with Papists but that of conviction. In short, he cannot but fear, that he has drunk in too much his uncle, Mr Lock's, principles on tolleration of all things, without exception almost. And this principle of latitude will undermine both religion and liberty. My informer hears that the Chancelor is not so esteemed as a Chancelor and lauer as we take him here, and generally the lauers are not satisfied with his decisions in severall causes. This to me, if true, is very melancholy, for I expected other things from my Lord King.

The same person tells me that he used some freedome in talking with my Lord Tounsend as to the state of matters in Scotland ; and asked him, if he took the Presbyterian Ministers to be firm freinds to the King ? (George the First.) He ouned it, and said, " The King had none surer." He desired him then to have a care of any thing that might rend and set them by the ears, and not only them but the people, and such who wer best affected to the King ; and assured him, that if Mr Simson wer countenanced at Court it would be no service to the Church. The other added, he might depend neither he nor any other that broke the Churches peace should receive the least countenance, but be discouraged. Afterwards, Tounsend introduced him to the (late) King, and, after some common conversation, Tounsend said, " Sir, my Lord Grange is affrayed your Majesty support Mr Simson against the Church

of Scotland." The King said, "Is that the Professor who bred such stir last Assembly?" He might depend on it he would receive no countenance from him.

The same person tells me, that the Princess, now the Queen, was certainly a great admirer of Dr Clerk, and gave this instance of it which Mr Bradbury told him: That the last book Doctor Watterland published he caused bind a fine copy, and put it in his pocket to present it to the Princess. When he came in, she received [him] very civilly, and after some conversation said, "Doctor, I hear you have writt against my friend Dr Clerk. I am sorry you should be adversaries. I am nou too old to read the Fathers, and I hear you have left the Scripture, which I chuse to regulat myself by, and your [you're] confuting Dr Clerk from the Fathers." This dashed poor Watterland, and when he had gathered himself, he said, "Madam, your Highness is misinformed in that I began with the Scriptures; and when I had chased Dr Clerk and his followers from the Scripture, he fled from thence to the sense put by the Fathers on the Scripture; and thither, by the grace of God, I have followed him, and resolve to go throu with him whither he will." The Princess smoothed the matter, and went to some other head, and Dr Watterland took his leave without making the present he designed. However, next day he found by his bookseller that a servant had come from the Princess for a copy of his book against Clerk.

It's generally thought that the King and Queen will pursue the same measures taken by the late King, and follow for some time the road things wer in before. The Queen, they say, has a particular dislike at the Duke of Argyle; the reason of which, as is said, is, that som time after the accession of the late King to the throne, the said Duke carried the Prince two or three nights successively to some company; and he stayed out the whole night. That, after enquiry, she found it was the Duke had caryed him, and she judged it was to a whore. Accordingly, she made a complaint to his father, saying, since their marriage he had never been from her one night. This *manet alta mente repostum*. This I have from David Randy.

My Lord Grange farther informs me, that the Dissenting Ministers are yet broken among themselves, and those who were opposers of the Non-subscribers are much decayed, and turned to a very few. Mr Cummin is reckoned almost fallen off from that side, though he continues to meet now and then with them. Mr Da. Anderson is but little noticed; and Mr Earle seems gone off from them. Several old men of that side are dropt off by death, old Mr Thomas Reynolds, and Mr M. Clerk. However, there are yet about fifteen clever, zealous, firm persons that meet every Teusday and conferr together. The most eminent are Mr Wilcox, Mr Ab. Taylor, a Preacher only, and a landed gentleman, son to Mr Thomas Taylor. He wrote against Watts, and has written on the Trinity lately himself. My informer met sometimes with them. They bantered Mr Cuming for reprinting Mr Pat. Cuming's sermon at London, and asked him what he saw in it that made him reprint it, in stile, language, or matter? They are all heartily against Mr Simson, and very concerned in that matter; and Mr Taylor hath writt to my informer very lately about it, obtesting him to use his interest for giving a check to those dangerous things broaching in Scotland. These told my informer that they suspected Professor Hamilton, as well as Mr Simson; for this reason, that when they looked that all the students that came from Scotland, these from Edinburgh as well as some from Glasgow, struck in wholesale with the Non-subscribers; and not one of them stuck by the practise of the Church of Scotland.

The same person informs me, that the members of that meeting visit old Nottingham very frequently, and are much in with Dr Watterland and Dr Knight. That the Earle of Nottingham tells them that he and they differ as to Church government and Ceremonies, but agree in the great point of doctrine; and that for their firmnes in that, in this loose time, he loves and values them; and as to lesser things, they must bear with one another.

That one Mr Guyse is lately called up to London from the country in Mr M. Clerk's room, and much valued, and reckoned by that meeting

a right man, who will be very usefull at London ; that Dr Watterland and Knight are much valued, and their reputation daily growing.

Mr Mitchell's death is exceedingly lamented at Edinburgh, and his last sermon before the Assembly is reconed his dying Testimony and Legacy to this Church ; and Provost Drummond told me that he inclined to have it printed. He hath left all his sermons writt very full. They talk of printing some of them.

The President of the Session is very ill of an ague, and the fitts do not through, and a cough. He has been worse by the Jesuits bark, and his physitians are not without fears of his danger. This will make a very considerable turn in the Session, if he be removed ; and great will the forking be for his post !

The Neu Bank is not to be opened for some time, and some say are not to give money out for twelve moneths. The Old Bank are very cautious, and lend out no money nou ; which has raised a terrible scarcity of money, and is a very great hinderance to bussines. Thus from reall want of money, and the clashing interests of our two Banks, there was never such a complaint as nou for scarsity of money.

Mr Colin M'Laurin was, when lately in England, with Mr Pemberton and others who wer Trustees, and had all Sir Isaack Neuton's papers committed to them after his death. He tells that he enquired what papers Sir Isaack left behind him ?—[and] was told nothing of any importance was found among his papers, save his large Chronology, which is nou printing, and will be published. It will be fifty or sixty sheet in 4to, and there are very great expectations from it. He took the liberty to ask if ther wer any thing found among his papers as to Dr Clerk's controversy upon the Trinity ?—and was told ther was nothing they had seen as to that, or any other subject in Divinity ; which I am pleased to hear, because it was rumored (*vide* Analecta, V. . . .) that the B[ishop] of Eli, Dr More, Sir Isaack, Dr Clerk, and some others, wer frequently together in meetings, and that the revivall of Arrianisme in England was some way favoured by some of these. Sir Isaack hath

meddled very little with Divinity thro' his life; and though I am not affrayed of any thing that could be advanced even by so great a man as he undoubtedly was against the foundations of our religion, yet it's well nothing casts up among his papers about these contraversys, since this both may make us hope he was wronged in being reconed a favourer of Dr Clerk's revived errors; and any small innuendos from a man of his character upon subjects, it may be, he had not throughly considered, would be very much improv'd and suallou'd down by multitudes.

November 15.—We had most unaccountable debates about the choice of a Rector at Glasgow; see Letters this moneth. Mr Dunlop and his side used their outmost interest with the boyes, and dunn'd them for many dayes to have the Master of Ross chosen. Mr Anderson and the other side wer for Aikenhead. The tounsmen and merchants in Glasgow struck in with Aikenhead, invited the boyes to taverns; in short, for some weeks before, ther was nothing but clubbing, and the poor boyes taught to be party men. The Masters fell foul upon one another, and gave other hard names in their classes to the students. Mr Dunlop's side brought in young surgeons and prentices to be made *cives* in the University, in order to votes; and the other side follou'd ther example, in bringing young merchants and others. When the election came on, these [for] the Master of Ross separated from the rest, and as many as they could take with them. In short, ther was nothing but hurry and the outmost confusion.

The most melancholy branch of all is, that poor Mr A. Ross,* by his violence in this affair, and want of rest, hath lost his reason almost, and is now four moneths, after continouing unfit for his bussines, and unable to teach. He and his numerous family are extremly to be pity'd. It's a question if ever he be in case for teaching, and he was come to a considerable exactnes in his bussines of Latine.

Mrs Zuill tells me that her brother, Mathew Miller of Glenlee, had come to a resolution to marry the Lady, afterwards Mrs Dysart, yet alive, a very deserving gentlwoman. He came in to Glas-

* Professor of Humanity.

gou, in his road to Edinburgh, to end the affair. Till he came to the Mearns Kirk his thoughts wer carryed out wholly on that important affair, and in the manner of setling his eldest sòn, and the rest of his children, and allotting their portions. When he baited at Merns he was challanged,* that he had no spirituall and religious meditations all the road he had come; which was his ordinary atteinment when travailing. From Mearnes to Glasgow he resolved to lay aside the thoughts of his setlment, and had a very sweet time of it; and many thoughts of death and eternity wer born in on him. That night, in his daughter, Mrs Luke, her house, he fell asleep, and dreamed that he rose and went in to the closet beside his bed, and there he sau a man writting, and what he wrote was, "That which thou doest, do quickly!" With this he awoke, and, though in perfect health, the thoughts of death as before him, in some litle time, presented themselves in a very lively way. In the morning his sister, my informer, came to him, and he told her what had passed, and that nou he was come to a resolution to lay aside the thoughts of a setlment. She desired him not to be hasty in such a matter, but wait. He went forward to Edinburgh, and mett with the gentlwoman, and whither he hinted any thing of his apprehensions I cannot say, but the affair was amicably dropped. He returned, and in a litle time sickned and fell consumptive. He was a rare Christian, and on his death-bed spoke in a most particular manner to all his children and good-sons, to the great edification of all that heard.

The same person informs me that a cusine of hers, Robert Millar, a youth in Kilmarnock, wes pretty rakish, and had no sense of religion, though his education led him to like the suffering people of God. That he took a strong inclination to go to Bothwell; and came on his way by Mauchline, I think, where my informer then was, and but sixteen or seventeen years of age, and told he was on his way to Bothwell. She was much against it, and told him some of his faults she kneu, and how unfitt he was to joyn in so good a cause, and hou unprepared he was for death and judgment, in case he should be slain. He went on, and came to Bothwell the Saturday before the engagment. That night, seeing

* By his conscience.

things so near a battail, his naturall conscience began to rise upon him. He went his alone in the feilds, and plyed himself to prayer, which he had very litle ever minded before, as he himself said ; and continoued much of the night at that exercise, with great measures of liberty. To-morrou he fled with others, and after some hiding he came home to Kilmarnock, and lived privately, and continoued extremely serious, and every body that was with [him] saw a sweet change on him. One night, when sweeting in his bed, ther was a search made for him, it being nou knouen he had been at Bothwell. He was forced to fly almost naked, and therby contracted such a cold as ended in a deep decay. I forgot to mention, that on the Saturday's evening and Sabbath morning at Bothwell, he mixed in reading and solitary singing with prayer ; and particularly that place, in the xxv. Psalm, " Remember not against me the errors of my youth," was exceeding sweet, and he said he could have continued singing and praying long enough with the greatest delight.

All these particulars he told my informer in his sicknes, which fell in not many weeks after Bothwell. In his sicknes he was edifyingly serious. He used to tell them, God began his work in his heart with his own hand at Bothwell, when he was a very wretch and Atheist, and kneu nothing ; that much hay and stuble had been built since, but the foundation was God's. Some time before his death, he wan to the full assurance of faith. He took great delight in singing the Psalmes, especially that Psalm which had been so sweet at Bothwell. He said, in my informer's hearing, " Nou I belive ; nou I can say I belive ;"—and when very lou, he said to the Lady Glenlee, " I could be content, wer it possible, to be carryed to the cross of Kilmarnock, to tell what I once was, what I am nou, and what the Lord hath done for me !"

Mrs Luke tells me a very remarkable passage that befell her, and it's a very plain instance of the cooperation of the Spirit with Providences, insensibly and unknouen, as I have formerly given some instances of this as to Ordinances. About six or eight weeks ago, after she was gone to bed, a horror of dread and darknes came on her spirit about her daughter Martha, nou at Edinburgh, of whom she heard nothing, and kneu not the least hint. Sleep went from her quite ; and I think

she left her bed, and went to her closet to spread the matter before the Lord. Sometimes she began to think her daughter was suddenly dead, or that she had run away with some person, but waved* interteaning such thoughts; only a very great weight came on her spirit, both as to her daughter's soul and body. Thus she continued in prayer, meditation, and the deepest concern, till six in the morning, when a suddain calm and ease of mind came in; she got the matter rolled over upon God, but had no particular Scripture, nor any particulars, but turned easy and composed. Next post she had a letter from Edinburgh, and nothing in it of her daughter's hazard, which was not then knouen to her younger sister, who wrote that they wer well and in ordinary. This made her begin to think what she had met with was but temptation, and not much to be regarded. Houeever, that post she wrote to her daughter Martha, and gave her an accompt of the weight and concern she had been in such a night from eleven to six; that she knew not what was the matter, but she was under the deepest perplexity possible concerning her, and she wished to knou hou every thing was with her. Next post brought her a full commentary upon her case. Her daughter Martha had gone over to Fife from Edinburgh, with three or four of her comrades, to see the country and divert themselves. In the afternoon before this concern came on, they wer coming home or going thither, I don't knou which. The open boat wher they wer was driven out of her course by contrary wind, till about ten or eleven at night ther came on a fearfull storm, and tossed them so as the boatmen dispaired of their life, and the whole persons in the boat gave over all hope, and the terrors of immediat perishing seized them. Their danger continued till six in the morning, that it pleased the Lord they got all safe into Leith Road. The poor young gentlewomen wer almost killed with fear. Her daughter Martha wrote that she kneu not hou she was; she feared she was stupide, for all about her wer praying out aloud, and confessing all the sins of ther former life, and crying to God for mercy; which she could not do in words, but was as serious as she could, and desired her mother to be thankfull for her deliverance. This letter was writt before

* Resisted, put off.

her mother's came to her hand. May this Providence have a deep and lasting impression !

This moneth Mr John Fork, Minister at Killellan, dyed of a pleuretick feaver of four or five dayes, in much peace and seriousnes ; so all further proces about him is at an end ; and, indeed, I cannot see what could have been done in his affair.

December, 1727.—Mr James Steuart tells me he had the story of what passed between Mr W. Steuart in Perth and J. Drummond, Commissioner, about the Lord Chancellor's application to him to take off the fiery edge of the Church of Scotland against Mr Simson. See Letters this moneth.

He tells me that Mr Michael Bruce* seems to have gone off intirely from his former principles, [not only] as to Subscribing, but in point of doctrine also : That he, my relater, is in the parish bordering with his : That his people had an intire respect for him till he turned almost the head of the Non-subscribers, and then many of them left him, though in point of doctrine he discovered no change ; but about a year or more since he hath been much more open. In his course of lecturing, he came to 1 John, v. chapter. Many of them who had left him came back that day to hear him on verse 7.† He would discover his soundnes on the Trinity ; but when he came to that verse, he said not much on it. He told there wer two different opinions ; a good many defended it as a part of the Canon of the Scriptures, and bottomed the prooffe of the Trinity much on it ; but very many learned men wer of other sentiments, and judged the verse was interpolat and added since the Apostle's time ; and he would not nou enter on the debate, nor determine on which side the best reasons lay. This matter fretted his hearers exceedingly. Some of them, however, came to hear him when lecturing on Rev. i. 11, " I am Alpha and Omega, the First and the Last." This verse he positively explained of the Father, and brought not Christ in at all. And when he came next to the Proverbes, on the viii. chapter, he endeavoured to prove that

* Of Hollywood, Ireland.

† Expecting that.

“Wisdom,” there, could by no means be understood of a person. This tract of waving or perverting so many plain places made all his people forsake him ; so that now he hath but about ten or twelve families hearing him. His friend, Mr Hallyday at Belfast, hath done him some service, now that he is in straits, and hath no stipend but what rises from these few families, scarce four pound ; and he comes into Belfast once a fourteenth-night, and preaches an evening lecture there, for which he hath twenty pound settled on him. I was still affrayed that the loosnes in point of Government and Subscription would land in loosnes in doctrine ; and am greived to hear this beginning, and pray it may not spread among the rest of the Non-subscribers.

William Smith, son to Samuel Smith at Belfast, who was sometimes at Glasgou, who I think was a preacher, and I know not but he had a warm side to the Non-subscribers ; however, by Mr Choppin’s means, he got up a considerable bookseller’s shop at Dubline. Some two or three years since, he went over to London, and there in a bookseller’s he accidentally met with Mr Morgan, once Dissenting Minister at Marlborough, turned Socinian and Doctor of Medicin ; and hearing them name him, asked if he was the known Mr Morgan once of Marlbro ? and finding it was, invited him to a glass of wine ; the conversation soon turned on the Non-subscribers in Ireland. Mr Morgan asked the other how things were going ? Mr Smith said the heats were great as to subscribing. “What hinders them ?” said Morgan : “Have they real difficultys as to the doctrine they once subscribed ?” “No,” said the other, “they do not declare that, but keep themselves in the generall against humane composures, and imposition, and confessions.” Mr Morgan said, “That will never do their bussines ! They ought to do as I do ; deny three to be one, and one to be three, and then they will come to some account ; but they will never do good as long as they wrap themselves in the clouds, and keep in these generalls.” This shoacked Mr Smith, and I believe made him consider the consequences of these practices. He went over to Holland, and being a clever brisk youth, he fell in with the known Welstain, the bookseller ; and he is now married to his daughter, a fast

fortune, and taken in to be partner in Welsten's bussines, the greatest they say of any in Europe.

The same person tells me that Mr Kilpatrick* put the people of Belfast, who were building the third Meeting-house for Mr Masterton, to a vast deal of trouble. After they had agreed for stones, and I think wrot them, he got the ouner to stop all, and refuse to let them have them ; and so, as to other things, made them lay out some hundred pounds more charges than they otherwise needed.

That Mr Niven's† Congregation, which, during his tryall, and till the Synod, 1726, stuck pretty close to him, have nou generally left him, and more than eighty families have given over hearing him, and are supplied by another Presbytery than his, who are Non-subscribers.

He adds, that the Non-subscribers have built some fine Meeting-houses at Drogheda and another place I have forgot, and get the gentry and rich people, who are favourable to their sentiments, to contribut liberally ; and stope, as much as in them lyes, contributions for building their Meeting-houses who are Subscribers.

That severall of the Gentry, who struck in with Non-subscribers, are going in to the Church, and even some of their preachers, particularly one at Belfast lately, who was very keen for Mr Halliday and Mr Kilpatrick.‡ He had been some years a preacher, and his gift of haranging did not please, and his violent defending the Non-subscribers helped all on ; and within these feu moneths he hath gone over to the Church, and put on the gown.

The bulk of Mr Abernethy's§ people, about eighty families, have left him ; and it's very discouraging that Mr Abernethy, Bruce, and Niven, and some others of the most notted of the Non-subscribers, are so much deserted. Mr Halliday and Kilpatrick, being in a toun, and in a collegiat life, have the best Congregations of any of them ; yet he thinks they are daily grouing thinner, and Mr Masterton thronger.

Ther is lately a Presbitry set up at Dubline, consisting of ten Ministers, who are part of the Generall Synod.

The fund of the Royall Bounty, twelve hundred pounds yearly, goes

* Presbyterian Minister at Belfast.

† Of Downpatrick.

‡ Of Belfast.

§ At Antrim.

not to their publick charges, but is equally divided among all the Ministers of the Generall Synod, and is a small matter to each of them, when nou so numerous. Their fund for Meeting-houses, and other publick things, are collections from the congregations; and their stipends voluntary subscriptions beyond the King's annuity.

My informer's nephew, Mr Glass' affair, see Letters this moneth. He thinks he is gone into the Independent schem, but pious.

M.DCC.XXVIII.

January, 1728.—I begin this year of these occasional scattered observations upon men and things as they fall in in conversation, or come about in Providence, which I have continued now about twenty-seven years, with noticing that I have set down things as they wer represented to me in conversation to the best of my remembrance; and I cannot further answer for many facts and secret pieces of history, than the credite of my informers goes. I observe, in glancing of some places, that, upon further inquiry, some neu circumstances have cast up since, that considerably alter the narrative; and could I get time to go thro the former volumes, I would make severall remarks upon them: But, if they come to any other hands than those of my children, whom I do not allow to spread them, being only written as so many memorandums of what passed in conversation, I desire they may be no further depended on than their nature and designe goes, which was to preserve what I heard in conversation, or observed passing wher I was, for the help of my own frail memory, which is every day, through a multiplicity of reading, writing on a heap of different subjects, and variety of different bussines, growing frailer and frailer.

I have set down severall things of smaller importance, that are only for my own use, and that of my children. But what I hear of old Ministers and Christians, and what concerns the state of Religion and Literature, and the passages that fall out from time to time, providing allowances be made for mistakes in information or failours in my memory, since generally it [is] but once in the two or three moneths that I write any thing in this unconnected collection, I belive they may be of some use for materialls in our Biography, a History of Remarkable Provi-

dences, and afford some hints for the History of this present time, and when joynd to my oun Letters to my freinds, and those written unto me, both which I have preserved, for my children's use, they may afford materialls for a tolerable History of what hath passed for about thirty years.

I am informed by my cousin Mary, that, a litle after Pentland, my grandfather, Robert Wodrou, in Hill of Eaglesham, after Pentland, 1666, and my uncle John's publick suffering on that honourable cause, was imprisoned. When the Earle of Eglintoun, whose family I knou had intrusted their whole rents in my grandfather's hands during the warrs in England, 1644, and therabout, and that family still expressed their regard to him and his till this time, that every body was severer than another upon all who had been at Pentland, or their relations: The Earle, I say, came to Eaglesham, and my grandfather was advised to retire and hold out of his way, he being nou mightily incensed by the Bishops; but being conscios of his innocence, and that no correspondence could be proven with his son, would go to him; and said, he would take that which would stope his mouth, his rent, and some other money he had ready for him. The Earle was extremly huffy, and told him, as he was a living man, he should go to prison, for he was a rebell! My grandfather answered calmly he was no rebell, and nothing could be charged on him. The other raged, and swore he should go to prison. My grandfather answered, "Well, my Lord, hou long must I lye ther? May I not be liberat on bond and bail?" "No," sayes the other, with an oath, "you shall lye there till you rott!" My grandfather was a calm, composed man, and answered with a greater edge then usuall, "No, my Lord, I trust in God I shall not rott in prison. Take heed least your Lordship be not rotten before I be rotten! This is [the] way to it, to persecute the innocent. You are like to rott before I rott!" Whither ther was any thing more than ordinary in these words, I knou not. "The secret of the Lord is with them that fear him," and he was one of these: But so it fell out, in three or four moneths, the Earle dyed, and my grandfather was caryed to Glasgou prison, I think, wher he wanted for nothing. He

continoued about three quarters of a year, or therby, till the Indemnity liberat him, and lived several years after that. See my father's Life, on which this may be brought in.

Mr William Anderson informes me, that he was at Dresden when the present King of Polland forced his son to turn Popish, about the 1722, or [17]20; and he was informed the Prince of Saxony, whose education had been taken special care of by his excellent mother, and he was specially instructed in the Popish contraversy, had long stood out, I think a full year, he had conference with Papists appointed him, but defeat them fairly. This was joyned with the deepest threatnings of his father. He continoued still unmovable, till his father appointed him a day against which he was to declare himself Popish, otherwise he told him, in cold blood, he would shoot him or cause do it, and he was not [to] live a day longer. When the poor youth found his father was in earnest, and resolved to make good his barbarous promise, of which none but an apostate could be capable, with sorrou he was forced to succumb. It will be much if such a villany escape unpunished in time itself: But Divine judgments are a great depth!

The same person tells me that he was acquainted with Poeret, and frequently visited him: That he proposed some difficultys to him as to his Systeme, with a modesty he expected from young men: That he [said] the difficulty was very great, and that he could not answer it at present, but told him he was sure God, who could not deceive him, had revealed that truth to him, with other truths which he kneu wer from God, and so still belived it; and desired my informer to set it down in write to him, and he would think on it, and seek a revelation from God. This, however, my informer did not, because Poieret would be ready enough to write upon it, and name him, which he was not fond of. He tells me the best information he could have was, that Madame Bourignion was undoubtedly educate by, and sent out and supported by the Jesuits. She was very pragmatick, and apt enough for her designe. Her books made much noise, and many proselites to a more refyned and mysticall

Popery : That she wanted a person to cast her scattered thoughts into a regular systeme, and bring them to a bearing, which she, for want of education and learning could not do herself. Monsieur Poieret was a Minister some where about Cleaves, or thereabout, and had a very small salary, and was poor, and yet of a very active, bright, and sparkling genius. He published the first edition of his *Cogitationes Rationales*, wherein he demolishes some of Cartes' notions. The Jesuites came to take notice of him, and finding he was not proof against temptation, Madame Bourignon was directed to try what could be done with him. She succeeded, and he left his charge, and came and lived with her, or near her, was honourably supported, and wanted not abundance of money, and books, and laizour. He adopted her notions, and reduced them to order, and published them in his knouen "Oeconomie Divine," in seven or eight volumes, wherin we have a neu and connected systeme of Quietisme, Molinisme, [and] Quakerisme, and the refined mysticall Divinity of the Papists, leading quite off the Protestant doctrine, and the truth as it's in Jesus. He published a neu edition of his *Cogitationes Rationales*, wher, in his Annotations, he refutes his own former opinions, in as far as inconsistent with his neu systeme. That he was in concert with the Jesuits and Papists, at least that he served their purposes, appears from the book he wrote in French to perswade the Protestants that remained in France after the Revocation of the Edict of Nantes to be present at the Mass, which did a world of mischeife in France. The Barron Mettenish, [Metternich,] or some such name, a counsellour to the King of Prussia, who, by our publick prints, about a moneth ago was converted to Popery, was a notted disciple of Poieret's, and the step is certainly very easy from his opinions to Popery. The Papists designed by Burignion and Poieret secretly to insinuat the refined Mysticall Divinity into Protestant countrys, where their emissarys had litle or [no] acces.

He tells me that when at Rome, and in the Vatican, he sau the old copy of the New Testament there, which is reconed among the eldest copys remaining, and it hath the knouen place, 1 John v. 7, though Bishop Burnett in his Letters sayes he could not find it. He sayes there are

severall mistakes in the Bishop's accounts of things at Rome and Italy ; and he hath been either credulous or incorrect in his writtings while abroad.

In conversation, we observed a wonderfull chain of immediat interposalls of Divine Providence in our deliverances since the Revolution ; and yet we are very sensibly grouing worse under and after all. The Revolution itself was next to a miracle, and had a continoued chain of wonders in it, as hath been observed above, and by many. La Hogue, 1692, wanted not very plain signatures of Providence. The invasion, 1708, was a very narrow hitt, and had the English Fleet been a day longer, it's probable the designe had been execute. Duke Hamiltoun's death and the King of Sweden's have been noticed. It seems nou pretty certain that the designe for setting the Pretender on the throne, before the Queen's death, was next dore to be execut. Some say he was in London ; and others say on the other side, at hand. And it seems plain that Dr Arbuthnot, and some other Physitians, wer bribed, and gave the Queen their opinion that it was absolutely necessary for her health, and nothing else could preserve her, but her going to the wells at Aix-la-Chapell ; and the Fleet was ready to carry her over there, and her pretended brother was either to come over with the same Fleet that caryed her abroad, or was at London to be declared King in her absence. The King of France's death was as remarkable as hers ; who, as she was taken off when all was ready to be accomplished in favour of the Pretender, so he was cut off when the rebellion was ready to be executed, and he was carryed off not by any ordinary formed sicknes, but by a suddane mortification, without any apparent outward cause bringing it about, but like a direct stroak, as was Herod's case, from the hand of God ! The circumstances of our delivery at the Rebellion, 1715, have been noticed, and by an immediat storm of wind the Spanish designe was broke, 1718. So many immediat deliverances, and our continouing worse and worse, and corruption in manners, luxury, and effeminacy in living, and loosenes in principle, and blasphemouse books so fast publishing, as Woolastoun his Moderator, and on Miracles, The Praise of Dru-

keness, Elwar's Testimony for God against the Keeping of the Sabbath, all published within this half year, and The Fable of the Bees, and other loose books, to say nothing of Collings and other open Deists, and the tremendous spreading of the doctrines against the divinity of Christ. When all these are laid together, it lookes as if some very sore stroak wer at hand, especially considering our dreadfull security and unconcernednes under all, and the removall of severall Pillars and usefull Christians.

The thirteenth of January this year, Henry Wodrou, my cusin-german, dyed at Glasgou. He was in his mother's belly when his father was execute, after Pentland. He soon ventured his life in the Mountain Regiment; after which he was much supported by my father, till his wife fell into midwifry. For many years he hath been a tender, humble Christian. He dyed in as great assurance of faith, and with the deepest sense of his own unworthines and meanes, [meanness,] that I have seen any of a good time. He spoke much of the Divine Goodness to him, with the greatest humility, and to all that came to him, and left his testimony to the Gospel and ordinances of God.

On the 27th of January, Hugh Fulton, Surgeon at Glasgow, dyed very suddainly, but after a long ilnes. I have said somewhat of him in the last volume. He was mighty in wrestling, a great sympathizer, and had a constant concern about the publick interests, and great apprehensions of comming, and suddain, and desolating stroaks. He had a mighty concern about the matter of purity of doctrine.

On the 20th of January, John Govan, younger of Mains, was set on by four robbers, probably the Mores near Maybole, and robbed of between five and six hundred merks of money, and desperatly wounded and bruised. Providence ordered it so that his horse aboad by him, and when he recovered from his fainting, after aboundance of blood lost, and lying speechles near ane hour and a half, when he opened his eyes his horse was feeding just at his hand; which, under God, preserved his life. The Lord sanctify the Providence to him and his small family!

February, 1728.—I forgote, on the three last moneths, to take notice of the affair of the English Players, Comedians, and Strollers, come down to fill up our cup of sin. See Letters these moneths. Ashton and his company had been down before some winters, but had only some private companys, and did not set up openly. It's said they had too much encouragment, that heartned them to bring down twenty-four of their fellows from London, and set up this winter openly. They had three or four Noblemen, some of [them] Ruling Elders, favouring them, and giving them such a warrand as they thought their Peerage intituled them to give. They had a plurality of the Lords of Session favourable to them, and yet no direct interloquitor was given impouring them to sett up. The matter took severall different shapes; and many different decisions wer given by the Lords, which concerned circumstances rather than the direct lafulness of their playes. The Presbytery published a Warning. The matter lyes over till June, but they continou their playes, and have numerous meetings, especially their Tragedys, and one called "The Mourning Bride," which had a great run for three nights. A vast deal of money, in this time of scarcity, is spent this way most sinfully; and it's said they designe to divide themselves into parcells, some to Glasgow, others to Aberdeen and Inverness.

Another incident, this winter and spring, is the Neu Royall Bank Notes, of which before. In January, I think, they began to be given out. This has oblided the other Bank to call for their money suddenly, which hath broke a great many persons at Edinburgh, and moe are like to follou. The neu Notes are much scrupled at, because it's said most of the persons concerned are Englishmen; that our Scots people concerned have their shares pretty precarious, and at the will of the Government; and the persons concerned are not joyntly and severally bound as the other Bank is, so that if one fail, a deduction must be made in the capital. The country is not able to bear both Banks. The neu Bank would fain have the old coalescing with them, but they bear off. It's a wonder to me hou ther's any money at all in the country

February 8.—Upon the 8th of February, Mr N. Campbell had his inaugurrall oration, and was admitted Principall at Glasgou. He was transported by our Presbytery, January 17. No appearance was made for his continuance at Renfreu; *vide* Letters about that time. There is a very foolish advertishment given of this in the Edinburgh neusepaper, as if ther had been a generall concurrence of Ministers, and many present. There wer but two of the toun Ministers present, Mr M.* and Mr W.† None from this Presbytery wer there but such as had expresses sent to them. His subject is odly worded. Mr Colines‡ does not meddle much with the literall accomplishment of the prophesys as to the calling of the Gentiles, but confynes himself mostly to these as to the Messias. The satisfaction of the audience, they say, was not what was there spoken of, and his oun freinds say but litle of the discourse. Be these things as they will, he is like to have a pretty uneasy life for some time. In February we declared Renfreu vacant; so we have nou two, that and Killellan. We have been full nou for four or five years, which hath not been our case since the Revolution before.

The affair of Mr Blackwood and Shaufeld's election has been before the House this moneth. We had nothing for some time but that Blackwood was not to sitt. His speech makes some noise, and is well enough said. The affair is delayed till the end of March, when it s to come in again. The books of Dumbartan are searched, though withdrawen by Provest Smollet, yet he delivered them at Edinburgh; and it's found that bussines has been done there very seldome by above six counselors; many times of the greatest importance, and matters of this very nature, by five, four, and sometimes three! They say thlis will go farr to determine the return good. Time will try this. It's said that Mr Blackwood has a great party for him in the House; the whole Navy, the Army, the Speaker, and his naming the King in his speech, seems to speak his allouance. But Shaufeld's freinds are extremly bussy, and represent him as the Scotsman to whom England is most indebted; that he had a great share in the Union; that he discovered the frauds of the trade of

* M^rLaurin.

† Wishart.

‡ Campbell?—Principal Campbell was translated from

Roseneath to Renfrew about 1715.

Glasgou, so much to the prejudice of England; that he brought on the malt-tax in Scotland, which releived them of so much money as near comes to one hundred thousand pounds a year, &c. Hou farr these will go, nobody can tell.

As to Mr Simson's case, since the Committy in November, see Letters this moneth, and the state of the precognition, and the same for the state of Mr Glass, about the Covenant, and Mr Archibald his refusing to signe the Formula.

This moneth the affair of Mr J. Millar's presentation to the parish of Old Kilpatrick begins to open out. I can best set down this matter because perfectly acquainted with the things that led in to this presentation. I still apprehended that, under the prospect every body had, that Mr Maitland's presentation to that parish after Mr Ritchy's death would come to nothing. Mr J. Millar's freinds had his setlment at Kilpatrick in their eye, in pushing his tryalls over so many difficultys as they met with. My L[ord] P[ollock,] in June or July last, before any application probably could be made for Mr J. Millar, got my Lord Dundonald's promise to putt Mr Pinkarton to Kilpatrick, in case Mr Maitland was not settled there; and some are pleased to say that Lord gave some promises of the like nature to others. Houever, in January, or the end of December, the Earl of Dundonald wrote a letter to my Lord P[ollock,] signifying that nou he was, at the advice of his lauers, to drope Mr Maitland's presentation as not tenible, for want of acceptance in termes of lau, and he was ready to fullfill his promise and present Mr J. Pinkarton, my Lord's chaplain; but his lauers told him that the presentee behoved to give a simple, unlimited acceptance, and desired Mr J. Pinkarton to send down a letter to the Presbytery of Dumbartan with such an unclogged acceptation, and the Presentation should be sent there on their next Presbytery, the first Teusday of January last.

This letter was sent to me. I wrote my thoughts upon the case to Mr Maxwell, and signified that there seemed a snake in the grass: that if my Lord Dundonald designed a favour to my Lord P., or that Mr Pinkarton should be Minister there, this was not the way to through

this matter. If he designed to marr his settlement, the case differed, and this was not an ill way. The people of Kilpatrick wer generally, with the residing heretors, most of them at least, set on Mr Pinkerton; though some wer for one Mr Dunkeson, whom the Earl of Dundonald, patron, would never go into. That a simple and illimited acceptation, without reference to our principles, was a neu thing in this Church, and would not only scarr the people at Mr Pinkerton, but put the Presbytery to ferr the matter to the Synod, being what I am sure no Presbytery ever yet received; and from Presbytery and Synod it would go [to] the Assembly, and make a great noise. And I did not think this was any great complement to my Lord P. to put his chaplain first on this lock;* and knouing hou litle weight these things might probably have with the Patron, I made a motion that Mr Maxwell would wait on the Earle and signify the difficultys, and that his Lordship was pleased to ask that from Mr Pinkerton that no Minister or Probationer had yet done, that Mr Pinkerton could not yet resolve on it. But the cheif heretors, elders, and people, being all for Mr Pinkerton, the matter might be easily compromised; and if his Lordship would delay the giving a presentation till the Presbytery in February, Barns and the Heretors would wait on him, and secure his Lordship that the parish would joyntly petition for Pinkerton, and all would run easy; and to signify to the Earle that he doubted much if any Probationer would give a simple and illimited acceptation, the thing being neu; and what the generality reconed against acts of Assembly and our principles. Accordingly, Mr Maxwell went down and waited on the Earl. He told him that his lauers said he was not safe without an absolute and unclogged acceptance; and if he got not one to give such an acceptation, he would delay, and take the above method; but if he got one to give an illimited acceptance, my Lord Pollock would not take it amiss that he presented him.

Munday, January 1.—Mr Millar's acceptation was formed and sent with a presentation to the Presbytery of Dumbartan. My Lord Dun-

* Dilemma, difficulty.

donald, it seems, was made to believe it absolute. It's now printed with Remarks done by a writer for the people of Kilpatrick, who are very averse to Mr Millar, and his offensive Letter to A. Clerk, of which before, I shall give no opinion about it. My Lord Dundonald takes it, it seems, for absolute; and the clause of acceptance is absolute, but the whole paper is certainly the acceptance, and there are the ordinary limitations and cloggs others have used, though softened and left loose in the clause of acceptance, and looks very like juggling in this grave matter, and at best is a new and unprecedented manner of acceptance, and a wide step to an absolute acceptance, and a constant tying down of this Church to the said burden of Patronage, which, I fear, [will] increase our guilt, and will be what no Patron afterward that is disaffected will be satisfied without; and I am sorry Mr Millar and his friends should have gone in to it, as what it's like may be matter of controversy with him, and of hazardous consequences to this Church. At least, I see few such settlements, wherein stretches are made, and persons and their relations so active as has been in his trials and this presentation, which prove very comfortable.

This month, and the beginning of the next, the recognitions were taken by the Presbytery of Glasgow as to Mr Simson's teaching contrary to the Injunctions of the Assembly 1717; and fifteen or sixteen witnesses gave their declarations. The declarants are generally preachers, and lads of good reach and knowledge, and their testimony is very plain and home. The doctrines themselves that are declared are really Pelagian, and very dangerous to be taught, and I believe would be very shocking to this Church, if the former libel on the Trinity were not yet more gross. And I think it's very plain that this will prevent all after injunctions, since he has so little regarded former injunctions given him by the Churches. See Recognition Queries, and Letters this month.

March, 1728.—The procedure of the Commission and Committee for Purity of Doctrine, at Edinburgh, in the beginning of this month, I shall not resume here, having given pretty large accounts of it in my Letters this month, to which I have little to add, unless it be some general remarks upon the whole.

Mr Simson's easines and undisturbed composure, when before us, is really what I wonder at. Some pretty severe rencounters hapned between him and Mr Allan Logan, and pretty severe inuendos in a very cutting way from my Lord Grange ; and he easily saw the generality of the Committy wer for the old truths and phrazes, and opposite to his innovations. He was allowed to be present at all our reasonings, and pleaded a right, because he had no opponent ; though we did not allow any claim that way but *ex gratia*, to shew we would do nothing nor say nothing but what we would do and say before him ; and allowed him to speak upon the whole after all, before we came to a vote ; which, indeed, lost us a vast deal of time, I may say near the half of our time. Yet, under all, and after he saw every thing going in another way than he inclined, he was no way dashed nor sunk, under what would have sunk, I believe, any but himself, though innocent. Whither this proceeded from his reconing upon the worst, or his consciounes how far he was superior to us, or at least his thinking so, or from what other reason, I do not know.

As far as I can observe, he hath lost very much ground in the opinion of many, and even of severall that formerly wer his best freinds, by his refusing to make any declarations ; especially, by shifting to answer Mr Craige's plain and closs question, of which see my Letters ; and after he was put by me and Mr Ballantine more than once to give the authors who took " Necessary Existence," where his great choak* lyes, for the Father's personall property ; and [though] we insisted more than once, he still waved it, and gave none. Every body condemns him as rash, incautionse, and highly imprudent ; and though some feu, from particular freindship, would willingly cover him, yet the generality of persons, who have this Churches doctrine at heart, are against him. I had a free conversation with some who are said to be more freindly to him than others, and they seem all to agree, that he cannot be any more usefull in teaching in this Church, and declare they are not for sending him back to Glasgow again. One of them, Mr A. R.,† told me that when he was at Traqueer, they observed his nostrums and peculiarities in conversation, though he preached none then (nor I think since) out

* Dilemma, difficulty.

† Alexander Robertson, at Tinwald.

of the ordinary road. Another, P. H.,* seemed to agree that he could no longer be a teacher in Church; only he found a difficulty in this matter at the next Assembly, how to put the sentence in such terms as the credit and reputation of this Church might stand fair, and that the grounds of it might be clear and plain in the eyes of Divines in other Churches, who cannot think almost that he differs from the ordinary opinion, and consider his declaration, May 18, 1727, as cassing all the probation, and intirely declaring him no heretick, yea orthodox. He is in a strait how the grounds of the sentence may be so set down as the world may see the sentence is just, and the principles we go on safe and clear. He is affrayed of doing any thing that may appear to look like the enlarging of our Standarts and Confession of Faith, or that may import a decision and determination by this Church in mysterious points, wherein good [and] great men do differ, and of giving a rash vote in matters that are nice, tender, and delicat.

In a word, I find such who have the greatest name for caution and prudence much more straitned as to the manner and way than as to the thing, and how to guard against any rash, hasty determination, by the vote of such a meeting as our Generall Assembly, in the present circumstances, must be, and going very far and so far as may expose the Church. I suspect some are only for laying Mr Simson aside from teaching the youth or preaching, without going to a sentence of deposition. I pray the Lord direct the next Assembly in this matter, so that they may not mistake nor swerve to the right or left hand.

My present thoughts are, that there must be an Overture brought in upon the whole, and well worded by a select judicious Comitty of a few Ministers and laurers; and I hope their road will not be found so difficult as at first view it appears. The Assembly has already found his denying of Necessary Existence to the Son, in the same sense it belongs to the Father; and [that] this was his opinion at that time when he did teach is very evident, whatever declaration he made in words to the last Assembly to influence their conclusion last year, and to soften their sentence. They may find his denyall of the Three Persons being numerically One, though he uses the words of the Scripture and Confession, as

* Professor Hamilton, Edinburgh.

generally innovators in doctrine do as long as they can. They may find that he hath dropped the ordinary phrazes as used by sound teachers and writers, and sensed them away, and put other terms in their stead, which come not fully up to them and the Scripture phrazes, as explained and menteaned against the Socinians and Arrians; and that he hath stilly, and with no litle heat and indecent reflexions, refused to give Answers to Querys, or any account of his faith on the important subjects wheron he was suspected and interrogat. All this is plain fact, and can be denyed by none; and he hath, by his own confession, within these feu years, altered his method of teaching upon the Trinity, which we all knou formerly was in the ordinary dialect and phrazes of our most approven Divines, and most agreable to the Confession of Faith, and particularly taught the Necessary Existence of the Son; and that he hath broke the injunctions last laid upon him by the Assembly, and taught directly contrary to the directions of that act, as will appear upon the proof of the second lybell.

They may Overture that he be declared incapable to teach Divinity in this Church after this; and if they find not sufficient reason, as indeed I think they should, to depose him from the office of the holy Ministry; that the suspension be continoued on him as to the ministeriall office, till the Assembly find ground, from his soundnes in the faith, and his sense of the offence he hath given, to take it off; and I would have, ei[ther] on this or separately, somewhat added for the support of the reasonable practise of this Church, founded on reason and the practise of Christ and of the Christian Church, of enquiry into such as by fame or other just suspicions come to be jealousd, by way of querys as to their faith and opinion in important matters relative to the great truths of our holy doctrine. I hope all this shall be better worded by the hands it will fall into; but I can see no stretch in all this, and it's what I think we may safely oun and defend before all the Churches of Christ. The affair, indeed, of the Queries, and answering them, is what I fear [will] meet with the greatest opposition from some lauers and Ruling Elders about the throne, and it may be some others; but if, after what is cast up in this process, and Mr Simson's bitter and ludicrous opposition to the method of questions, somewhat be not done to support this,

I fear the consequences in this Church; and I hope the generality of Ministers will be for it.

Mr Robert Hunter tells me that he hath the originall of Mr Robert Blair, his wife's grandfather, his Commentary on the Proverbs, and that Mr G. Campbell, Minister at Glasgow, has a fairer copy of it collated with it. Mr Hunter tells me he has never seen the originall of Mr Blair's Life, and fears it's lost.

Mr Matthew Crawford tells me that the last sheet of Mr Anderson's Collections on Queen Mary was printed off, and that in a few weeks he expects they will be sent down to Edinburgh; that he hath added a vast deal of papers he hath lately fallen on at London, besides the vast collection he had before. The greatest fund and threasure of papers as to Scotland he has met with is from the Paper Office at London, which, it seems, he had not formerly searched. That there he has met with the whole swite of papers presented by the Earle of Murray to the English Commissioners who heard the affair between him and the Bishop of Ros and others for Queen Mary; and he has reason to think he has fallen on the very originall Letters betwixt Queen Mary and Bothwell in that Office.

My Lord Grange tells me a most melancholy account of Principal Chambers* at the last election of Member of Parliament for the shire of Aberdeen. He had a commission and instructions from the Colledge to vote, if [I] remember, against Sir John Grant; and yet, contrary to them, acted [and] voted for him. But which was worse, the side he was on sat up and drunk hard till four or five in the morning, and he was perfectly fuddled, and was to be carryed to his horse; and my informer had this from one that was present, whom he believes. And, next day, my informer was invited, knowing nothing of the matter, by some of the Colledge, to an enterteanment, where the Principal, though my informer's governor, was not present, being indisposed; and, which

* Of King's Colledge.

is most melancholy of all, the same person tells me that many of the Ministers of greatest repute in the North are generally known to be frequently overcome by drink ; and the gentlemen of that country make a common mock of it, that they are worse a great deal than the Episcopal clergy were. If this be true, we are at a very low pass in this Church ; and, considering the prevalency of the same evil among too many in other places, and error getting in and palliat, yea, entertained by too many of the younger sort, and wildnes, and independant, and Antinomian errors among others, and the many sad tokens of wrath among such as have their eye to the holy Ministry, their airynes and confident impudence, the manner of preaching or declaiming, and haranguing rather, and other sad things, look as if some fearfull judgments were very near us.

I hear the Toun of Aberdeen have made application to the Court, particularly my Lord Isla, and the Lord Milton is engaged to act for them, to have Mr James Chalmers, Minister at Aberdeen, Principall and Professor of Divinity* in Mr Blackwell's room. That unles the Court fall in with the Toun, the Principall will have an insignificant sellary, only about twelve hundred merks ; and the Professor of Divinity there is but a very mean thing, only about twenty pounds sterling sellary, and is in the toun's gift ; and unless some Minister of the toun be fixed on to be Professor and Principall, the sellary can never mentean any body.

The Church of Scotland was never so low in point of Principalls and Professors of Divinity in Colleges as at this day ; and what an influence this must have on learning, and the intrants to the ministry, I fear after ages will find ! Mr Simson is in Glasgou, and the [state] of that Colledge is every way lamentable, as we that are near it knou to our sad experience, and I fear Principall Campbell do not mend the matter much. [Edinburgh] I shall say litle of. Many of the Masters are excellent in their Professions ; but the Principall‡ is dwindled into nothing, and the Professor‡ is beginning to be much suspected by his favouring Mr Simson ; though I knou, as far as I can guess, he declines to dip

* In Marischal College.

† Wishart, Sen

‡ Hamilton.

into hazardous points, and every year warns his scholars, in a stated discourse, against the haranging way of preaching and severall other novelties. But he is overpoured with numbers of students, and has 200 or more which cannot be overseen. S. A. [St Andrews] hath only Principall Haddou, who is firm and sound as far as I knou in doctrine, but is dark and grimly in his appearance. A. [Aberdeen] nou is vacant ; and as to the O. T. [Old Town,] Mr Anderson is sound, for what I hear, but indolent and overburdened with debt. Since the Reformation we wer never so lou ; and, alace, very feu to fill such posts !

I am informed by very good hands, that these five or six years ther hath been at Edinburgh a Club of Gamsters, or rather cheats and sharpers, in a society and concert one with another, about six or seven in number, who act to one another's hands. Severall of their names I have heard, Steuart, Keith, and others ; and their work is to trace out and decoy young gentlemen and noblmen when they come to toun to game ; and one of them will lose fifty pound in a night, till the young spark be engaged, and then another comes, and soon gains the whole, and it may be a third comes, and stands at the back of the person they designe to rifle, and by signes and words unknowen to others discovers his game to the other ; so, by one method or other, they are sure to win all at last. That for these severall years they divide of clear gain by these vile practices upwards of 25,000 mark a year. The Magistrates and some of the lauers are at present thinking on some methods of reaching them, and think to prosecute them for the money they win at gaming ; but the process will be hard and difficult. However, this with many other things encrease our nationall guilt, and fill our cup of judgments.

This fearfull corruption of moralls cannot miss to be dreadfully encreased, especially among persons of substance and laizour, by the Playes nou coming in, and are much frequented at Edinburgh, as has been observed before in Ashton's case. They nou talk of building a Publick Play-House at Edinburgh, and I was told a place is agreed for and marked out for it. Of late Ashtoun has defrauded his fellowes and servants of some of their wages and perquisits, which hath raised a terrible squable among them, and a process is about to be raised before the Magistrates, or some

proper Court, by the servants against Ashton, particularly for upholding a penny a ticket, which it seems Mr Ross, master of the Beaus Coffe-house, would not take for disposing of Ashton's tickets. He is a son of Bishop Rosses, and a great encourager of the Play-house. This, it seems, this winter amounts to ten pounds sterling, a vast sum for tickets at a penny the peice in one Coffee-house. This ten pounds Ashton, it seems, deduces from his servants in account with them.

This moneth we hear the preliminaries for the g[eneral?] peace are mutually settled, so that the Congress is now expected shortly. What influence this will have on our Prime Minister none can yet well guess. Some say it will strengthen and rivet him for ever; others think otherwise, and guess he will be laid aside. [Time?] afterwards must determine this debate, which now takes up the thoughts of our dealers in politicks.

It is probable that it will have one effect, and that is the restoring the late Earle of Mar. His son, Lord Erskine, was chosen the middle of this moneth for the burghs of Stirling, &c., and goes up to Parliament the end of this moneth. It's said that Marr's affair is now brought to a very near agreement, and the Ministry are willing to advise his receiving to favour. I only wish this matter do not carry his B. L. G. [brother, Lord Grange?] to Court again, at this juncture. If he shall be that way deteined from the Assembly, I know not what turn Mr Simson's affair may yet take, throu the want of one of his abilities and influence.

Professor Hamilton tells me that he had this account from good hands at London that, upon the King's death, Sir R. W.'s Levy [Sir Robert Walpole's Levee] was very thin for some dayes, and no body at all almost went to wait on him. That on Saturday morning early, after the accounts of the King's death on Wednesday, the Earl of Scarborough was coming in his coach throu the street, and hapned to come a way not so ordinary; there he met with a hackney coach, and in it he transiently saw Horace Walpole, Sir Robert's brother, resident at Paris. The Earl drove streight to Court, and when he told whom he had seen, and his guess, that he was come over with letters from Cardinal Fleury for the continuance of the Ministry, on the accounts they had got from Osn-

burg of the King's death, for he could not have them from England, the King broke out in some warmth, and said it was not treating him as a Sovereigne. However, on cooler consideration, the matter was overlooked, and Sir Robert called to Court; and then his Levie continued as formerly. But it's the opinion of severalls, that then Sir Robert was willing to retire, having fully made his nest, and provided for himself and his; but it was found needfull to continou him and take his service. But many think he is but a pressed man, and if the peace wer ended, it will be his choice to retire from publick affairs.

It is said my Lord Isla and Sir Robert are extraordinary bigg* and inseparable; and one scarce knowes which of them has the direction of the other. If this hold, it is pretty plain Mr Blackwood must loss his election and Shaufeild carry it, since Sir Robert has the vote of the House, plainly, in his hand.

They say Sir Robert had a considerable rub in the House in the debates about the publick debts, and the sinking fund: That Barron Scroop, the great enemy of Scotsmen, bro't in some accounts that wer found wrong by the House, which put Sir Robert out of humoure; and he abused Scroop for that, and his [not] votting in an election as he had promised, before Sir Robert spoke to him: That Sir Robert gave so high words, that the Barron is fallen sick. On the sinking fund Sir Robert attributed the glory of that method of paying our debt to his own discovery, but a Member rose, and sheued severall instances in forraigne countrys whence he might have borrowed it, so as he said he did not well to take the sole glory of it to himself. This rub put Sir Robert so farr out of temper that he lost himself, and was oblige[d] to oun, what he was next to have said escaped his memory, and desired to be reminded of the subject wher he left.

Mr Cumming and Evans are nou exceedingly big and inseparable. They have with other Dissenting Ministers meetings on the Tuesdays and Fridays, if I mind, and many Subscribers and Non-subscribers meet promiscuously. Dr Calamy and Mr Wright do not much meet with

* Great, intimate.

them ; but the two former and Mr Leven see Watts when able, and twenty or thirty more meet frequently on those dayes weekly, and Mr Smith, who is a man of consideration.

My Lord Grange tells me, that there are fifteen or more, that are reasoned firm Subscribers, and orthodox in the matter of doctrine, meet by themselves weekly, Bradbury, Wilcox, Taylor, Guyse, and others, and they have almost discarded Cumming from that Club.

Professor Hamilton seems not to recon Dr Calamy among the Non-subscribers, but thinks Evans and Mr Wright are. But the Doctor ordaining Mr C. of Drummore looks like his favouring that side sensibly. However, he tells me in harvest last Dr Calamy has very much angered the violent Non-subscribers. He and Mr Evans went down to the country to an ordination. The intrant gave in a Confession of his Faith, which was not so strong on the divinity of Christ as the Doctor expected, and would have it. He was desired to declare himself on that subject. Severall of the Non-subscribers opposed it ; but the Doctor turned positive, and unless he declared heartily and at more lenth on that point refused to lay hands on him, and offered to withdraw. That was thought dangerous, and the young man was prevailed on to come some farther lenth.

There are at present as great a scarcity of neu books, of ay importance, as has been seen of a long time in England. Father La Courrayer hath one hundred pounds pension settled on him, and has by his diligence and assiduity made many other discoverys favorable to the Reformation, besides what he has published in defence of the English ordinations. Great complaints are made of his heavy persecution, which made him leave France and come to England.

The Dissenters in England generally go no farther into Mr Simson's case but to his paper given in May 18th last year, which they think frees him from all heresy and error, and never consider the process or proofes.

The King is said to be very saving and narrou, and no instance has hapned sheuing any peremptorynes and stiffnes, but still falls in with the advices given by such whom he trusts.

We are surprized with the Justices of Peace for Lanerk, in the neu

edition of them. Severall are added, as Dougalston,* P. Peady, M. Crawford, B. Bogle, Thomas Hamilton, maltman. It's probable this is done by Mr Blackwood, the sitting member, and Chancellor King, who they say begins to act with some more resolution than formerly, and does not fall in quite so slump with Sir R[obert] W[alpole] and Isla.

In conversation with Professor Hamilton, the story of Mr Millar's presentation and acceptance came in. He observed, that all in their Synod went in the style of Mr W. Cooples, which was concerted, and I think was the first acceptance of a presentation. He observed that he had never heard of a Presbtry there giving a presentation to an intrant on the *jus devolutum* falling to their hand, save one in the Presbtry of Edinburgh, in the parish of —, and they did it at the desire of Mr Dundas and other lauers. As to the affair of East Calder, see above in the last volume. He owns there wer none among the Lords but L. G. [Lord Grange] but wer for entering on the cause, and sustaining themselves judges in cases of the Presbtry's right, he pressed they should decline their own pouer. However, it was got made up, and, in a meeting with L. G. [Lord Grauge] and others, it was agreed to discourage young men that accepted presentations. But as to the account above, which both my L. G. [Lord Grange] and C. Erskine are positive in, that Sir David Dalrymple put in that clause 1719, I think, oblidging intrants to accept, to be a favour to this Church, and break presentations, and what we would never agree to; and, consequently, presentations would all fall in the Presbtry's hands; since Ministers would never consent to ordean a man who had accepted a presentation, because contrary to acts of Assembly and our knouen principles, he cannot think but there is a mistake in it; for the occasion of that alteration, he says he minds well, was when he and Mr Mitchell wer up 1715 or 1717. They dealt with the Court to have patronages rescinded, and found that a good many of the Church of England wer extremely burdened with patrons, as well as they. That both sides, the English Ministry, the Duke of Roxburgh and his side, then in Court, told them that that was what could not be

* Graham of.

yeilded to, because it was by them reconed an invasion upon property, and a civil personal right nou by lau accesssed to patrons. And at the same time in waiting on the Duke of Argyle, who was out [of] Court,* and a malcontent at that time, the Duke asked him what satisfaction the Ministry had given them as [to] patronages? and begged he might frankly tell him. My informer said, he told him he had very litle encouragement on that head. "Well," says the Duke, "they and I for once will agree on that matter. You know," added he, "that I may be as easy in that matter as any Patron in Scotland, because in the country where I am Patron I have as much influence as I can desire, and settlements would not readily be made against my inclinations. But that is a point I'll never yeild, because I take it to be my property, and the right of my family, that none can take from me!" So my informer is positive both sides at London agreed that patronages could not be taken away. The only thing they had then to do was to represent the abuse of the lau, by sham presentations to Ministers in Edinburgh, for instance to country congregations, and when that was represented, the Ministry presently professed themselves ready to fall in with whatever should be proposed to defeat these. And Sir David Dalrymple took the matter in his thoughts, and found ther was no rule to walk hereby but the Canon Lau, since we had no positive Statute Lau determining acceptations formerly; but he was [of] opinion it was agreeable to the Canon Lau that the presentee should give his consent. Yea, he was, in privat conversation, of opinion, that it was not a paper that made an acceptation; but by the Canon Lau the Patron might be oblidged to bring the presentee personally present to give his acceptance by word of mouth. So that, at the whole, he cannot think ther is any thing in the act about acceptance being designed as a favour to this Church, in the sense that is above, or any further than that it was designed to prevent sham presentations. If this be the state of things, I don't see but by the Union, and the act of Queen Ann, Patronages are for ever nailed down upon us in this poor Church, and neither England nor we can be freed of them, till persons of rank have other views of what they call property and right.

* Out of favour with the Court.

The same person tells me the Duke of Argyle and his brother are at present very well with the leading Dissenters at London. That they reckon them their friends, and to be for preserving the Tolleration Act; and they have owned their mistake in appearing formerly for things that were not for the interest of the Dissenters. And they are now much noticed at present in the House of Peers, and clever speakers; the one a first-rate speaker, and the other famed for his insight in law.

April, 1728.—Our Synod sat at Glasgow in the beginning of this month. We had no new business at all before us, almost. Mr R. Maxwell was chosen Moderator. Mr M'Laurin was within a vote of him. Mr Hepburn had a solid judicious sermon of "Gifts, and the excellency of Grace," with many excellent remarks against Ministers entering on parties, and the danger of gifts, when misimproven, to bring in innovations and errors in a church.

I got in John Govan of Mains his petition, and it carried. It was left to Ministers to take the most effectual way for gathering. This was insisted on, because in burghs, where most this way is looked for, Magistrates and others question a little the Minister's power, not to intimate from pulpit and gather at the doors, but Elders going from house to house, save in concert with them, or persons appointed by them. I wish this [way] we suffer not our proper power to be insensibly taken from us. However, this was cast up in kindness to this case.

There was a most horrid blasphemy in the parish of Douglass of a young boy, come out of the Colledge, and entered with a surgeon, (he is nephew to Principall Haddo,) who had compared our Lord to a quack, and writ a paper in defence of it, which was produced signed by him, and spread copies; and for a while made defences, till threatened with the highest sentence. There seems to be a Club of young people in that country running dreadful lengths. Chancellor, of whom above, the chief actor in the mad and horrid baptizing of a whelp, is the person that hath a copy of this vindication of this youth's blasphemy, and is now gone to the Army, after one witness has sworn, and some others very pointed ready to concur, as to that horrid fact. By some means or other, the Presbytery of Lanark delayed summar excommunication at first, and were

so throng with the other process of Chancelor, and other things, that nothing was done about the last blasphemous paper for near a year. All agreed it deserved the higher sentence, but nou it was scarce intire. Yet many, in Synod, wer for appointing the Presbytery to go on *instante* to it, though the youth had given in a disclamatory paper full of expressions of loathing of that expression, and professed repentance. We at lenth agreed to advise the Presbytery to proceed a litle more summarly than ordinary in so clamant a case, according to an act of Assembly, and give the first admonition; and the second soon after; and if extraordinary signes of repentance intervned not soon, to go on to the higher sentence, and not wait all the third admonitions and prayers. I did not befor hear of this midse* betuixt summar and ordinary excommunication. The case is very clamant, and needs a present testimony against it.

Mr Simson had made three appeals from the Presbytery of Glasgou to us; on one refusing to allow him to sit and vote after his suspension; the other two about his not being present at the precognition befor the last lybell, and their not reading the precognition to him till it was laid before the Committy, whose directions they followed in that matter. Whither he dispaired of carrying his purpose, or was diswaded by his freinds, I knou not, but he saved us some time. At first meeting, his name was by the Clerk called in the Synod Roll. I was about to interrupt, but was diswaded, because the affair was to come in by his appeal. It was called next day; for the same reason it was overlooked. When his appeal came not in the second last times, the Clerk passed him. It's wrong that Clerks should call any Rolls but what are given in every Synod by Presbyteries, for this puts it in the pouer of a Clerk to contradict a Judicator, and palm Members on them they have laid aside; and this is what we should have regulations about, though a case of this nature hath scarce existed in my time.

Mr J. Millar's affair, as to Old Kilpatrick, was to have been before us, but it was taken up.† Commissar Wilson, who appeared against him in name of the people, it seems, was broke.‡ The Elders are got in, save two, but the people, they say, continou averse. The Presbytery stuck

* Medium, or middle course.

† Compromised.

‡ Dissuaded from proceeding.

a litle on the acceptation ; and, to bring them in, I am told, a paper was given in to the Presbytery signed by him, declaring that he was sorry for some expressions in that letter of acceptation that had given offence ; that he mended not to give an absolute, illimited, acceptation of a presentation, but with the declarations mentioned in his letter. The Presbytery of Dumbarton have stuck more to have repentance for that letter of acceptance than we did for his repentance for his letter to A. Clerk. I wish this matter be not improven by Patrons, gradually to bring intrants to give an absolute acceptation, and nail down presentations with illimited acceptations upon us. Indeed, advances are every day making in corruption this way. Intrants stick at nothing, and ther is as much interest and forcing down settlements of young men in parishes, and that by Ministers running into partys, and state partys too, almost as there is in elections to Parliament and other civil posts. The Lord pity and pardon !

[April 9.]—Upon the 9th of this moneth we had the accounts of Shaufield's carying the return of Glasgow district, by a division, one hundred and twenty-one against fifty-two. Many members for Blackwood withdrew ; and it seems plain the return was in the teeth of law, an act made in Queen Ann's reigne that the Clerk of the returning Burgh should not be changed after the writts are out. It was objected, on the other side, that the Clerk that returned Shaufield was void *ab initio*, being against the sett and charter ; but he had been twenty years in, and two blacks make not one white ! At the beginning, Blackwood's people wer like to prevail, till Sir R[obert] W[alpole] was obliged to interpose, in a very long speech ; which, they say, he has not yet done in any election. Mr Blackwood has yet good hopes when they come on the merites of the election. But nou that Shaufield is sitting Member, it's to be doubted if he will be able to overturn him. It will probably go to the next Session.

The day this neuse came to Glasgow, Shaufield's freinds went down to Govan and drank very hard, and wrote a letter of congratulation to him. They gote down Mr William Wisheart with them to Govan, and it's said he formed and signed the letter, though it was in time of the

sitting of the Synod, where he should have been. He was, I hope, not engaged in the fudding of the rest, and left them sometime before they parted. But the rest wer miserably drunk, and, they say, caryed into a boat, and taken to Glasgou.

An accident hapned at night which, had not the Magistrates, with a wise Captain of the Guard, prevented it, would have had direfull consequents. Some of the English officers of the forces, and, some say, some of Shaufield's freinds, it may be in drink, went throu the toun about eleven at night, with a fidler playing and singing, "Up with the Cambells, and down with the Grahames." They came before Provest Montgommery, and the Dean of Gild, and Shaufield's houses, and drunk, as is said, "Damnation to Glasgou," and to "The confusion of bu—ly Scots." Upon this, which was abundantly provocking to the toun, in ferment enough already by this dayes neuse, a mob was just rising. They wounded one of the officers, and stoped the musick, and wer attacking the Guard; but the Provest and Dean of Gild came, and by a litle forbearance in the Captain, and their assistance, they wer soon calmed. It was well it was so, otherwise, considering the state of things, ther might have been a great deal of blood shed; and it was one to ten but many of the souldiers had been killed, and tounsmen also, had the ungovernable mob once got up. Every body wonders at Mr W.'s [Wisheart's?] conduct in this matter; and, indeed, it's of a peice with former steps that are perfectly unaccountable.

Upon the 9th of this moneth, the Comitty for Purity met at Edinburgh. Mr Simson went not in. Nothing was done, but a neu meeting called the 21st. See Letters to me at this time.

Henry Christy, merchant in Glasgou, marryed on my neice, dyed pretty suddenly about the midle of this moneth. He had been long indisposed, and was a good, pious, knouing person. This spring has carryed off many good Christians of the old sett and stamp, and such as follou are not like to fill up their room.

[April 18.]—In a feu dayes after, Mrs Coats, wife to Mr C. Coats, at Govan, was carryed off by death, on the 18th of Aprile. She was a

humble, exercised Christian, singular in prayer and sympathy, and very usefull in that parish. I and my family have a great loss of her ; she had a very particular concern in us.

That same day, or the 19th of Aprile, this country susteained yet a greater loss by the death of worthy and honest Mr John Paislay, Minister, since the year 1690 or therby, in the parish of Lochwinnioch. He has not been able to attend our Presbytery these two years, since he gote a fall from his horse. He was astmatick, and had a cough for many years, but never hindred from his work, and attendance of Judicatorys, in which he was very exemplary. He had one thing very singular about him : These twenty or thirty years he sleept very litle ; two or three hours was much for him to sleep. He went to bed about ten. and was generally up against twelve or one in the morning. O ! what [a] vast deal of time had he, by* what I and many others have—and he well improved it in meditation and prayer. He may have been said to have lived one hundred and twenty years or more, though he dyed about seventy, since sleep can scarce be justly reconed part of our life.

His father was a worthy Christian Bailay in Paislay. I knou not but he was one of the converts at the Shotts. His mother was a solid Christian, E. Ferguson, sister to Jonet Ferguson, in the Weel, of whome in the former part of these Collections. There wer four or five sisters of them, very eminent, solid, judicious Christians as ever I kneu, of country weemen. Mr Paisley was Chaiplain at Pollock till his being licensed, when Sir John Maxwell got him in to Lochwinnioch. He married Mr Simson's daughter at Renfreu. He was under a call to Aberdeen after the Revolution, and was transported, either by the Commission or Assembly, to that place, and refused to obey the sentence, and was overlooked ; † and another, I think, Mr Blackwell, transported. His father-in-law, old Mr P. Simson, was much for his obedience to the sentence of the Church. I have heard him say that he kneu none that disobeyed the ultimate sentence of the Church, but Providence pled contraversys with them before they went [out] of the world. I hope

* Besides.

† Not censured.

this was in cases of obstinacy and perversity, whereas this was from a deep sense of his unworthines and inability for so publick a post as Aberdeen; especially, as the planting the North after the Revolution, which I knou was what stuck with him. In the year 1709 he had a call from Glasgou, but stuck fast by his parish; and my Lord Semple, educate Popish, appeared for him, and professed himself Protestant, which had great weight. So he continoued still at Lochwinnioch, ane usefull, faithfull, laborious, Gospell Minister; a man [of] great weight and authority among his people, wher he had many seals of his Ministry, and a sett of grave, excellent Elders. He was of a most kind, affectionat temper, and a firm, bold, honest man, and a serious, affectionat, excellent preacher, and very usefull in this Presbytery.

In the end of this moneth, the Committy for Purity mett at Edinburgh. Mr J. Simson left the Communion at Glasgou, Sabbath, Aprile 19, or the Friday before—which day his brother-in-law, Mr Paislay, died,—and went to Edinburgh. Ther we had the second lybell before us, and it was fully enough proven. See my Letters this and the beginning of the next moneth.

May [2,] 1728.—The Generall Assembly sat doun the 2d of this moneth. As to its procedure, I referr intirely to the Letters I wrote at this time from Edinburgh, and shall not here enter upon particulars. This Assembly, like the last, had nothing at all before them save Mr Simson's affair. All other things wer postponed to the Commission, that could be done by that meeting; and, save answering the King's Letter, revising of Synod books, naming a neu Commission, and the Report of the Managment of the Royall Bounty for the Highlands, nothing came in to the Assembly, and no Committys mett, neither Instructions, Overtures, or Bills, for eight or ten dayes. And yet the Assembly, besides two sederunts generally a day, sat two or three dayes longer than they used to do.

I shall only take notice of a feu generall things, which fell not in as the subject of the Letters, which I have already referred to. The two great things wer the Report of the Committy as to Mr Simson, and then

the affair of the Queries, which was connected with it, of which so much upon the last year in thir* Analecta.

As to Mr Simson's affair, in the generall, both in the Comitty for Purity and the Assembly, I remark a very considerable Providence, that my Lord Grange was kept at home, and went not off to London. He was extremely usefull in the whole of this process, from the beginning unto this day. Any of the Lauers on the Comitty, and most in the Assembly, wer favourers of Mr Simson. So many difficultys wer cast up upon the lybells and exculpation; so many quirks wer taken hold of by Mr Simson's advocates and his freinds to bring him off; there wer so feu, especially in the Assembly, to speak that wer persons of weight, and to answer the lauers and their arguings and pleadings, that had not my Lord been providentially kept in Scotland, I do not see hou, probably speaking, Mr Simson's freinds could have missed to carry their point. In March, my Lord told me his circumstanees, and that his brother's affairs wer nou come to a crisis at London. His nepheu, my Lord Erskin, was up Member of Parliament; and his father, the late Marr, was just on the brink of getting a Remission; and, as he said, the whole of his affairs, as to the world and estate, wer at stake; and yet he was willing to stay and committ all to Providence, if he sau the Lord calling him, and that his presence here could help on the cause of truth! That he was nou in the greatest pinch that ever he was in his life, and wanted only to knou the Lord's mind on any side. I could say litle to a man of his reach. I told him my opinion was, if he wer called away from the Assembly, Mr Simson's affair would probably go wrong: That I sau none to fill his room; non able to grapple with the lauers, and no body of that influence his Lordship had: Hovever, I would not take it on me to advise him to stay, when he told me his all as to outwards was at stake, and matters could not be delayed till Agust without visible prejudice: That if he could come down to the Assembly, though I would not wish him away from the Comitty, yet I was easy.

He told me he was determined, in all cases, if the Lord would, to be at the Assembly, Munday or Teusday after they sat down. Thus we

* These.

parted, with many melancholy thoughts on my part. In the beginning of Aprile, when he had bespoken post-horses, and was ready in two or three dayes to ride to London, the Lord laid his hand on Lady Grange, and shee turned very ill. This fully cleared his way, both as to himself and his freinds, who had plainly signified (as he told me) that they could not account for his not coming up when he had all along sheued so deep a concern for his brother's affairs; and now they were near come to a bearing, that he should thus desert them! Thus he was kept; and when he was still inclinable to go, while his Lady remained sometimes better, sometimes worse, sickness came on his youngest and pleasant son.

Thus I find matters when, Aprile 21, I went in to the Committy, that by particular Providence matters was so ordered beyond my hope that he was present both at the Committy and the General Assembly. I remark this, because I think upon this single man very much depended; and perhaps I know as much of the peculiar interposall of Providence as to this matter as most do. I have heard since, that severall of the praying people about Edinburgh were pretty much perswaded that my Lord, some way or other, would be held. I know his absence from the last Assembly, though he inclined to be at it, and his affairs very much called him to London, was misrepresented by his enemies; that he had led the Ministers to that prosecution, and yet when it came to the Assembly, he had left them to quarrell among themselves; and this would have been much more said if he had gone from this Assembly; and yet, for my share, I could not have blamed him though he had.

As to the Committy, which sat for eight dayes before the Assembly, all I observe is, that considering our litigious pannel, and the largnes of the matter of our second libell, we had very little time to manage it. We were happily delivered from Lord Drummore, who had lost so much time before to us, till the Assembly sat down. There seemed a designe laid by Mr Simson and his few freinds in the Committy, by dilators and off-putts, to prevent the examination of the witnesses, and concluding the prooffe of this libell. However, we closely stuck by it, mett forenoon and afternoon, and resolved on patience, and all the dispatch we could reach; and after four different defences, we at length came to the wit-

nesses, and gote throu them all, who appeared the afternoon before the opening the Assembly; but had no time to summ up the evidence, and give our opinion on the whole. This second lybell is only considered by us a breach of the Act of Assembly 1717, and further we did not much go, though we could not evite entering on the merites of the doctrine. But this prooffe laid a barr in the way of his reposition; and when the importance of the doctrine, nou proven taught by him, comes to be considered, it certainly draues deep enough, and is not what I hope this Church will ever suffer to be taught among us.

When the Assembly sat down, the first question came to be as to the Moderator. Those who wer most favourable to Mr Simson wer for Mr Smith of Craumond; though many went in to him in their vote precisely from the sense of his fitnes for the chair, which nobody doubts of; and he was not reconed very favourable to Mr Simson either. Mr Alston was pushed for by some, particularly the President; but he was dropt. The other side, with whom the Commissioner, [he] being first applied to by them, wer for P.* Wisheart, a man heartily staunch for the doctrine, and no way inclinable to Mr Simson, though, I oun, no such chairman as Mr Smith. All the odds was, that the Moderator could be depended on in naming Committys, stating a vote, and such things; and yet even in these he was not so active, and did not much acquitt himself.

Before the sitting down of the Assembly, we wer in some pain lest there should be an interposition from above, which might be uneasy. My Lord Grange talked this matter at full lenth with the Commissioner,† and informed me the Commissioner used freedom enough, and told that at Court it was talked pretty freely that it was hard to turn out a man from his living that had been presented by the Croun; that this seemed to touch on the prerogative; that the King's Lauers had given their opinion this was not legall, that is, the Advocat and Solicitor for Scotland; that it would be most agreable to the Court that the softest measures should be gone into, and even that Mr Simson should be reponed, but that the Instructions given did not at all medle in that

* Principal.

† The Earl of Loudoun.

point, and that the Commissioner would make no appearance [in relation to Mr] Simson. However, it was found that privat influence would be used on the favourable side to him; that a suspension to the next Assembly would be much insisted upon, and a neu tryall to be taken, if no better could be made of it. The Commissioner was told that they wer in a mistake, and that the Professor of Divinity was not in the King's presentation, but chosen by the Masters; that, besides, ther was no doubt of it, that even a Professor of Divinity, though nominat by the Croun, if found erroneus, was under the cognizance of the Church, and might be deposed; that this matter was fully secured by lau, that the Church was, in matters of error and doctrine, Judges of Teachers and Members; and the Assembly, last year, was over that,* and had already suspended. It was said that step was not very agreable, and Mr Scrimzeour's case was urged. The disparity was soon sheuen, and though Mr Simson far differed from him, yet the Court wer upon measures to make the Church easy as to Mr Scrimzeour. It was desired that the Court might be informed of the true state of this case, that the King was not Patron, nor nominator of the Professor at Glasgou; that the King's Lauers wer out, if they had given their opinion even in that point. It was agreed to write [this] fact to them; and my Lord Grange wrote to Court a true state of that matter. All this passed eight dayes or therby before the Assembly met.

When the Assembly was set doun, they allowed our Committy to meet and finish our Report, which we did in one meeting, after Mr Anderson and I had classed the depositions, and ranked them, and gav our opinion on the whole. All the procedure is nou printed.

Upon this matter's coming in before the Assembly, we agreed upon this method, to be in readines; for all the opposition, we reconed, would be made to the Committy, and in favour of the Professor. We had a meeting of seven or eight, wher we might use freedom, and talk of things so as to understand on another every night; my L[ord] G[range,] P[rincipal] Haddo, Mr J. Hamiltoun, Mr J. Gray, Mr H. Logan, Mr

* Considered that question.

Alexander Anderson, P. Drummond, Colonel Erskine, and myself. There we reasoned every point that was to come in, and had a correspondence with a large and numerous meeting at the Eagle of the Members of Assembly, with Mr Linning, Millar, &c., to the number of three or four score, and sent them notice of what we thought proper, and received their opinions and proposalls. This kept a regular concert among us, and matters were concerted pretty regularly.

The first thing that we found the other meeting of those who were on the favourable side to Mr Simson, in Herdman's, (P. Hamiltoun, Mr Alston, Gaudy, P. Chambers, Mr Smith met with them, though not intirely with them, and others,) was an attack upon the Committy's Overture about Queries. That was haled in as that wherein they thought they would have the strongest following, at least among the Elders and Lauers. The debates on it, see Letters. Even in this they got not their designe. The vote was very scrimp,* though their whole forces were gathered; and I doubt many did not wholly understand that matter. The force and violence with which this was pushed and carried, I believe, did really prejudice to their designe, and fretted Members considerably against Mr Simson.

But the great choak came on after all the procedure on the first lybell was got thro, What to do upon the whole? We found that a suspension to the next Assembly was designed by the other side, and then matters were hoped to be got smoothed, and he was to be reponned. It was hoped that Mr Simson's retractation and renunciation, with generall declarations of sorrow for the offence he had given, would so soften the Members of the Assembly, that this would carry with a great plurality. This, by all means, we found proper to obviate; and we agreed, in both our meetings, who ever reconed against Mr Simson, that we would urge a deposition; and it was generally the opinion we would carry it in the Assembly on a vote; but that was, by some of us, reconed a litle uncertain, and that it was dangerous to venture a vote. In case it should carry otherwise, we all agreed, in our litle meeting, that

* It was carried by a very narrow majority of votes.

† Which were always unfavourable to.

a Dissent was very necessary, in open Assembly, by the Members who wer against a meer suspension ; and to give this Dissent the greater weight, it was further found proper that the Ministers of Edinburgh, not Members of Assembly, and many from the neighbourhood, and great numbers of Ministers that wer upon the place at the Assembly, in all, as we guessed, upwards of fifty or sixty, should give in an Adherence to the Members' Dissent, with the reasons of it, which would be a good document of the sense of the body of the Ministry, and by far a vast plurality, in this great matter.

The other Meeting came in very heartily to this, and no secret was made of it. The Commissioner was acquainted with it, and extremely opposed this motion ; but he was told ther was no altering of it. We had surmizes, houeever true I shall not be positive, that if a deposition wer insisted on, the Commissioner would interpose publickly, and sheu hou ill such a matter would be taken above, as touching the prerogative ; which would no doubt have gone a great way with the most part of Members, and had very ill consequences. We pondered this very particularly, and considered the dangerouse consequences of the appearance of a breach between the Assembly, or a considerable body of it, and the Commissioner, in the beginning of the King's reigne, and at the very first Assembly under this King, would have, as well as the foundation of a schisme and rent in the Church, which seemed inevitable, in this event ; and we agreed that a dissent was to be spoke of to intimidat the other side, and bring things to such a bearing, as a midse* might be struck if possible.

And the further to intimidat the other side, who wer very uppish, we agreed further, if nothing else would do, to urge Mr Alston, Mr Hamiltoun, Professor at Edinburgh, and some others, with whom Mr Simson had used freedome upon his scruples about Christ's " Necessary Existence," to declare upon oath what had passed between him and them in conversation upon that head ; and some of them, the two mentioned, and Mr Craigie and Mr Smith, wer to be examined by the Assembly as to what they had heard him vent in this proces. But this fell to the ground, and it was happy for the generall

* A medium, or middle course.

interests. A draught of the dissent by Members, and the adherence to it by Ministers not Members, was ordered to be formed, and in a readiness, in case there was need for it.

This was one of the greatest choaks ever I saw in this Church, and matters appeared to me full of difficultys upon every hand; which how they could be surmounted I could not see. Besides the difficulty of a dissent, of which just now, if Mr Simson continou teaching, the youth will be corrupted; if he be deposed, he, as some guess, would continou teaching, and complain to the Lords of Session, who would generally be for him; or if not, he would appeal to the British Parliament, in the event that the Masters did not permitt him to teach, and how far an appeal from the Faculty of the Colledge would be proper to the ordinary Judges, I cannot tell. Besides the former hazard, from the Commissioner's appearing openly for him, and a breach or jealousy coming in between the King and this Church, in the entry of the reigne, and before he was so well informed how this matter stood, those considerations and some others prevailed to incline toward a suspension, could it be gott clogged sufficiently. Another thing, I thought, moved some to suspension rather than deposition, was, it was debated, Whither our sentence of deposition would affect his stipend? The act of Parliament in James the Sixth's [reign] relating only to Ministers, not Members of Colleges; and if he should be at present deposed, matters wer not ripe for fixing on a successor; which, perhapps, was the main thing that swayed with the most part of leading men.

Besides, it was a great question, whither a deposition would carry in the vote; and the other side had doubts, whither it might not carry; and the fear of both sides made them the more plyable, and come in to a suspension so clogged, as it might be equal to a deposition at most, and prevent a dividing vote in the Assembly.

The state of the Assembly, in former votes, was a little uncertain. There was scarce any vote that was properly trying; that of the Moderator was not; that of not suffering Mr Simson to stay and hear reasoning was the most narrow, and went against him; that of the Queries was carried by many Elders, and not by Ministers, and had the specious pre-

text of liberty ; and many Ministers did not fully consider it. The bulk of the votes throu the North wer against Mr Simson, except some feu, not many, in the Synod of Aberdeen. Murray, Ross, and Shetland and Orkney, wer most against Mr Simson ; save some feu here and there who wer influenced by Professor Hamiltoun. Argyle was half and half ; the Ministers, generally influenced by Mr N. C.,* were pretty much for him ; but elders and others of them against him. Our Synod, save Air, Glasgou, one in Dumbarton, and one in Lanerk, wer for him, by the influence of his freinds and Mr N. C. Gallouay wer against him, and Dumfreice, save the Presbytery of Dumfreice. The Merse and Lothian wer mostly for him, save Biggar, and three from Edinburgh, and two for Linlithgou.

In Lothian ther wer generally eighteen or twenty votes, in a string, favourable. Stirling, Perth, Angus, and Fife, wer generally against him. I cannot positively say hou it would have run, but I somtimes think it probable a deposition would have carryed.

But then the great difficulty was a narrou vote in such a matter of such importance as this, as certainly it would have been, and a certain breach upon it. I wanted not many difficultys as to a dissent and protest against the vote, if it should carry only "Suspend till next Assembly." And I shall here sett down what appeared of most weight and moment in my thoughts, on the one hand and the other, in this melancholy matter, the heaviest I was ever witness to. Upon the one hand, ther wer severall things that swayed me in my thoughts very much to joyn in a dissent, had I been a member of the Assembly ; and as I was a Minister providentially present, to adhere to what the members, and those I hope I may say none of the warmest, but the gravest, and such as wer most averse to divisive courses, should doe ; and severall things, on the other hand, darkned my way, and made me straitned very much as to this step.

On the one hand, what moved me very much to a dissent was, that the Doctrine, which, next to Worship, is the most important matter to a Church, was evidently in hazard. It's evident the youth wer corrupted,

* Neil Campbell.

and a loosnes was running into very frightsome [excess?] against which, if against any thing, a plain testimony ought to be given. Doctrine, in the highest branches of it, was corrupted, whatever soundnes nou is pretended. I thought, further, though a dissent should never be actually made, which I heartily wished for, if it could be,* with safety to the doctrine of this Church, yet, as matters stood, I was without hesitation it should be threatned, to fright these who appeared too favourable to Mr Simson. I found, by what appeared to me, that they trusted to numbers and votes, and observed very litle of reasoning and strenth of argument, and if any regard remained in them to the peace and harmony of the Church, I sau nothing that would be a more moving argument with them than a threatned breach. In short, upon the side that favoured Mr Simson, I noticed, especially in Professor Hamilton, and some others, many things that to me (I wish I judge not uncharitably of them) looked extremely ill. There was a remarkable violence in pushing the matter of the Queries to be considered by the Assembly, with a designe, if they could, to stope that matter in time to come; though many of them declared themselves for that method in former cases, both in the case of the Marrou bretheren, and in the case of the debates in Ireland and other cases. Yet, in this matter, it was haled in by force, a dyet pushed to be nominat *in hunc effectum*; and when they came to reason upon it, the Assembly's pouer was ounded to put Queries, and even under a penalty, and yet the abstracted case behoved to be considered, and a tash† put upon what had been done.

Ther wer a great many indecencys committed by the Moderator of the Committy for Purity, who was still in a very poor manner nibling at what was done by the Committy, and throuing up objections against what he was, by his place, oblidged to defend, at least to have been silent in, and in decency have left to others to have done. I could not but observe all indevours used to screen a worthles, inconsistant man, who had bred a vast deal of strife and loss of time in this Church; and was tempted to think, if such, who thus acted, had been throughly impressed with the importance of the points, and wholly sound themselves, they could scarce

* Avoided.

† A stain. Fr *tache*.

have ventured to act such an open part in defending a person so little worth defending, meerly because one of the same station with themselves. I observed every thing taken hold of, how trifling so ever, which might lessen Mr Simson's guilt, and tended to bring him off. And I could not but think that for the supporting of any one person, though less obnoxious than Mr Simson, to the keeping of such debates and conversations on the feild as this proces in its nature led to, and keeping up such a flame in the Church, was an evidence of very little concern for the interests of the Church and real religion. These things, laid together, led me to be much inclinable to a publick dissent in so extraordinary and melancholy [a] case as this appeared to me to be.

On the other hand, I saw very great difficultys in this extraordinary step of a dissent in an Assembly, the Supreme Judicatory of the Church. A dissent, by so many of the grave and peacefull Ministers of this Church as I know are for Mr Simson's deposition, may be a precedent in these broken and divided times, to lesser numbers of Ministers and others, upon far lesser grounds, to enter dissents in Assemblies; which, I own, I would not willingly afford. The very threatning of it may appear to be a threatning and intimidating the Assembly, and an irregular way of bringing the plurality to yeild to a scrimp minority in the Supreme Court and last ressort, where there is no other way of ending matters but by a plurality; and seems to be a considerable thrust at the subordination of our Judicatorys, and the being and power of a Generall Assembly, from which there lyes no appeal, save to the diffusive Church in Presbitrys. But which most of all frights me, this method will undoubtedly long occasion a breach in this Church; the voters upon the one side and the other will be known, and will get names and partys according to their sides; and I cannot see but in such a time as this, there must follow rents and schismes, yea, a direct breach of communion one with another; which must end in the ruine of this Church and real religion among us.

Besides, I wanted light very much as to the step of Ministers, not Members of the Assembly, their joyning in a subscribed adherence to the dissent of Members. It is what is a singular step in a regular constitute Church; and is more lyable to many of the former inconveniencys

than the dissent of Members. Upon the one hand, it's plain that Members' hands, in an honest appearance for truth, and such truths as are nou on the feild, ought to be strenthned ; and the sense of the Ministry, throu the Church, in as far as it can be knouen, may be given, in such a case as this ; and yet, on the other hand, it seems, at first vieu, to appear, that every Minister of the Church of Scotland is represented by the Commissioners from his Presbytery in the Assembly, and pretty much concluded by the vote of the plurality in a Supreme Judicatory ; and multitudes of cases will offer, wherein if this practise be once gone into, there will be a considerable number of Ministers ready to joyn with a feu in ane Assembly, when overuled, and breed a breach in the Church. That the safest way for the Church seems to be for Presbitrys to send up Instructions to the next Assembly for the rescinding what has been done *clavo errante* by a former Assembly. Besides, it appeared not to be eligible for Ministers, not Members, to make an appearance, unless equall in numbers, or near to it, with the dissenters, or the other side who cary it. And I knou not if the character of severall pretty warm persons who would joyn in an adherence, unless great numbers of such who wer cooler wer to joyn, would be very much to the advantage of the cause they appear for.

Under these difficultys, on all hands, I came to this issue in mine oun mind, that a dissent and adherence to it, as above, was only tenible as the last remedy, when corruptions wer fast coming in, and to many appearing to favour them, and when the threatning of them might bring the other side to a better midse, and somewhat more than a suspension, and prevent a renting vote. And that the other side, if not frighted with the consequences of a dissent, wer further involved in corruption than yet appeared ; in which case, a dissent, protest, and even a breach itself, behoved to follou, and its ill consequences wer to be lodged at the dore of those who would force [us] to a thing we wer averse to. In short, much would depend upon the way and cautious wording of the dissent and adherence. A form of both wer ordered to be drauen, and to be in a readines, by P. Haddo, Mr A. Anderson, and Mr A. Logan, in case ther wer need of them. But it was well ordered ther was not

need of them ; and these difficultys wer happily prevented, for this time, by the sentence ; for which, see Letters.

It was pretty generally belived, or at least pretended to be belived, that Mr Simson would dimitt or be provided before another Assembly. Whither this was given out to prevent a deposition, I knou not ; and it was thought that if once matters wer settled for a successor, we shall have no more noise about him ; which I a litle doubt. But certainly it will be harder to get this matter forced in upon an Assembly than formerly. His best freinds oun he is not to be sent baek to teach at Glasgou. Yea, this cannot be done till the second lybell be discussed. He can never be usefull or comfortable there ; and, in this shape, what such as wer for the greatest favour to him seemed mostly to be affrayed of, the determinin in points that ought not to be medled with, hath be[en] carefully avoyded, and there have been far greater condescentions made, and fully as great a regard sheuen to the Churches peace by those who wer for deposition, as by the other side, and most of the condescentions and yeilding was on their part. It will be a very sore matter if advantage be taken of their yeilding, peacefull temper, to throu up a neu flame in this Church, for the sake of the sellary and subsistence of one who hath bred so much dispeace, and for the sake of a person whom they oun is not fitt any longer to teach the youth, and have done so to myself.* If I live to see this, I fear I shall not be able to refrain myself from harsh thoughts.

I shall leave this head when I observe that the only thing that Mr Simson's freinds think they are gainers in at this Assembly, is [the] vote, above mentioned, to drope the reason the Committy added to their overture about the censure they moved should be put on Mr Simson for refusing to answer Queries, which they would hale in and wire-drau to be a determination of the abstract ease of putting questions with a penalty, wheras indeed the Committy went no further, and had pouer to go no further, then Mr Simson's circumstantiat case. The precedent of [the] Generall Assembly, in ordering questions to be put to him,

* Bred much dispeace ?

stands in full force, and the practise of this Church, in former cases. This vote cannot weaken that, nor barr the practise of the Church in future times, because neither rule can be made, nor precedents and practises broken, in matters of discipline, without sending the overture to Presbyteries, and receiving their report upon it. And in the whole of the reasonings, P[ro]fessor] Hamiltoun, and all the Ministers who spoke, owned themselves for putting questions and answering them, and only questioned the doing of this under a penalty, as oblidging a man to act *ad suam turpitudinem*, and to accuse himself, which has nothing of argument in it at all, and hath nothing to ballance the arguments for a closs enquiry into opinions on suspicion and a *fama clamosa*. The objection from Presbitrys' rigour in this has as litle in it, since ther is room to appeal to superior judicatorys. Ther must certainly be a virtuell penalty in all questions proposed, and if it be a proper method, as all acknowledge, the refusall of obedience ought to be censured. The refusall leaves room for suspicion, and great room, and if confession of truth be a duty, the refusall of it is a sin, and ought to be censured. But I have set down my thoughts on this at full lenth in the former volume of thir Collections.

[*May 9.*]—On May 9 ther was a paper put on my Lord Grange's dore to his house, another on the Cross, and another on the Assembly House. He was pleased to sheu me the copy that was affixed to his dore. It was this, as far as I mind :—" Queries to my Lord Grange. 1. Whither he be a Jesuit or not? 2. Whither he be a pensioner to the Pope? 3. Whither my Lord Grange can answer the former Queries? 4. Whither if he answer them he ought to be belived?" I shall be sorry if such villanous a paper came from any concerned in Mr Simson.

Mr Neil Campbell, our new Principal, made a very poor appearance this Assembly. He was pushed, and required to protest in strong terms against the pouer of the General Assembly to judge members of Universitys. However, he softened it, and put it in the form which is in my Letters. Nou and then he spoke some feu words, and voted slump. But I am well informed he committed a very gross scrape and blunder, when he brought in his protest to the Assembly, though he

pretended it was in favour of the Crown, he had not the consideration as to acquaint the Commissioner with it before-hand. I saw the Commissioner extremely concerned when he popped* it in; and to-morrow, I hear, he sent for him, and complained of this indecent omission, and called him impertinent for not shewing it to him before he brought it in. After his old way, he works underhand with Members and Ministers to favour Mr Simson, pretends to a great deal of modesty in this affair, and yet he influenced many in Argyle Synod, and the Presbytery of Irwine, ours, and Hamiltoun. Yea, I find he threatned Mr Colin Campble, brother to Aberuchle, with the displeasure of the Duke of Argyle, if he continued to vote as he had voted.

I know a greater man the Commissioner threatned, my L[ord] G[range,] and told him he had much at stake, and was losing his friends at London; and wondered why he would with such keenness urge measures that they were not for. However, that person hath made a bold appearance for the truth; and if any suspect him as forming a designe to manage a party among the Ministry, and to affect leading and dictating to them, such, in my opinion, have acted a very imprudent part at this time in supporting Mr Simson so much, since by this method they have given that eminent person a handle (were he seeking one) to recommend himself to the affections of all in Scotland, who have a concern for the purity of doctrine, and preventing error in this Church; and by his proceeding this year he has won more room, did he affect to set up to lead them, than he is like to lose for a long time.

The Assembly this year, as well as the last, wavered the finding the relevancy of what was in Mr Simson's libell with relation to the Independency of the Son of God, from the fears they had of making nice determinations about the *Independencia* or *aseitas essentialis personalis*. This I cannot but observe, that such as appeared with greatest warmth for the purity of doctrine, shewed as great an unwillingness as the other side to come into any nice points of doctrine, and peremptory determinations as to the *modus* and manner of the tremendous mysteries before them. And the professed fear of the side who appeared for Mr

* Popped.

Simson, that we wer for rash and hasty determinations in points not agreed among sound writers, are intirely nou seen to be groundles. There wer severall Members declared their opinion, that Independency as well as Necessary Existence was without any reserves to be asserted of the Person of the Son ; and for my share, if they be equall every way, I cannot perceive any hazard of asserting the Independency as well as the Necessary Existence of the Son. However, the Assembly most chearfully went in to wave that matter, with a declaration that they dipped not into it either on the one side of the question to deny it, or the other to affirm it. I knou it's generally urged that filiation, among creatures, includes a dependency as to being ; but as it's, on all hands, agreed that the Divine, incomprehensible, eternall generation and filiation is not to be measured by our notions of things among creatures, so, when I consider filiation narrowly among creatures, I cannot observe that the notion of it does import a dependance of the son upon a creature-father, either as to his being, which is independant, or his person, which is certainly independant upon his father. That, among creatures, this may include a priority of the father to the son, ther is no doubt ; but that, by all sound Divines, is ouned not to be urged in the eternall generation and filiation. It is in this matter that the Assembly only went not into, but dropped what the Committy found as to the termes independant ; and the members of the Committy did not all urge the Assembly should determine in this matter, though it's plain enough that the Assembly last year, 1727, susteained the proposition of Christ's Independency being a thing not knouen, and a philosophical nicity, &c., relevant, without adjecting the restriction of the Independency of the Deity to it. And we had a full proof, and could not but find it proven in the terms the Assembly had found it relevant. And it appeared to us very plain, that though the Assembly had, in judging relevancy, found it proper to wave the relevancy as to the doctrine of Christ's Personall Independency, as what was not proper to determine about ; yet when the question about the term in generall came on the feild, they, for very good reasons, found the term Independency with relation to Christ the Son ought not to be discarded and vilipended ; and certainly the term was good, and proper to be used in generall,

though the doctrine was not thereby determined. This was what the Comitty had under their view in finding what they found, and yet, for peace and harmony, they did not stick by it, but yielded to its being waved.

I am well informed by my Lord Grange, that the week before the Commission, in August last, when the project of sending up Commissioners to London to complement the King on his accession, and with the Commission's address on his accession, my Lord Grange was sent for from the country a little before the Commission, and there was a meeting betwixt the [Lord] Advocate, Solicitor, Mr Mitchell, and P[ro]fessor Hamiltoun. When he came in, the Advocate opened their meeting with a declaration that it was most for the King's honour that some persons should be sent up with the address, and personally to wait on their Majestys, and asked my Lord Grange's opinion. He said, after he had declared it for the honour of the King, he might easily see that he was not to oppose any thing that was put on that foot. That the King's Lauers were best judges of what was proper, and yet, it seems, a personall message was neither expected nor desired at Court, who are for no unnecessary expense. Accordingly, neither when at Court nor since, have they had the least acknowledgement offered them for their journey to London. The designe of that meeting, as was soon opened, was to exclude Mr J. Smith from being one of the three sent; and that was gone into, and P[ri]ncipal Haddo put in his room, and carryed in the Commission, and now their charges comes as a debt upon the Church.

Mr Allan Logan tells me that he is well informed that Mr William Mitchell, before he went towards London, declared his fears as if Professor Hamilton was not sound and firm as to the doctrine of the Trinity. Indeed, his carriage at the Comitty and this Assembly will strengthen the jealousys that have been interteaned this way; and there are not a few grumbings and suspicions raised, though I cannot yet allow them to enter my thoughts. What extremely frets and jumbles many is, that most of the youths and young Ministers for many years that have come from his lessons, are off the old way of preaching, and run-

ning into that of haranguing ; and they are, generally speaking, full of latitude and loosnes in point of principle. Though, on the other hand, it's very certain that, as he does not use that method of preaching himself, so yearly he warns his scholars against it. And the latitude and loosnes in many of the younger sort may be ascribed to the unhappy clubbs and meetings which, for many years, have been at Edinburgh, very much to the corrupting of the youth. From whatever this flocues, it's certain that there are many sad tokens of wrath among many that are students of Divinity. When the most practicall subjects are given, their discourses are generall and desultory, and nothing like any thing of seriousnes or practicall exercise, or any thing of the old way of discoursing and preaching in this Church used ; and when any have discourses of another sort, they are looked down on by the rest, and almost hissed ; and ther is nothing like meetings for prayer, conference on cases of conscience, or practicall subjects, nou for many years, as were in Mr Campbell and Mr Meldrum's time ; and many meet in other clubs, and for drinking. And, considering the burden of Patrons, and the recommendation of Professors, it's the lades [lads] of latitude and brightnes, as it's called, and of the haranging method of preaching, that are likely to get in to congregations ; and, indeed, the very outward decency and gravity, proper for such as have their eye to Divinity, is not to be seen among them, as we had instances [in] abundance when they wer admitted as witnesses to our Committy for Purity ; and I am told severall of them go openly to the dancing school at Edinburgh, and are very nice and exact as to that. The Lord appear, and help, and pity this poor Church in time to come !

This brings me to another very melancholy thing I am perfectly well informed of, and that is a terrible relaxation of discipline, and instilling of unaccountable and loose principles, and mocking at seriouse* . . .
 Masters of Colledges. I thought ther had been too much of this at Glasgou, but I find matters are much

* Some words are cut off the foot of this page by the binder.

worse elsewhere. Mr Lau, Mr R. Steuart, are noticed for their gravity and recommending religion ; and Mr C. Drummond also, I believe, is grave. But I am well informed Mr Scot is quite otherwise, and turning intollerable. He stands not openly to tell his scholars that, next to the Neu Testament, Homer is the most religieuse book he knowes of in the world ! When he comes to such places of the Neu Testament, in his Greek lessons, as relate to Christ's Divinity, he is sure to give them the most lax and loose sense. For instance, " Ther is one God, that is God." He will ask the scholars, whether Christ denyes himself to be the one God that is God there ?—and boldly assert that God is, in another sense, good than Christ is, and goes that lenth as to mock at the common and sound sense of the words. When he comes to the Greek where justification is spoken of, he falls foul upon justification by Christ's righteousnes ; he tells his scholars, there is no justification but by obeying the commands of God, and any other justification than this is nonsense. To such lenth as these he runs, that the lads, though but young, will say openly enough that he is mad and raving. Alas ! what can be expected after such nurture as the boyes have when at their languages and philosophy ?—and when they come to Divinity, we have seen what their carriage is.

Besides this profannes is come to a great hight, all the villanous profane and obscene books and playes printed at London by Curle and others, are gote doun from London by Allan Ramsey, and lent out, for an easy price, to young boyes, servant weemen of the better sort, and gentlemen, and vice and obscenity dreadfully propagat. Ramsay has a book in his shope wherein all the names of those that borrou his playes and books, for two pence a night, or some such rate, are sett doun ; and by these, wickednes of all kinds are dreadfully propagat among the youth of all sorts. My informer, my Lord Grange, tells me he compleaned to the Magistrates of this, and they scrupled at meddling in it, till he moved that his book of borrowes should be inspected, which was done, and they wer allarmed at it, and sent some of their number to his shope to look throu some of his books ; but he had nottice an hour before, and had withdrawen a great many of the worst, and nothing was

done to purpose. This, with the Playes and Interludes, come down from England this winter, of which before, dreadfully spreads all abominations, and profaness, and leudnes; and a villanous, obscene thing, is no sooner printed at London, than it's spread and communicat at Edinburgh.

In England matters are grouing worse and worse, as I am informed by the same person, even among the Dissenters. Ther is a feu Ministers that meet together that are sound, called The Orthodox Club. Mr Bradburry is among them, but frequently their conversation is gay and jocose; and Bradburry says they pay shillings a peice a night, and have no wine, save on some occasions. Ther has been an unhappy difference among [them and ?] Bradburry, who is naturally very melancholy, and forces himself to be merry, and sing to shake it off. It's about some money that he claimes at his due either to have or dispose, and his people refuse it; he is stiff and peremptory, and will not yeild, and he and his people are like to thwart.

The bulk nou of the Arrians are turning professed Deists, and, in my opinion, the transition and leap is very easy and naturall: Mr Peirce's notion takes considerably, though one would think it should not readily spread, that infants and children are to be admitted to the Lord's Table; in defence of which a pamphlet of his is published, I know not whether before or since his death. In a Letter from Mr Abraham Taylor, I find that, since last year, matters are sensibly grouing worse among the Dissenters, and corruptions of all kinds creeping in.

Ther is one Father Innes, a Preist, brotler to Father Innes of the Scots Colledge at Paris, who has been at Edinburgh all this winter, and mostly in the Advocates' Library, in the hours when it's open, looking books and MSS. He is not engaged in politicks, as far as can be guessed; and is a Monkish, bookish person, who medles with nothing but literature. I sau him at Edinburgh. He is upon a designe to write an account of the first setlment of Christianity in Scotland, as Mr Rudiman informes me, and pretends to sheu that Scotland was Christian-

ized at first from Rome, and thinks to answer our ordinary arguments against this from the difference between the keeping of Easter from the custome of Rome; and pretends to prove that there wer many variations as to the day of Easter ven at Rome, and that the usages in Scotland, pretended to be from the Greek Church, are very agreable to the Romish customes, which he thinks wer used by the Popes about the time which he gives account of our differences as to Easter.

This Father Innes, in a conversation with my informer, my Lord Grange, made an observation which I fear is too true. In conversation with the Company, who wer all Protestants, he said, he did not know what to make of those who had separated from the Catholick Church; as far as he could observe, generally, they were leaving the foundations of Christianity, and scarce deserved the name of Christians. He heard that there wer departures (?) and great loosnes in Holland: That as he came throu England, he found most of the Bishops there gone off from their Articles, and gone into Doctor Clerk's scheme: That the Dissenters wer many of them falling much in with the same methods, and coming near them: That he was glad to find his countrymen in Scotland not tainted in the great doctrine of the Trinity, and sound. Some in the company said, it seems he had not heard of what was throuen up here as to Mr Simson. He said he kneu it, but the Ministers wer taking him to task, and mauling him for his departure from the faith!

I hear old Trenchard, Professor of Divinity at Geneva, was deeply tainted with Camero Amyrald, and the Neu Methodists in France, their sentiments; and at lenth was taken nottice of by the Ministers in that country, and laid under restrictions and prohibitions in teaching, which he submitted to, to keep his post; and after that taught his scholars in the common doctrine of the country; and yet he used frequently to say, after he had taught in this way, *sic doceo, sed aliter sentio*.

Worthy and learned Mr James Anderson, of whom, last moneth, I hear, dyed at London, April 3 last, if I be not forgot. He was very well the day before, and had been out that evening walking in St James' Park, and came in very well. At eleven of the clock he took a kind of

fainting, and went to bed, and dyed before two of the clock in the morning. It's well his Collections are finished, just two or three dayes before his death *

James Nisbit, son to John Nisbit of Hardhill, Ensing or Lieutennant in the Castle of Edinburgh, dyed some moneths ago. He was a very eminent and singular Christian ; and I knou, from more hands than one, that he had many and very singular answers of prayer, both for himself and in behalf of others. He was, for many years, confyned to his bed, and under most racking pain, and a singular instance of patience and chearfulnes under all. A litle before his death, he gote my Lord Grange's acquaintance, and he somtimes visited him in the Castle. He said to my Lord, he was the last of his old family, (and had no children,) and had a nepheu bound to be a barber, to whom he was to leave his papers, and an old Wickliffe's Neu Testament, which had been in the family of Hardhill since the Reformation, and his Diary. That his papers about civil affairs wer in some disorder, and he had nobody he could trust those to till his nepheu greu up but his Lordship, and begged he would take the trouble of them. The other told him he could not easily inventor and put his civil papers in order, being so exceeding throng, and desired him to list them, and cause put them in some kind of sorting, and he should do ail he could. It pleased the Lord, as a great mercy to James Nisbit, to incline his nepheu to a liking to what is good and serious ; (and my Lord Grange was the occasion of it, in some words droped to him when the boy was shaving him, though [he] did not knou then what he was, and recommending to him to go to a neighbouring Communion and hear sermon, which the boy did, and a considerable change was wrought on him ;) and he acquainted him with the occasion of it. This was a great ease to him. A feu dayes before his death he sent to my Lord, and told nou he was a dying, and he had gote his papers and rights in some order, and could nou trust his nepheu, to whom God had made him usefull, with them and the family Wickliffe's Testament ; but as to his Diary, he left it to his Lordship to look

* Collections relating to the History of Queen Mary.

over and dispose of as he saw good, with the advice of any Ministers he was pleased to communicate it. My Lord has promised it to me as soon as he has glanced it.

My Lord tells me that Patrick Erskine, son to Colonel Erskine of Carnock, of whom before, had very strange things about him : That he had been very far on in scepticisme, and in hazard of Deisme : That the Lord recovered him wonderfully : That he told my informer that Mr James Culbert, who had taken much pains upon him while alive, had more than once appeared to him in Culros, in Holland, and in New England, and had given many advices and excellent directions to him : That even when at table in his father's house, he would have had visions and apparitions, and the company would have observed him change colours, and fall a sweating : That when his mother dyed, he was for a long time peremptory she would not dye : She was very low, and not to be turned almost in her bed, yet still he said she would not die, till some hours before her death she would be caryed to another room for a change ; and when that was moved, he fell a weeping, and opposed it much, but was overuled. When inquired into the reason, he said that, severall dayes or weeks before, he had, in vision, seen her taken into that room, and lying dead and streighted in that bed : That still he had fostered the thoughts she would not die as long as she was in the other room : That now he saw his vision was to be accomplished, and he could not bear the thoughts of her being taken away. Accordingly, she was taken into that room, and in some hours dyed. The accounts of these things are very strange, but I have them from the first hands.

When conversing on this subject of apparitions, my Lord Grange told me three very strange passages, which deserve to be remembered.

My Lord Colvil dyed in March last, and about Culros it is very currently believed that he has appeared more than once, and has been seen by severalls. Some say that he appeared to Mr Logan, his brother-in-law, but he does not own it ; but two of his servants were coming to the house,

and saw him walking near them ; and, if I remember, he called to them just in the same voice and garb he used to be in ; but they fled from him, and came in in a great fright. They are persons of credibility and gravity, as I am told.

Mr Symers, my Lord Dundonald, and afterward Mr Laue's son's governour, told my informer that, when at Paris, he had the following account from the Earl of Marr, and then he seemed to doubt of it afterward, with* an appointment to be mett with General Dillon at Marr's lodgings, and he himself repeted the story to him. Generall Dillon, yet alive, told them that ther had been a very great intimacy between old Generall Vendosme and himself in the army. Whither there was any thing like an agreement or covenant betwixt them that ther should be an appearance, if the after state permitted it, by him who dyed first, my informer does not mind : He thinks when that was proposed, Dillon waved it, but did not seem to deny it ; but Generall Dillon told them that Vendosme, after his death, appeared to him in his own (Dillon's) room frequently after his death : That ordinarily it was about the same time and hour, I think about eight at night, and that for many nights together : That he talked with him, and upon a variety of subjects, for near an hour : That after the first appearance, he, Dillon, had no manner of fear or perturbation on him, but a vast deal of pleasure in his conversation : That he used, when the time of the hour of Vendosme's coming approached, to shake himself loose of all company, and retire to his chamber, with as great pleasure and eagernes as ever he did, when he was young, to an appointment with a mistress or whoor !

The third is as to the knouen Dr Pitcairn, at Edinburgh. My informer acquaints me that the Doctor has frequently told him of David (I think Lindsay is his name, if I remember) his constant appearing to him to that time, which was a litle before the Doctor's death. David was Clerk to the Council at Edinburgh, and had been intimat with the Doctor at the Colledge and Schools, and afterwards, and they

* A line cut off by the binder.

used very frequently to be together. Whither they wer of the same disbelieving principles, and equally sceptical, my informer knoues not. The Doctor was at Paris when David dyed at Edinburgh. Just about the time of David's death, as the Doctor afterwards came to knou, that same night the Doctor, at Paris, dreamed he was at Edinburgh, and heard of David's death, and did* believe it, but afterwards he met him in the Land-market, and David desired he might go with him : That the Doctor said he was dead, and he would not go with him : That David said it was true his body was dead, and that they had caryed it to the Greyfriars Church-yard, but he was still alive as much as before, and the Doctor behoved to go with him : That he went doun the street with him with reluctancy, and into severall houses wher they used to drink, but got not acces : That still he importuned the Doctor to go with him, and went doun Leith Wynd, and the Doctor went to Caltoun Craiges, and left him, and sau him go to a ship, and go out of his sight : That this dream was repeated to him eight or ten nights, with severall variations ; but still in sleep David appeared to him, till letters came from Edinburgh to Paris, and he went to his banker there to get some money, who told him, with great regrate, that by this dayes post he had letters that on such a night (when the Doctor dreamed first) his good friend David . . . dyed at Edinburgh. The Doctor was struck, he said, and told his banker that he belived it was true, and gave him some hint of his dreames ; the Doctor added, that since that time, generally speaking, David appeared to him every night. My informer asked the Doctor if he could account for such an odd passage ? He swore he could not account for it at first, but he thought he could account for it since, and throu his life, (I believe he imagined by habite and custome,) that the matter was fact. And he had another instance of a dream of the same nature about his sister ; that he went, as he thought, to her house in his sleep, and could not find her ; and next day he got the accounts of her death.

These are odd passages, and if fact, and not coined by the Doctor, as

* " Not" erased in the original MS.

they*
 seem to be strange vouchsafments of Providence to a person of the Doctor's temper and sense ; and methods of conviction which might, perhaps, be some way accounted for ; but I fear wer misimproven by him.

The two Banks are not this moneth agreed, though ther be a Comitty of both nou and then meeting to adjust matters betwixt themselves. Those concerned in the Neu Bank deny all the facts almost that are cast up on them by the Old, particularly that the profites of the Bank are to go to English men, which they seem to dra't. If what they say be fact, to be false, that it's only Scotsmen in England almost that any shares are given [to.] That at one per cent. by a contract with the Bank of England they can transmit to London all the money that should be caryed in specie to England, by virtue of a count-current between them and the Bank of England. I am made to wonder at the accounts I have from one of the Directors of the Neu Bank, that by as near a calcule as they can make, there is in specie for customes and excise, and English cloath, and other goods, a charge from England of eight hundred thousand pound a year, at a modest calculation, for what is above and the money Members of Parliament need at London. All this, by a contract with the English Bank, they give warrands payable at London at one per cent., which is a great advantage certainly to the country, and will keep specie among us.

Mr Kinlos, in Dundee, is nou called to Edinburgh. He is designed for Lady Yester's Kirk. That having been an uncollegiat post longest, and so Mr Broun is to be taken to some of the collegiat posts. It's very uncertain if Mr Craige is to be transported to the in [Inner ?] Church, and Broun to his ; it seems rather as if Mr Broun stood for the Neu Church ; that much depends on the Council and Magistrates.

I am told that the Dutches of Gordon, a most active zealous Papist,

* A line pared off by the binder.

is now gone out of the Canongate, and taken a house betwixt and Leith, which is just turned a seminary for corrupting of youth, especially young girles. She keeps a dispensatory, and distributes medicines gratis, and has got in a great many poor people, and turns them all Popish, as well as a great many poor gentlemen's children, particularly the family of Barntoun; and that all or most of Commissary Fleeming's grandchildren, to the number of ten or twelve, are menteaned by her, and turned Popish.

May 13 and 14.—Ther was an effort made to get a generall protestation from all the Universitys against the Assembly's judging their members, in point of doctrine. They had a meeting, as they have generally at every Assembly, and dined together; but Principall Haddo stoped it from St Andreus, and Principall Chalmers had no will to come in, unles they all joined. So it was left on Edinburgh to do it their alone. My friend, Mr Steuart, was very keen, and they say a very keen protest was formed and subscribed by the Principal, the Moderator of the Assembly, who is too easy, and should have been spared at present, and six of the Masters. When the Magistrats heard of it, they called a Councill, and being patrons, and pretending that a Colledge extraordinary meeting could not be called without them, by an act of Councill declared their meeting void and illegall; and if their protest wer given in, they ordered a counter protest to be made; and, to prevent its being given in, they ordered the requisition of their subscribed paper to be made by a publick nottar, and him to pass throu all the Masters subscribers, and require their answer, under an Instrument, whither they would pass from it. According[ly,] it was done; and Mr Steuart, in his passion, answered, "Let the Magistrates kiss my arse." The nottar would not take the answer; but he would give no answer, and that was put in the Instrument and returned; on which he was cited before the Magistrates. His other good things, I hope, will make this be overlooked; and I am glade to hear about the end of this moneth that it's made up and over.

I hear an account of Dr Ratcliffe, in England, which they say made

some noise at the time. Ther was an heir to a great estate, a young man or lady, the mother's only child, who had eat some fruit or somewhat that threu him in a violent cholick in the stomach. He was his patient, and kneu his trouble. The Doctor was in a tavern, and at his botle with a freind. A coach was sent immediatly for him to come, for such an one was just a-dying. The footman came and told him. He said ther was no hazard, and [he] could not come till about an hour hence ; and told the footman that he should immediatly return, and bid my lady his mother give him a bitt of old cheese. The footman thought the Doctor was drunk and mocking him, and returned, and said the Doctor would not come for an hour, but did not deliver his commission. The person dyed in less than the hour. The Doctor came at the hour, and inquiring for his patient, his mother in tears scolded him for not coming. The Doctor asked if they had done what he ordered ? She had not heard of it. The footman was called, and ouned he had not told, for he did not think the Doctor was in earnest ; and to let them see it presently, opened the dead person's stomach, which was prodigiously swelled, and as it wer full of barm and yest ; and he droped in a bitt of cheese to it, which immediatly made all to fall, and stoped the ferment. This brought the Doctor and cheese very much in request for some time.

This moneth Martha Luke was married, in a disorderly way, to Sir J. Stirling of Glorat. Perhapps this is a good Providence to her parents, and if she would take up herself, and could bear with things, she might be very well. The estate of Glorat is not so lou as it was at first represented.

This moneth we have, in the prints, the accounts of the death of Dr Cotton Mather, at Boston. I have lost a dear freind, a twenty years' correspondent, and the Church of Christ has lost a usefull Minister.

END OF VOLUME THIRD.

