



LIFE

T. 1029

OF

JAMES WODROW, A. M.

**PROFESSOR OF DIVINITY IN THE UNIVERSITY OF GLASGOW,
FROM MDCCXCII TO MDCCVII.**

WRITTEN BY HIS SON

ROBERT WODROW, A. M.

MINISTER OF THE GOSPEL AT EASTWOOD.

**WILLIAM BLACKWOOD, EDINBURGH; AND
T. CADELL, STRAND, LONDON.**

MDCCCXXVIII.

949.

ADVERTISEMENT.

THE Author of the following Life has been long well known to the public, by his interesting and valuable History of the Sufferings of the Church of Scotland from the Restoration to the Revolution.

His father, Professor WODROW, was, some time before the Revolution, chosen by the Presbyterian ministers to superintend the studies of young men intending the ministry, and, after the happy change of affairs in 1688, was appointed to the chair of Divinity in the University of Glasgow, a situation which he filled, till his death in 1707, with much credit to himself, and advantage to the Church. In drawing up the memoir of him, his son appears to have been actuated, not only by the laudable wish to preserve the memory of an

excellent father, but also by the desire, which formed his ruling passion through life, to throw light on the transactions of the Church of Scotland, and on the lives of her most distinguished ministers. Besides what relates to the Wodrow family, the memoir will be found to contain notices concerning several contemporaries of his father, facts respecting the public affairs of that eventful period, and important information as to the state of theological instruction both before and after the Revolution, which are not to be found elsewhere. It discovers the same industry in collecting, and honesty in stating, facts ; and is written in the same plain and unambitious style, as the author's History. On these accounts some individuals, who had access to peruse it, have deemed the Life not unworthy of publication. It is printed exactly from a manuscript in the author's own handwriting, which is in the possession of one of his descendants.

The late pious and learned Dr JOHN CAMPBELL of Edinburgh took the principal charge of this publication, which having been one of the last of his earthly cares, and having been com-

pleted on the day of his funeral, has thus acquired a melancholy interest, which cannot fail to recommend it to the notice of the surviving friends of that judicious Divine, who, during the decline of his strength, continued as earnestly devoted as ever to the promotion of those sacred studies in which he had long attained distinguished eminence.

EDINBURGH, }
6th September 1828. }

LIFE
OF
MR JAMES WODROW, S. T. P.

WHEN I have a design of making all the collections I can now recover, concerning the lives of persons in this church, and nation, remarkable for piety and usefulness, the Apostolical * rule of shewing first piety at home and requiting parents, seems to lead me to begin with my worthy and excellent Father.

Introduction.

In many respects, I may be reckoned a most unfit hand for writing his life, being so nearly related to him; and could I have thought of any, who would have undertaken this, they should have cheerfully have had all my materials communicat to them. But if in many respects I am unfit for this task, in other respects I must look on myself as in case to give not a few matters of fact relative to him, which others have not had opportunities of knowing; having enjoyed the

* 1 Tim. 4. 4.

happiness of living under his parental care till I was about 25 years of age, and any short hints he saw fit to leave behind him with respect to himself, with his publick discourses, and other learned and pious remains of his, being in my hands.

From these I shall essay to give some lame account of this great man, and burning and shining light in this church; and considering that my near relation to him might, perhaps with some, lessen any character I should offer to form of him, I shall confine myself entirely to facts, and mix in little or nothing of my own reflections or inferences, which might be justly drawn from them, and leave the reader to draw his own character of him, from what I shall lay down from his original papers, and what I have heard from him, and seen in him.

Indeed I persuade myself, he is so well known in this church, and his remembrance so fresh and savoury with multitudes yet alive, as to serious solid piety, learning, and publick usefulness, as a minister, and in the important charge of those who had their eye to the ministry, that though I were a fit hand to draw his character, there is little need of it to many in the present age, and those who succeed will be in case to form their opinion best from the plain narrative I shall give.

Which I the more cheerfully enter upon, when I reflect upon a remark he had to me not long before his death ; though I am sure he had no view in it to the work I am now entering upon ; neither had I at that time : though I cannot say but my reflections on it since, gave some occasion to entertain the thoughts of doing somewhat relative to our biography. We had been talking about our Reformers and eminent Ministers since that time, which was one of his favorite subjects of conversation. After his giving me several remarkable accounts of them he had heard from old ministers, and a pause for some time, he said : “ Robin, I am very much persuaded that the Lord hath stooped to manifest himself in as singular a manner, in behalf of the Church of Scotland, and to multitudes of christians and ministers in it, if not in a more peculiar manner, than to any of his churches since the primitive times ; and yet all this his goodness and grace, is in a great measure ungratefully buried by us ; and there is no account of the Lord’s way with particular persons, save a few scraps in the fulfilling of the Scriptures, nor of his remarkable providences and appearances in this church, recorded and transmitted to posterity.” He added, with much serious concern, “ I have many omissions and failings in my former life to lament over, but there are

not many things more grievous to me than my sinful neglect of setting down in write, what I have had occasion to hear from old ministers and christians, concerning the Lord's singular way with them and this church ; for 28 years before the Revolution presbyterian ministers had not many publick opportunities of preaching, and spent much of their time in conversation one with another ; and there I had opportunities to hear many remarkable things which I fear now will be utterly lost." And he advised me in my youth, to set down what I happened to hear from good hands, and well attested, of this kind, which advice I have in part followed.

Division and stages of his Life. I shall then give my account of his life in this order : His descent and parentage ; his education at the schools till his graduation ; and then give account of him till his licensing to preach the gospel, from which till the liberty little offers save sufferings and persecution. Then I shall take a view of his settlement in the ministry at Glasgow, and the private teaching of divinity there, till his transportation to the University, where he continued till his happy and triumphant death. And in the last room, I shall give account of his manuscripts he has left behind him, and his posterity. In several of which I shall intermix some things of a more

private concern to myself, my brother, and my children and relations, that may be left out if this shall be ever transcribed for a more public view.

There is a natural kind of inclination in the most part to know and inquire into their descent, and the forefathers whence they come. Whence this flows

A general fondness in people to know their descent.

I need not here inquire : it may be there is more of pride and a foolish fondness to those we are sprung of in this than any real advantage. Its a very awful consideration, that, if the computation of a very great man hold, could we run up our descent to about 130 generations, we would land in the first Adam, who was of the earth, earthy. The great matter here is to know, that as we have born the image of the earthy, so we bear the image of the heavenly. Which brings to my mind a saying of a worthy christian and relation of mine, who had by his own industry purchased a plentiful fortune. In conversation with several gentlemen and others, who were talking of their pedigree and descent from such and such families, he was for some while silent ; when pressed to speak, at length said, “ You are all boasting of your descent and relations : My father was of such a calling, and my grandfather such another ; God hath blessed their and my industry, that I have as plentiful a fortune as many of you. My

grandfather and father were children of God, and I am sure I am allied to heaven, and that is all I shall say." And indeed its no small comfort, as well as a high privilege, and what lays under the strongest obligations to service, duty, and holiness, when persons are descended from the children of God and allied to heaven. And this I am sure is my case, and that what I wish my children would think of, and on the ties which result therefrom.

His descent
and parentage.

By oral tradition I hear that my ancestors by the father's side came to Scotland from England, and I have heard my father notice, that they did possess The Hill of Eglishame, or other lands there, without interruption, for more than 300 years before his birth.

Mr Patrick.
Wodrow.

Some while before the blessed reformation of this nation from popery, Mr Patrick Wodrow, a popish priest, was vicar in the parish of Eglishame, about seven miles south-west from the city of Glasgow. By some of his papers it appears that he wanted not the learning of that age; and he had one of the fairest and most beautiful hands in writing that I believe was in that time. Some remains of it once in my father's hands were almost equal to copperplate. Indeed since printing came in, it's to be regretted that so little care is taken as to fair

writing. This Mr Patrick was married to Agness Hamilton, daughter to a brother of the house of Abercorn, after the Reformation. Both their names are engraven on their tombstone in the church-yard of Eglishame.

Mr Patrick left behind him one son John Wodrow, who lived a private life upon the provision his father had made for him in the foresaid parish, and left behind him several sons.

John Wodrow.

His youngest son Robert Wodrow was by his father carefully educated at the schools in Glasgow, and afterwards bound an apprentice to a writer to the signet in Edinburgh, from whence he was called by Alexander Earl of Eglinton (commonly named Graysteel) to be his chamberlain, and afterwards his clerk in Eglishame. And such was the Earl's regard to and trust in this person, that when he went into England during the civil wars there, he by a commission in my hands, left him sole manager of his estate till his return, accountable to none but himself on his return, and to his heir in case of his demise.

Robt. Wodrow.

Robert Wodrow, in Hill of Eglishame, was born, as far as I can guess, Ann. 1600. After his return from his education at Glasgow and Edinburgh, he lived honestly and creditably in

Eglishame all his days, on the perquisites of his office, and by his skill in law ; and was in very great reputation in that country for his piety, probity, and more than ordinary knowledge of Scotch law and practicks, and singularly useful, and generally applied to as arbiter for removing debates and differences in that neighbourhood.

His Marriage. He married, first, Agnes Dunlop, daughter to John Dunlop of Polnoon Milne, in Eglishame, an oye (grandchild) of the laird of Dunlop of that ilk, an old family, in the shire of Air, a person very desirable for piety, and an excellent temper. She died July 14. 1658.

Posterity. By her the Lord gave him six sons and one daughter, who lived to some years, besides two other sons and a daughter, who died young. Alexander, who was born July 21. 1628, and died Jan. 16. 1699 ; John was born June 20. 1630, and died Dec. 22. 1666 ; Robert was born August 12. 1632, and died April 11. 1699 ; James, whose life I am writing, was born Jan. 2. 1637, betwixt two and three in the morning, and died Sept. 25. 1707 ; Patrick was born Dec. 12. 1638, and died anno 1667 ; Mary was born Dec. 26. 1642, and died March 18. 1703. Thomas was born March 8. 1646, and died Feb. 3. 1681.

He bred all his sons at the schools in Glasgow, except Robert, who was averse from learning, as long as they would stay at their books, which none of them followed but James.

Alexander, his eldest son, betook himself to the study of the law, and fell in with his father's business, and succeeded to him in his employment in Eglishame, where he lived in very good reputation, and usefulness, and was a very deserving ruling elder in the session of that parish. By his spouse Lockheart he had a son Robert, who left the schools a little after the Revolution, and went into the army, and then was in the Dutch fleet, and sailed to the East Indies about the 1700, since which his friends have not heard of him; and a daughter, Agnes Wodrow, married before her father's death to Andrew Young, portioner of Eenock in Eglishame, who possesses the Hill of Eglishame. {She died Feb. 5. 1724.}

John, his second son, was a merchant in Glasgow, and married to Margaret Buntine, by whom he had three sons: John, who after a good education, and strict profession for some years, was so far left of God as to turn to the damnable delusions of the Quakers, to the great grief of his relations; Francis, a pious serious youth, who was taken at Bothwell engagement,

and perished in the ship which was wilfully lost with the prisoners in Orkney 1679. Henry, merchant in Glasgow, and Mary his only daughter, all alive save Francis, and without male issue. Their father John was a singularly pious youth, and was taken prisoner at the gallant appearance made at Pentland for religion and liberty, and execut at Edinburgh December 22. 1666. His letters to his wife and children and dying testimony are in Nephthali.

Robert. His third son Robert, lived at Eglis-hame, with his father, while he lived, and continued unmarried till his death as above. His

Patrick. fifth son Patrick was a stationer in Edinburgh, and died, as far as I know, unmarried. His youngest son Thomas fol-

Thomas. lowed the study of the law, and was married, and had posterity, who are living in Ireland. His daughter Mary died un-

Mary.

married.

After the death of his first wife, having so great a family to look after, he married Mary Lindsay, eldest daughter of the laird of Sheilds in the parish of Kilbride, at the Kirk of Cathcart, May 30. 1654. She was a worthy person, and one of the comeliest aged women I ever beheld. By her he had no children: she outlived him many years, and after a holy religious single

life, died Jan. 12. 1704, in the 94th year of her age.

No man in his station ever took more care of his children, or was at more expense in their education than this good man, reckoning what was this way bestowed, was the part of their patrimony which was best employed. He was, in short, in the opinion of all that knew him, a person of extraordinary natural endowments, and rare and singular piety. And after much trouble, for several years, and persecution by the prelates for his nonconformity, and adherence to presbytery, he departed this life in much inward peace and serenity, at Eglishame, July 22. 1672, in the 72d year of his age.

His character
and death.

I come now to what I principally design, some account of this worthy person's fourth son, James Wodrow, born in the Hill of Eglishame, Jan. 2.

Mr James
Wodrow.
Time of his
birth with an
observe on it.

1637. Observations upon dates and numbers of years, and persons' births, are none of these I am most fond of; and yet here, I do not think it out of the way, humbly to observe, the large and comprehensive views of Providence, in ordering out the time of persons coming to this world. There is a time to be born, and known to God are all his works from the beginning; his work is still before him and his reward with him, and

so are his instruments for managing the various parts of his work he hath to do in his church. This year 1637, was in the former part of it one of the darkest and blackest the Church of Scotland had seen, since her reformation from popery; not only corruptions in worship and discipline, were fast imposing, by the book of Canons, and Liturgy, framed under the direction of Archbishop Laud; but also the vilest errors in doctrine, popery and the height of Arminianism coming in apace, to which the church of Scotland had been much a stranger before, even under her corruptions in government; and with these, no small oppression in civil liberty by churchmen's winding themselves into civil places of trust. Those excesses brought about the great turn of affairs, the end of this year, and beginning of the next, which issued in the glorious work of reformation in the following years, which was overturned anno 1660, and 1661, as elsewhere I have given an account. Here is a child brought to the world, who was to be a young witness to the glory of that building; and prepared by a course of sufferings, persecution and study under the following 28 years of prelacy to be an eminent instrument in the building the Lord's work in this church at and after the never to be forgotten Revolution, when he was in the Lord's hand a mean

of preparing upwards of six hundred ministers for the service of the tabernacle in Scotland.

I am sorry I have to remark it in the entry of my account of him, that his excessive modesty has deprived me of what would have put me in case to have given a full and satisfying account of his life, that is his Diary written in Latin, of which he formed an extract contained in a sheet of paper; all, alas, which he thought good to communicate, under this title, Some Notes out of his Diary, 1. Concerning the work of grace upon his soul; 2. Miscellaneous observations and remarks about several things, such as he thought fit to communicate; but the book itself he would shew to none. This extract he began to make, as its date bears, April 1700, and I shall bring it all in according to its subjects and dates, in this Essay. By a few scattered leaves of his Diary which I found in his cabinet after his death, in a place that he had not observed, when he put the rest out of the way, which I shall likewise endeavour to bring in here; I am only made the more sensible of the loss I and others are at by this excessive self-denial, in destroying the rest of it.

His modesty hath deprived of his Diary, and left only short remarks.

A few scattered fragments of his diary.

It's but litle I know concerning him, till his instalment as Professor of divinity in the College

of Glasgow, and all he says of the former part of his life in the above named extract is, “ that

His own account of his life till brought to be Professor of Divinity in the University of Glasgow.

he was born, as above, and most beloved by his father of all his children, and the more endeared to him in that, he only of all his sons followed his books. He was laureat at Glasgow

1659, and the very next year thereafter King Charles 2d returned home, and the storm of persecution from Prelacy following, did continue for the space of 28 years. The said Mr James being called by his father, teachers and others, whose counsel he thought himself obliged to follow, did apply himself to the study of Divinity at Glasgow for near the space of 3 years, until Archbishop Fairfoul came to the city. After which time he followed his studies privately, waiting on pupils at the grammar school, and college, until the end of ann. 1673, about which time he married a godly discreet and virtuous gentlewoman, with whom he lived in great contentment, amity, and divine protection, amid the great trouble of these times, the space of 15 years following, and in the year 1687 was called by the Synod of Glasgow and Air to teach the students of divinity, at Glasgow; and shortly thereafter ordained minister of Glasgow, having been licensed to teach the gospel in the year 1673, before; and was received

into the College of Glasgow, after the purgation of the same by a commission of parliament, in the year 1692."

This is all the account of his life that his modesty allowed him to leave. It falls to me to enlarge a little on these particulars where I shall bring in what follows in the forecited extract and remarks in the periods where they seem to me most naturally to fall in ; and add what offers to me, from his settlement in the University of Glasgow to his much lamented death, 1707.

During his infancy and childhood I have only this one thing to remark, His infancy and childhood. which I have from several good hands, That he was 7 years of age before he would speak any almost except some broken words about meat and drink, and such things, so early did his bashful modesty, of which we shall afterwards find him more than once complaining, seize upon him. This did not proceed from want of thought and reflection, although for some time the fears of this gave much occasion of grief to his father, for at length he overcame it ; and the first time he was prevailed on to speak at any length, and before ever he knew a letter, he repeated the short Catechism then in use, which he had heard his brethren getting and repeating, without missing one word of it, which surprised them all with much pleasure.

He himself notices his father's peculiar affection for him beyond his brethren ; and as he grew up, it very much encreased. At his death he had a very large proof of it, his father leaving him 5000 merks Scots money ; which I may say was a double portion, and to be sure he had the blessing with it.

His father's peculiar affection to him.

After he went through the English teaching, and was initiated in the Latin also, by Mr J. Tran, then if I mistake not schoolmaster at Eglishame, he was sent in to Glasgow, where I have heard him very much commend Mr Francis Kinhead, grammar schoolmaster, for his gravity, piety and exact discipline among the scholars. All this time he was remarked by his condisciples, as some of them have told me, for gravity, modesty and close application.

His learning the Latine.

In the year 1655, he entered to the university of Glasgow, and profited much beyond his fellows there. His application to the languages, Latin and Greek, was very great, and very early he came to be exact in them, as I find by the remaining scraps of his Diary which he chose to write in Latin, and through his whole life he took care to keep himself exact in them, and took some time every year once, to revise the Latin and Greek and Hebrew

Exactness in the languages through his whole life.

Grammars, and a vocabulary he had formed in each of them. By this method they were still fresh in his memory, and he never lost those instruments and organa of learning, as he used to term them, but continually grew in his acquaintance with and exactness in them.

The philosophy then taught in the schools, was what he peculiarly gave himself to the study of, though afterwards he very much regretted that he had lost so much of his precious time, in a study which when he came to greater ripeness and reflection, he found so dry and useless; and as I may afterwards notice, he spent many thoughts and took much pains in a project for reforming philosophy and scholastick divinity, from the heap of vain terms and pagan and heathen fopperies mixed in with it. However, his sedulous application to it as it was then taught, put him afterwards the more in case to discover, and make proposals for reforming what was amiss in it.

Philosophy.

Who was his master during his first 3 years' study I cannot tell. I think I have heard him say Mr Erskine came to be admitted Regent when the class he was in were Magistrands. I know not but his former regent might be that extraordinary person Mr James Vetch, after minister of Mauchlin, at least

His teachers
at the Uni-
versity.

I had a copy of *Logick and Ethick Dictates* in my father's hand among his school books, and they were reckoned among the most exact systems at that time.

Theses at his
Laureation,
printed 1659.

By the Theses printed at his laureation now in mine eye, Mr Robert Erskine was his regent during his last year. They are printed 1659, and publickly defended *Postridie nonas Quintileis præside Roberto Areskino in Æde sacra Franciscanorum Glasguæ**: and in the list of candidates I find several very worthy persons with whom my father afterwards maintained a strict friendship. Mr Andrew afterwards Sir Andrew Kennedy of Clonburn, and conservator of the Scots nation at Camphire, Mr William Vetch, since the Revolution minister at Dumfries, Mr William Rogers, Mr Duncan Campbell, and others. School conversation and acquaintance, by some peculiar charms, is many times a lasting foundation of friendship, through persons' lives.

Where there
was an *Invoca-*
tion.

It was then customary to have at their publick Graduations, what came under the name of an Invocation; the nature of which as far as I have heard it, was thus. The examinations of candidates in univer-

* July 8th, Robert Erskine presiding, in the Blackfriars Church, Glasgow.—See Appendix.

sities was in those days some more exact and close than I fear it is at this time, when learning suffers by the too easy admission of many without exact trial, to the honorary title of Master of Arts. And their trial was not only personal, but comparative; and after the examiners were satisfied as to the merits of the candidates, then to encourage a just emulation in the pursuit of studies, they proceeded to a comparative judgment upon them; and as they were found to have made advances in learning upon trial, their names were noted down, and the public cryer of the College according to that list invocat them from the place where they were met, in the audience of all the students, the gentlemen invited to the solemnity, and the Masters, and in the order in which they were invocat they came out and walked after their regent to the place of laureation; and when their abilities and progress was judged equal, then two were called in a breath, and they walked at other's sides.

It seems it fell to my father's share on the day of laureation, to be first invocat with another; and they came out at other's hands, next to their regent, and the rest followed one by one as invocat, in their procession. I remember to have heard my father tell, that the E. of Eglintoun being in Glasgow the day of the laureation, was invited by the masters to the so-

And he first
invoke.

lemnity, and came. He knew nothing about my father ; but when he observed Jacobus Wodrow first in the invocation, he asked about him and whose son he was, and finding him his factor's son, after the solemnity was over he came to him and took him by the hand, and told him how satisfied he was that he was so well liked by his masters, and took out three or four broad pieces of gold and gave him, and said, Take these and buy books with them. Such was the regard persons of rank had for learning, and the plain hearty friendship of those days.

Attestation of
his Laureation.

The original copy of the college attestation of his laureation is before me. It's in paper, and without the college seal at it, which it seems is a custom brought in since the Restoration. The form is much the same yet in use ; however, it may not be unfit to preserve it, and so I insert it here.

“ Rector et Senatus Academiæ Glasguensis
Christiano Lectori salutem :

“ Vixit apud nos quadrennium totum ingenuus et probus adolescens Jacobus Wodruus, et præceptoribus ita operam assidue dedit, toto curriculum spatio, ut non minimos in eloquentiæ græcæ et philosophiæ studiis progressus fecerit ; tum honorarium quod a nobis solet studiosis et literatis deferri, Magisterij titulum merito consecutus fuerit. In quorum fidem litteris hisce, nomina nos-

tra subscripsimus. Datum Glasguæ prid. cal.
Novemb. anno æræ Christianæ CIO.ICCLIX.

PATRICIUS GILLESPEUS.

R. BALÆUS.

JOA. JUNIUS.

AN. BURNETUS.

RO. ARESKINUS *."

But paulo majora canemus †. The Lord had done good to his soul before he came to the university ; and I find him taking notice of this in the short abstract that he has made of his large diary, and I shall give this in his own words if I had once noticed what a blessing it would be to youths to be religious in earnest,

A work of grace begun on his soul before he went to the university, with the great advantage of this.

* The Rector and Senate of the University of Glasgow to the Christian reader, greeting :

James Wodrow, an excellent young man of respectable parentage, hath lived with us four years complete, and through the whole course hath so assiduously applied to the instructions of the Masters, that his proficiency in Greek literature and philosophy hath been very considerable ; he then obtained the well-earned honorary title of Master of Arts, which we usually confer on the diligent and successful students. In witness whereof, we have subscribed these presents at Glasgow, October 31. 1659.

(Signed) PAT. GILLESPIE, R. BAILLIE, JOHN YOUNG,
AND. BURNET, R. ERSKINE.

† We shall attend to matters of greater importance.

and know somewhat of the Lord's gracious work upon their spirit before they come to the university. This would be a noble balance to all the temptations and vanities they are liable to when they come into society, and preserve them from the snares and evil example which is so common among youth; yea, it would have a vast influence upon their learning itself. For I am persuaded saving grace not only inclines the soul to a sedulous and dependent diligence in all duties that may fit a person for serving God and his generation according to his will; but the regenerating work of the Spirit elevates and widens even the natural powers for every thing that is truly good and great, and is of vast use in solid real knowledge itself; as well that it will put a person on earnest prayer and supplication for the divine blessing, that fills and maketh rich every way, and adds no sorrow thereto. This advantage my father found in all his preparative studies.

His own account of it.

Accordingly he observes, "that as to the time of his conversion, or when the Lord began to make him lay his salvation to heart, see his 'lost and undone condition by nature, and lay hold on the hope set before him, he could not tell, sometimes thinking it might be in or from the womb, and at other times thereafter. Because where there is good education, no bad

example, nor falling into gross sins (which was his case), there usually the alteration from nature to grace is less sensible, and a law work in any remarkable degree not so much to be discerned. Especially considering, how hard it is to distinguish sufficiently betwixt duties of religion flowing from the power of education, and those that flow also from the power of regeneration and saving grace.

“ But though he was in the dark when God began a work of saving grace upon his soul, yet he remembers when God made him first reflect upon it, and observe the motions of God’s spirit in him ; and that was about the year 1655, under Mr Andrew Gray’s ministry” (when a hearer, I suppose, in the outer church with other scholars in the grammar school, who hear there), “ and particularly while hearing Mr Francis Aird preaching on Gen. xvii. 1. on the Sabbath night after the communion at Eglishame, where in self examination, he began to distinguish between duties done from the power of example and good education, and those done from the power of grace, and with the due qualifications of a right rule, right end, and a right manner of doing them. And at that time was at pains to understand the nature of personal covenanting with God, and did formally and solemnly enter into it, and set it down

on record in his diary-book, with the ceremonies allowed in the scripture at the solemn manner of his going about this work, for which see 1 Chron. xvi. 13–22., Isai. xl. 5. where appear both the call to that duty, in a command and promise, and the ceremonies of that action, or the solemnity of going about it.” So far his own abstract on this subject. I have heard him say he also profited much by the sermons of Mr William Guthrie, minister of Finwick, about this time, whom he frequently heard ; and used till his dying day to recommend Mr Guthrie’s Saving Interest as the best book he knew next to the Bible and our Confession of faith and catechisms.

His personal
covenanting.

In one of the fragments of his Diary remaining, I find what follows, relating to his personal covenanting, and it deserves a room here. “ *Αὐτὸς* 6. ita locutum est, non retracturum. Accipio, consensum subijcio omnibus Dei præceptis, promissionibus, ac omni Dei consilio, in hominum salutem manifestato, notis, ignotis, jucundis, injucundis, quicquid agere voluerit Dominus, cum omnibus animæ facultatibus, integre uniforme (i. e. cum omnimodo et æquali nec majore nec minore proportionem ad Dei voluntatem revelatam, vel revelandam), et sine reservatione. Amen, Domine, subscribens 1. 2. 3. 4. 5. Toties enim pactum fuit ; mutuo cum sig-

traditione et receptione, præter baptismi pactum, Dei etiam pars larga et immota stat in verbo suo*." This broken hint seems to refer to the year 1660, and so often it seems he had renewed his personal covenant at communions until August that year. In his abstract on the year 1687 and 1688, he adds, " That personal covenanting of which above, was frequently renewed, beyond reckoning, upon every notable change in lot or frame. In distinctness in the form and manner, much light was attained by reading Mr Guthrie's Great Interest, Gillespie on the Covenant, and R. Allein his Vindiciæ pietatis.

After he had thus finished his course at the college, he was urged by his father, his teachers, and others, whose counsel he thought himself obliged to follow, to

Enters on the study of divinity.

* August 6. Thus it is spoken, not to be retracted. I accept, I add my consent to all the commands and promises of God ; and to the whole purpose of God manifested in relation to the salvation of men, whether known or unknown, pleasant or painful, whatever the Lord willeth to be done, entirely, uniformly, (i. e. neither exceeding nor falling short of, but in perfect and equal proportion to the will of God, discovered, or to be discovered), and without reservation. Amen, O Lord. Subscribed 1. 2. 3. 4. 5. [times.] For so often hath it been mutually renewed, with the delivery and reception of the symbol, beside the baptismal covenant ; the part of God in the mean time stands full and immutable in his own word.

apply himself to the study of divinity, which accordingly he did. I remember to have heard him tell this passage. In the summer or harvest after his laureation, he had been some weeks in Glasgow, and was coming home on his feet to his father's house at Eglishame, full of thoughtfulness what course of studies he should apply himself to. The day being warm, and he walking, he sat down by the way on a rising ground a mile or more above Cathcart, where he had a full view of Glasgow. All the pleasant time he had there these five years, in the course of his academical studies (and indeed where the heart lies to study and learning, as his did in a remarkable manner, that period is one of the pleasantest in a person's life), but especially the excellent advantage of the gospel he was privileged with at Glasgow under Mr Andrew Gray for some time, Mr James Durham, who was his great idol, or rather he had for him an extraordinary value, Mr Patrick Gillespie, and others; all this pleasant time came very fresh in his mind, and now he was returning home, and what to do next he did not know. In the multitude of these thoughts, it darted in as a passionate wish, that he might live and die in that place that had been so pleasant to him; but he checked himself, and put a blank in the Lord's hand

A wish of his
remarkably
answered.

with the psalmist, Chuse out for me the lot of mine inheritance; and this brought him to a sweet composure. And as an entire subjugation to the divine will is the best way to get our own will, so it proved here. Much of his life, I may say the whole of it, save some years of the heavy persecution that was coming on apace, was spent there, and very usefully too.

Accordingly he went back at the opening of the College, and waited upon the divinity lessons of that great man Mr Robert Bailie, and continued closely attending them near three years, till Episcopacy turned rampant, and Archbishop Fairfoul came to Glasgow in a very great parade.

Waits on Mr
Bailie's Les-
sons of divi-
nity.

During this period of his life there is not much offers, and little can be expected. I find among his papers copies of the discourses he had before that professor, which are writ with that strain of piety, judgment, and accuracy, that I would say much more of them did not my near relation forbid me to enter upon his character, and therefore, I shall only set down the subjects and dates of them as they lie before me. The first I meet with is an Exegesis in English upon the efficacy of grace. It was in common use before the Restoration (which once or twice I mind to have heard at Glasgow since the

His discourses
before him.

Revolution before the presbytery, but now it is much in desuetude) to have exegesis in Latin coram presbyterio, and next day in English coram populo ; and it seems the students in the Divinity Hall were habituated to that way. In this discourse he handles three important questions. Whereupon the efficacy of grace depends ? What kind of influence the Spirit hath in conversion ? and, Whether man be passive or not in the first instant of his conversion ? This he delivered Dec. 24. 1661. Upon Jan. 20. 1662, he had a Latin discourse De Spiritus Sancti divinitate ; and defended his thesis under the presidency of Mr John Young, who was for some time colleague to the Rev. Mr Baillie, and ordinarily went under the style of the Maiden Midwife, being never ordained a minister, and died a little after this an elect bishop. On the 27th of January that same year, he had a homily upon Rom. v. 5., and then another upon Col. i. 15. ; and upon April 3d another upon Col. i. 20. ; and a popular sermon soon after on 2 Cor. v. 5. Episcopacy was now coming in apace ; and Mr Baillie fell into a lingering distemper, and got to heaven under much grief for the change that was now forcing on this poor church, and Mr Wodrow left the divinity lessons.

The professor Mr Robert Baillie, had a peculiar

respect for this his scholar, and Mr Wodrow, his immediate successor under presbytery, retained to his dying day the highest value for his memory. I have elsewhere more publicly taken notice of two passages without mentioning my father's name, and here they deserve to be repeated, as instances of Mr. Baillie's excellent temper and rooted adherence to the principles of this church, whatever some of his relations (I think it was but one of them) gave out, and of the familiarity he used the person with whose life I am writing, from whom I have them both.

There were great endeavours used in the year 1659 and 1660 entirely to remove that unhappy rent 'twixt the public Resolutioners and Protest-

Mr Baillie's carriage as to the debates betwixt Resolutioners and Protesters.

ers in this church, and had not Mr Sharp struck in by his letters from London, in order to serve his own designs, and ruin both, and made Mr Douglas and other ministers at Edinburgh cold in this matter of the union, it had no doubt succeeded.

These put Mr. Wodrow upon an inquiry into that debate, and when leaving the lessons during the vacation in the summer, he desired Mr Baillie's directions what to read for understanding that subject. The professor said to him, Jacobe, I am too much engaged personally in that de-

bate to give you either my judgment on the whole, or to direct you to particular authors on the one side and the other; but taking him into his closet, he gave him the whole pamphlets that had passed on both sides, in print and manuscript, laid ranked in their proper order, and said, There is the whole that I know in that affair, take them home to the country with you, and read them carefully; and look to the Lord for his guiding you to determine yourself aright upon the whole.

Mr Baillie's sentiments on prelacy a little before his death.

The other passage was, my father came in to visit him when under his lingering indisposition, of which he died (1662 I think), about a month or six weeks before his death; and after some other conversation said to Mr Baillie, Now, sir, prelacy seems to be hastening upon us in this church, and I do not know what changes may be before I see you again; and therefore begged his opinion and advice in that matter, (and it was the last time ever he saw him). Mr Baillie answered, "Jacobe, I will not deal with you in this as I remember I did in the debate 'twixt Resolutioners and Protesters, but will tell you my opinion most sincerely in that matter. I have now for upwards of twenty years observed affairs in the church of Scotland narrowly. I have had occasion parti-

culary to dip into that controversy, and consider it exactly, and to know the springs of affairs since the last change in church and state; and after my utmost pondering and trial, I am persuaded that prelacy is disagreeable to the word of God, contrary to the practice of the primitive and purest times of christianity, and contrary to the real interests of these nations; and though it be coming in, it will be but like a land flood." My father added when he told me this, "Yet it was a flood of twenty-eight years continuance."

I remember likewise to have heard him relate a passage 'twixt him and the great Mr Robert Blair, minister in St Andrew's, about this time. In the summer 1660 or 1661, Mr Wodrow took a journey to Fife and some other places, for his diversion, and to have some acquaintance and conversation with ministers. When he acquainted Mr Baillie with his design, he approved it, and gave him letters to severals, and one to Mr Robert Blair. My father came to St Andrew's, and waited on Mr Blair, who was extremely kind to him, upon Mr Baillie's letter to him. Mr Blair encouraged him to go on in prosecution of his studies, notwithstanding of the darkness and gloomy nature of the times. Mr Wodrow told his discouragements did not lie so much from

Mr Robert Blair at St Andrew's, expression to Mr Wodrow about slavish fear in preaching.

that as from himself. Mr Blair asked him what in himself discouraged him, for he found his master at Glasgow had a good opinion of him. The other answered, I am so blate and diffident, and so much overrun with slavish fear in public, that I think God does not call me to look to serving him in the ministry ; and even in my discourses in the hall, though Mr Baillie allows me all the familiarity and friendship I can desire, yet, after I have mandated my exercises, my slavish terror confounds me so that I am in hazard of losing what I have prepared. Mr Blair answered, “ Be not discouraged, that will gradually lessen ; and though it should not altogether wear off, yet it will not marr you ; adding, I’ll tell you for your comfort, I have been now near forty years in the ministry, and the third bell scarce begins to toll when I am to preach, but my heart plays dunt, dunt.” This from so great a man, was, as he told me, very useful to him afterwards.

Mr James Guthrie’s encouraging Mr Wodrow from his hope of his future usefulness.

Another passage about this time I cannot pass by, since I have it likewise from himself. Mr Wodrow was at Edinburgh at the time of Mr James Guthrie’s execution, 1661. He got access by the favour of a minister of his acquaintance (whom I have forgot) to Mr Guthrie in prison the day before his death. The minister had

given Mr Guthrie some hint that my father was a student of divinity in the west country, and a favourable character of him. After Mr Guthrie had spoken to severals in the room, he came to the minister who brought him in, and spoke some things to him ; and when he had taken his leave of him, he turned to my father, and said, “ I have a savoury report of you Mr Wodrow ; continue in your studies, and be not discouraged under thir evil times. Let your eye be singly to God, and your aims sincere : there is a long and dark cloud, and a severe storm, coming on the church of Scotland ; but you may outlive it, and be useful afterwards, and I hope you will,” and then took his leave of him. This was encouraging to him, but it may be neither Mr Guthrie nor himself did know the extent of what he spoke, and I am sure my father had no prospect of the full import of what was spoken. But I think it becomes me now that providence has made him so remarkably useful in the church of Scotland, to record these remarkable words with this reserve, that the words of eminent christians and ministers on the confines of glory, may sometimes

Remarks on the dying expressions of eminent christians.

be so guided in providence, without ascribing any thing of a spirit of prophecy to them, as they may in the issue be seen to import more

than what was known particularly to the speaker, or fit in its full import to be fully known by the hearer; and have in them that which ought and does put the living to lay to heart and fall in with present duty, leaving events to God. This, I hope, may be said without any danger of enthusiasm.

His remarks as
to himself, and
his observations
before the 1661.

I shall conclude this period of Mr Wodrow's academical studies, with a few remarks in the extract foresaid from his diary, and I am sorry I have so few of them to insert. They will give a further view of him as he appeared in his own eyes, in thir his younger and tender years before the 1661, and not yet come to Old Testament term of the Levites entering on sanctuary work, and they are in his own words.

He observes, “ That he was often subject to despondency and dejection of spirit, and then every mote of his own imperfection became a mountain, and he did postpone himself in all things to all others; and by running to an extremity here, he felt his hands much weakened in duty.

“ He was flexible by counsel, as wax to the seal, so that after determination upon due deliberation, counsel to the contrary did either change him, or made him move with fear and doubting.

“ That he was desirous in all things rather to follow a guide than to lead ; and in many things wherein he was truly the first mover, ready to resign the conduct to another, as content that another should have the praise, rather than either the design should be marred, or that he should venture on the uncertainty of the issue as depending on him. This he thinks arose from timorousness and self diffidence.

“ That upon a full and particular meditation on his defects and miseries in every condition here, he usually inclined to a desire of death, as the only period to all his defects and troubles.”

He takes notice, “ that among all graces, honest resolutions, and repentance for the want of repentance, go furthest, and are best seen when others disappear. Ordinary repentance terminates on some particular sins ; but repentance for want of repentance, terminates on all sins known and unknown. This is rational, the other passional : *Hæc in emendatione, illa in dolore consistit* *. Yea, that sorrow is the greatest that keeps within and does not appear without. *Graves dolores silent, leves loquuntur* †.” These are some of his observations on himself, and solid observations to be made when scarce twenty-three years of age.

* This consists in amendment, that in regret.

† Weighty sorrows are silent, the light are talkative.

Some frag-
ments of his
diary in this
period.

In the broken fragments of his diary in this period, he observes *, “ Philautia ac de aliis zelotia me sæpius a mutuis colloquiis (quod optimum mutuæ ædificationis medium ut sæpius convincor est), etiam cum ad ea vocatus sum, retinuit. Quanquam dum societate et colloquiis utor, evidenter sentio animum cogitationibus idoneis, ac utilibus affluere, et multa tum etiam per se quæ antea ignorabam percipere, quod a multiplicatis objectis formalibus, et facultatum pro viribus intentione, fluit.

“ Foederis gratiæ summa est lex seu decem præcepta, et promissiones. Includit itaque et comprehendit totam scripturam. Hæc duo reciproca sunt. Comminationes enim ad præcepta pertinent, prophetiæ ad promissiones; et quicquid aliud

* Self-love and jealousy of others have too often kept me back from mutual conferences, even when I was called to them: though I have often felt convinced that they are a very excellent mean of mutual edification; and though in the enjoyment of society and conversation I evidently feel the mind abounding in suitable and profitable ideas, and many perceptions, to which I was formerly a stranger, spontaneously occurring,—the consequence of the multiplicity of its formal objects, and of the intense application of its powers.

The sum of the covenant of grace is the law or ten commandments, and the promises. It therefore includes and comprehends the whole Scripture. These two are interchangeable; for threatenings are referable to the commands,

sit, aliquo modo huc reducitur. Personæ sunt Deus et Mediator (seu Sponsor, Heb. vii. 22.), et electi. Dei pars, est promissiones præstare seu vitam dare; Sponsoris, est legem implere perfecte, ad filum et ungulam satisfacere. Electorum, est in Sponsorem credere, eum cum consensione cordis, prout sese in Evangelio offert, justitiæ satisfacturum, legem impleturum, imaginem Dei restitutum, &c. recipere, cum respectu ad Dei præceptum et Sponsoris vocationem; ac ei et Deo obligari, ac omnia committere et incumbere; verbum ejus cui te confidere efficit, tanquam signum super manum tuam, et pro monumento ac frontalibus inter oculos, in consolationem et confirmationem, ponere; sicuti ut lex in obedientiam

prophecies to the promises; and whatever else there be, it is reducible to one of these. The persons are God, and the Mediator (or Surety, Heb. vii. 22.) and the elect. The part of God is to perform the promises, or bestow life. That of the Surety is to fulfil the law perfectly, satisfying all its demands. That of the elect is, in compliance with the command of God, and invitation of the Surety, to believe in him, receiving him cordially, as he offers himself in the gospel, for satisfying justice, fulfilling the law, restoring the image of God, &c.; to come under engagements to him and to God, committing their all to him, and relying upon him; to place his word, on which he causeth thee to hope, as a sign upon thy hand, and a memorial and frontlets between thine eyes, for consolation and confirmation,—so that the law may be continually observed and obeyed, and that thou

continuo observetur; ut paratus sis rationem fidei quærentibus reddere.”

“ **Propositum 27. Oct. 1660, scribere conciones, ut multum utilius, ejus commodis complexe sumptis (viz. colliguntur spiritus attentioni; plus dulcitatis sæpius in apprehensione tum quam alias in judicio; multa observantur utilia, quæ, me non scribente, eo quod facultates non colliguntur adeo, alias evadunt inconsiderata; servatur cor et sensus a vagatione, et etiam ab anxietate qua capior non scribens ob multa observabilia audita, quæ reminisci non possum, quæ etiam conditione mea pertinentia; ita ut labyrintho huic inclusus, vel sequenti parti concionis non attendere, vel hoc quod me concernit, prætermittere ac omittere, &c.**

mayest be ready to render a reason of thy faith to them that ask thee.

Purposed, Oct. 27. 1660, to take notes of sermons, as the far more profitable method, all its advantages complexly considered. The spirits are collected in attention; there is often more sweetness than in the apprehension than at another time in the judgment. Many things profitable are observed, which, were I not writing, would escape unnoticed, because the faculties would be less collected: the heart and senses are preserved from wandering, and even from the anxiety which oppresses me, when not writing, on account of many things which I hear worthy of notice, and even applicable to my circumstances, which I cannot retain, so that, involved in this labyrinth, either I cannot attend to the sequel of the discourse, or I pass by and neglect many things which con-

multa); easque postea memoriæ et meditationi ac animi concoctioni mandare; ac semper præteritam concionem die Saturni repetere, et tum memoriam ab ea solvere, nisi ab iis in ea quæ necessaria quæ meminisse videbuntur.

“Propositum, me semper quatuor vel quinque substantialia Christiani ac divinitatis medullæ principia, in mente ac memoria retinere, ut ~~omnino~~ fiant similes Solomonis domus; qui semper materiam operandi, edendi sive pascendi, animo administrent; donec alii opportuniores, rariores et utiliores sese offerant; mutandum biduo vel triduo quoque si occasio mutandi detur. Partim sed præcipue sint scripturæ loci medullosæ, aliquando etiam experientia; et ita talia axiomata fiant ex-

cern myself. Purposed afterwards to commit these notes to memory, for meditating on them and digesting them, and always on the Saturday repeat the past sermon, and then release the memory from it, those parts only excepted which appear worthy of being kept in remembrance.

Purposed to retain always in mind and memory four or five of the essential principles of Christian doctrine and experience, that, like the stewards of Solomon's house, they may at all times furnish the mind with materials for working, and for food to itself or others, till subjects more apposite, more uncommon, or more useful, present themselves; that they be changed every two or three days, should occasion offer; and that they be partly and chiefly massy places of Scripture, sometimes also experiences. Thus such axioms become essays, and will afterwards readily present them-

perimenta, et facile cogitationi in posterum obvia erunt; et quamvis prorsus abeant, nihil est; nam successus non est meum debitum, sed opus tantum; et si præstetur opus, pacem habere possum, utrum prodierit necne." There are some other of his observations and resolutions in those remaining scraps and fragments; but these may suffice to give some view of him in this his early age.

After Prelacy was set up, he waited on pupils, particularly the Lord Blantyre.

When Episcopacy was set up, with so much force, blood and barbarity accompanying it, of which I have given some account elsewhere, Mr Wodrow followed his studies very closely in private, mostly at Glasgow, where he waited upon some pupils at the Grammar School and the University, and in the summer he was with them in the country. In the year 1664, I find him at Cardonald, the mansion-house of Lord Blantyre, whom he had under his care for some years; and till his death he retained a deep sense of the care my father took of him in his younger years. Walter, Lord Blantyre, his pupil, was for much of his life under burdens and difficulties, from the debts lying on his family, and these hindered him from ma-

selves to reflection; and though they should escape from recollection, no evil is done; for not success, but the work only, is incumbent on me, and if the work be performed, I can have peace, whether the advantages be reaped or not.

king those appearances otherwise he was in case to have made in the world. But towards the end of his days, when providence smiled upon him and his family, by a vast accession to their fortune, I had occasion particularly to observe about the year 1703 and 1704, very bright remains of the good education he had, and a considerable sense of religion, and most just apprehensions of things; and he was so little lift up with that great change of circumstances, that that happy turn of prosperity seemed as much to be blessed to his real good, as in many it alas has the quite contrary effect.

Nothing offers to me during this private period of his life, before he entered his trials in order to preach the gospel, save what I find in the fore-said extracts and fragments, to which I now come.

He notices, “ that it was his constant practice to shun to debate truth, or defend the public cause alone; ne-
Further re-
marks and ob-
servations he
made.
 quid detrimenti caperet ecclesia *, as the great Mr Henderson used to do; and he was careful that in all controversies the dispute should either be friendly, or not managed alone.” Indeed, this was a very necessary rule in thir times, when so many debates fell in among the people, upon matters both in church and state;—as hearing the

* Lest the church should suffer any damage.

curates, defensive arms, the bond of peace, &c. In the fragments of his diary I find one that some way relates to this.

“ * Silere apud plerosque statui, in temporis controversiis, nisi cum statui controversiam illam practicam mihi ipsi facere: tum solitis eam serio agitare cum aliis, et opinionem meam publice divulgare, diu antequam praxin inciperem: ut feci in auditione curatorum, uti vocant, et in juramenti subscriptione; hoc præcipue fine, ut praxis minus calumniatur, cum opinionis et praxis rationem antea audierunt, quam refellere nequiverunt; præterea minus scandali est.” This was both the highest candour and justice in these difficult times.

He observes that he often repented his neglect of these known maxims: *Præstat multum legere,*

* In the most of companies I resolved to be silent on the controversies of the time, unless in cases wherein I determined that the controversy should be a practical one with me. Then I usually discussed it seriously with others, and made my opinion public long before I should begin my practice: as I did in the question of hearing curates, as they call them, and in the subscription of the oath; chiefly with the view that my conduct might be less exposed to reproach, when they had previously heard a reason both of the principle and practice, which they could not refute: besides, the offence is less.

quam multa; and, Bonus textuarinus est bonus theologus *."

He says, " that he had frequent convictions, that the proper motives to duty, such as pure respect to God's will and command, and to his glory, are often forgotten, and other respects inferior to these are preferred; yet he hopes he disapproves this."

He observes, " that all worship of God in viatoribus in this present state, ought to be concluded with acknowledgments of failings, and application to our High Priest, who bears the iniquity of holy things."

" That our sorrow is frequently more for punishment, or fear of punishment, than for sin; as too much appears from this, that when the fear of punishment evanishes, so also does the sorrow; neither can sorrow for sin deserving punishment be continued, without renewing the fear of punishment." This is all he thought fit to preserve in his extracts during this period. Let me now add a few of his solid and judicious remarks from the few remaining parcels of his diary.

" Maxima iracundia afficior †, cum sæpius experior et video, plurimos in Fragments of
his Diary. cæteris intelligentes satis, condemnare alios quod

* Better read much than read many. A good textuary
† is a good theologian.

† I am filled with the utmost indignation, when fre-

tale vitium agunt ; sine rubore, ipsi tamen, data occasione, idem simile vel pejus vitium agunt sine ullo pudore ; quamprimum enim vitium incipit esse meum vel tuum, tum aliud induit pallium, alium aspectum.

“ In rem meam esse, sæpius compertum habeo, me circa fundamentalia, et absolute necessaria cogitationes et studia exercere, et minus negotii, facessere circa reliqua : Tum quod imperfectio mea in omnia plane et perfecte se intendere nequeat, melius ergo circa optima ; tum quod animum, magis quietum et tranquillum tunc, cum ita ago, experiar ; et historia martyrum docet eos ita fecisse ; se non defendendo, sed adversarios tolerantia superando. Præcipue hoc teneo circa arma defensiva,

quently I find and see persons otherwise sufficiently intelligent, condemning their neighbours for committing some fault, and yet they themselves, when occasion offers, unblushingly commit the same, a similar, or even a worse fault, without any sense of shame ; for the moment a fault becomes mine or thine, it assumes another garb, and another countenance.

I have often found it of advantage to me to exercise myself in the contemplation and study of matters fundamental and absolutely necessary, and to go over other things more superficially : not only because my weakness being inadequate to a full and perfect application to all things, is employed to better purpose about the most important, but also because I experience more peace and tranquillity of mind when I act on this principle. The history, too, of the mar-

&c. ita tamen ut non prorsus hujusmodi negligenter, vel vocatio ad ea omittatur; sed ut tantum illuminetur animus, de jure in hujusmodi, et ut pergatur ad factum, cum providentia vocet." This ends in a gap in the original, yet I thought worth inserting.

"Expertus sum inconvenientiam maximam, urgendi disputationem vel inquisitionem veritatis, cum iis qui persuasionem in contrarium habent, imo quamvis pii, ac probi sint; si modo usu rationis et doctrinæ non adeo polleant; pii tamen et rationis ac doctrinæ excellentes non ita sunt. Ratio prioris sectæ et praxis est, quod fingunt conceptus scripturæ et rationis ita in animis suis, ut quicquid occurrat, pro opinione sua, sonare co-

tyrs shows that they acted in this manner, overcoming their adversaries, not by defending themselves, but by suffering. I hold this chiefly with reference to defensive arms, &c. yet not so as that such should be altogether neglected, or a call to them slighted; but only that the mind should be clearly informed in the question of right, and that one proceed to act when providence calls.

I have found very great inconvenience in following up a dispute or inquiry after truth with persons of a contrary persuasion, however pious or worthy, if they be not learned or skilful in the use of reasoning: godly persons excelling in such acquirements are not so difficult to manage. The reason of the difficulty with the former class is, that they form in their own minds such conceptions of Scripture and reason, that every thing which occurs is wrested to a

gant, vel ita sonare autumant sibi. Pythagoræ discipulis non absimiles, qui educati in speculatione numerorum, adeo firmos de numeris conceptus sibi fixerunt, ut ad contemplationem rerum naturalium progredientes imaginarent se oculis videre quomodo elementa numeri, esse dedere operibus naturæ, res plane impossibilis.

“ Expertus etiam multa quæ difficilia et timoris plena mihi ad primum viderunt, postea usu et temporis processu, non adeo evaserunt, v. c. loqui publice, &c. ob naturalem metum et modestiam, difficultatis et metus plenum fuit, jam autem facilius.”

After a hiatus, follows, “ * Jam vires iterum colligere incipio, ac prius lecta revisere. Inter

meaning favourable to their opinion, or they suppose such is its meaning. Not unlike the disciples of Pythagoras, who being educated in speculations concerning numbers, formed to themselves conceptions of them so confirmed, that, when they advanced to the contemplation of natural objects, they imagined that they had ocular demonstration how the elements of number gave being to the works of nature,—a thing utterly impossible.

I have found many things which at first appeared to me full of difficulty or dread, in process of time, and by practice, become less formidable. For instance, public speaking, &c. appeared, through timidity and modesty, a matter of great difficulty and terror, but is now more easy.

* Now I begin again to muster my forces, and to revise what I had formerly read. In my musings this plan oc-

meditandum consilium hoc mihi advenit, Inter revisendum, accuratum ac plenum indicem, cuique libro adnotare, deinde cum omnia perlegerim, ac indices particulares adnotarim, universalem indicem ex particularibus (ordine quodam inter hos instituto, et paginis singulis figuris quoque adnotatis, ut facilius et accuratius in universali indice res singulæ repræsentari possent) extrahere ordine alphabetico, et tantum generaliter et breviter, quantum permittet perspicuitas, indicantem; ut ita omnia quæ hactenus perlegi, et apud me habeo, de singulo themati cum occasio vocat, coram oculis in hoc universali indice, quasi unico inspectu perlustravero. Quomodo non tantum vicem memoriæ literariæ mihi præstabit; sed

curred to me, to jot down in the course of revising an accurate and complete index of every book; then, when I had read through it, and had made out the particular indexes (a certain order being adopted among them, and every page numbered, that so the several subjects might, with the greater ease and accuracy, be exhibited in the universal index), to extract from the particular indexes a universal one, arranged in alphabetical order, and pointing out the subjects with the utmost generality and brevity consistent with perspicuity. So that, when occasion requires, I can with my eye, as in one view, run over all that I have read, and have on every subject in my possession, in this universal index. By which means it will not only serve the purpose of a literary memory, but will also be a great help to the judgment when employed on any subject. Likewise deter-

etiam judicio de re aliqua sese exercente, magno adjumento erit. Item statutum magnum librum chartaceum comparare, cui inserendum omnia ignota ex omnibus quos lego libris, practicis vel speculativis; in quo indicem semper scribendum finita quaque pagina, cum collectionibus istis; nam illa est optima opportunitas indicis scribendi, et mihi hactenus nocuit quod non antea id observavi. Itidem observandum et hoc, inter legendum libros ignotos, indicem eorum quæ apud me sunt, semper prævisere de singulis subjectis cujuscunque libelli, antequam ego relego; ita ut non acta agam, et de eodem subjecto tautologiam non scribam; faciet etiam multum ad lucem lectionis cujusque. Si fieri potest practica practico

mined to provide a large paper book, in which to insert any thing of which I am ignorant, out of all the books which I read, practical or theoretical, and in which, along with these collections, an index is always to be written, as every page is finished. For that is the best time for making an index, and it has been a loss to me hitherto that I have not observed this method before. Likewise this is to be observed, in reading books new to me, always to examine the index of those which I have read on the several subjects of every book, before I revise it, that I may not lose my labour, or write the same thing over again on the same subject. It will also be preferable, and will add much to the distinctness of every reading, if it can be done, to insert the practical parts in a practical book, and the speculative in a speculative one. From this book-judgment and memory, together with my

libello, et speculativa speculativo notare præstabit. Ex librario hoc judicio et memoria, simul cum propria, et talentis a Deo datis, cum opportunitas offert, exegeses de singulis thematibus, quantum pronosse et posse accuratas, libellis (vademeccums) inscribendum : ut ad manus sint, sive domi sive peregre, adjumentum in quovis exercitio. Quo modo etiam judicium de singulis illis clarum resolutum et indubitandum fiet, Dei gratia et benedictione, sine qua omnia erunt vanitas et vexatio spiritus.” This vast pains he took in reading and revising, though it should be of little use to others, yet will not be altogether useless to his posterity.

I come now forward to the more public scenes of Mr James Wodrow's life, after he had laid in a large stock

His entering on trials, in order to being licensed.

of learning and study, to prepare himself for the important work of the ministry ; and, which is of far more importance, and without which that can never be of real use, when he had made great

own, and the talents which God hath given, as opportunity offers, exegeses on the several subjects, with all the accuracy to which the degree of knowledge and capacity can attain, are to be inscribed in vademecums, that they may be ready as a help in any exercise, either at home or abroad. By this means, also, the judgment concerning these several subjects will become clear, distinct and decided, through the grace and blessing of God, without which all will be vanity and vexation of spirit.

progress in the knowledge of God and his son Jesus Christ, and acquaintance with himself, and serious solid religion and piety, and digested and ripened all, as a good steward to bring forth out of his treasures things new and old, he was, after about 11 years' close study, much pressed to enter upon his trials, toward the end of the year 1671.

It may not be improper to begin this in his own words * : “ Dec. 19.

His own account of it,
Dec. 1671.

1671, post prolixam cum pastoribus et cum meipso ratiocinationem, pro spatio quadrantis anni præterito, num homiliam coram pastoribus haberem, ac proinde ad verbi divini prædicationem determinarer : tandem die suprascripto textum Heb. xii. 28. mihi imponi permisi ; manente tamen irresolutione. Rationes, utrinque præponderantes, hæc fuere, vel sunt : Adversus pastorum determinationem militat insufficientia, præcipue in heroicis illis virtutibus, quæ ad præsentem eccle-

* Dec. 19. 1671, after long reasoning with the ministers and with myself, for the past quarter of a year, whether I should have a homily before the ministers, and of course be determined to the preaching of the divine word, at last, on the day above written, I allowed that text, Heb. xii. 28. to be prescribed to me, my irresolution nevertheless remaining. These were, or are, the more weighty reasons on either side. Against the decision of the ministers militate my own insufficiency, especially in those heroic virtues which are so very requisite in the present state of the church, and

sæ statum, plurimum requiruntur : Et libertas quam mihi adhuc remanere puto, ad quodvis vitæ genus et stationem. Pro pastorum determinatione, contendebant hæ rationes, quod insufficiencia prædicta magis praxi quam speculatione tollenda sit ; et resolutio mea nunquam ad finem perveniat nisi per illos qui habent potestatem ; præterea providentia divina, me hactenus ad nullam aliam stationem vocare visa est. Denique, quod plurimum prævaluit, condiscipulis meis obicem (quod et ipsorum condiscipulorum quidam mihi fassi sunt), ac remoram a tali opere, me esse, obiciebant pastores ; et ita offendicula essem pastoribus, tanquam self-willed and untractable ; et condiscipulis meis impedimento (ob ipsorum mo-

the liberty to which I reckon myself still entitled, of applying to any line and station of life. In favour of the determination of the ministers were these reasons ;—that the foresaid insufficiency was to be removed by practice rather than deliberation, and my resolution can never reach its end but by means of those who have authority. Besides, divine providence hitherto never appeared to call me to any other station. Finally, what prevailed very much was, that the ministers objected I was a bar and hindrance in the way of such work to my fellow students, which several of themselves also acknowledged to me. Thus, I would give offence to the pastors, who would look upon me as self-willed and untractable ; and would throw an impediment in the way of my fellow-students, (through their modesty), who had finished their studies later than I, though some of them appeared

destiam qui post me e scholis egressi sunt) essem ; quorum quidam, dotibus spei plenis, imbuti videbantur ad ministerium Dei.

And renewing his personal covenant. “ Hoc die supradicto, foedus cum Deo pactum, Christo sponsore meo, si mihi in ingressu et progressu adfuerit, ipsi pro viribus inserviam, in serio ac diligenti officii exercitio, *συναισως και αναίσως*, 2 Tim. iv. 2.

Subjects himself to the Presbyterian suffering Ministers at Glasgow. At this time there was a little respite from the violence of persecution to the remaining Presbyterian ministers. Mr Wodrow had fully considered the controversy about prelacy, and was, after his utmost search, persuaded of its dissonancy from Scripture, and its unlawfulness ; and being thus pressed by those who were his proper judges, with the deepest sense of his own inability for the awful work he was called to, and no small struggle with himself, he submitted to the trial of the few suffering Presbyterian ministers, who in this time of breathing used to meet in Glasgow.

endued with promising gifts for serving God in the ministry.

On the day aforesaid, I covenanted with God, in Christ my surety, that, if he be with me in the commencement and progress of the work, I will serve him to my power in the serious and diligent discharge of duty, in season and out of season.

Those worthy men were very exact in the probation they made of the youths whom they licensed. The season they were in, called for this, and they kept close by the rules laid down formerly by this church for the admitting of probationers, and even almost exceeded them in their strictness in probationary trials at such a juncture.

I find among my father's papers a homily on the foresaid Heb. xii. 28, His discourses before them. delivered Jan. 2. 1672; and an English exegesis on the judge of controversies, and a Latin one *De viribus liberi arbitrii*. On these subjects he defended his Theses; and having gone through all the other pieces of probation, with full approbation, he was, with much cheerfulness, by the underwritten ministers licensed to preach. The form of his licence I insert from the original.

“ Let all concerned know, that the bearer Mr James Wodrow has com- His License. pletely passed his trials, hath been approven and allowed to preach the gospel as a probationer, under the inspection of faithful ministers, according to the rules and practices observed in our synods and presbyteries, and that in the place or places where in Providence he may have a call to reside or sojourn. In witness whereof, these, written at Glasgow the 24th of February the year of God

1678, are subscribed by us, ministers of the Gospel, as followeth.

M. BERTRAM.	MR RO. MAXWELL.
JA. BELL.	A. MYRTOUN.
MR JA. WILSON.	MR J. BURNET.
	J. HAMILTOUN.
	D. CARGILL.
	ALEX ^r . JAMIESON.

In this period of suffering we are not to expect nice forms, but this is a plain and substantial one ; and two of the granters of this license, Mr John Burnet and Mr Alexander Jamieson, were among the most eminent persons of this day for

Mr John Burnet.

remarkable measures of learning and eminent piety. The first was minister

at Kilbride, and wrote several things on the Indulgence, with much solidity and strength of reason. The other was minister at

Mr Alexander Jamieson.

Govan, and justly reckoned one of the acutest philosophers and most solid divines at this time in Scotland. He had no small share, with my worthy predecessor Mr Hugh Smith, in the Apology for Persecuted Ministers, published a little after this ; and both of them were in an intimate friendship with my father while they lived, especially the last, whose wife, sister to that fine gentleman and excellent christian Sir George Maxwell of Netherpollock, was a near relation of

my mother's, who about this time was married to my father.

Which brings me to take notice of Mr Wodrow's marriage. He himself in the fore-mentioned extract, says,

His Marriage
1673, to Mar-
garet Hair.

“About the end of the year 1673, he married a godly, discreet and virtuous gentlewoman, with whom he lived in great contentment, amity, and divine protection amidst the great troubles of these times, the space of fifteen years following.” My filial regard to her obliges me to digress a little from my main work here, and give some short account of her, chiefly for the use of my children. I am now the only male issue she has left, and her only remaining child to my worthy father, and it is my duty to rise up and call her blessed. She was taken away from me when about nine years of age. to my great loss, and from personal knowledge I can say almost nothing of her ; but by accounts from my father and others, I could say more of her piety, excellent temper, and sense, than is proper for her son to set down ; and I only hint at thir things, that my children may know their obligations to Divine Providence, and the closest and most serious piety.

Margaret Hair, my mother, was of a stature rather low than tall, of a sweet and comely countenance, and a person of

Her character.

singular prudence and discretion, and noted for the management of a family. She had a firmness and courage that is not usual; and it was very supporting and encouraging under the hardships and sufferings of this unhappy time to her husband. She was not soon discomposed, and of a

An instance of
her courage
and presence
of mind.

happy presence of mind in all exigencies. One instance I'll notice, of no great importance in itself, but a pretty plain proof of what I am upon. While living at Glasgow, my father was denounced and forced to go out of the way for some days. In his absence a presbyterian minister or preacher, a friend of his, came to see her at her house. An information had been lodged against him, and a party of soldiers had a commission to apprehend him. He had been observed, by one who was dogging him, to come up to my father's house; immediately the soldiers were acquainted, and five or six came and found him with my mother, and told him he was their prisoner. They were in the hall, which was the room that was the first landing-place in the house, the common entry to the rest of the rooms, and had the common door to the whole in it. The children were out, and only a servant within. Mrs Wodrow, when the soldiers came in, put on a very cheerful countenance, and desired them to sit down till her friend (I think it was

Mr James Hay) went into another room and put on clean linens, since he must go to prison ; and ordered the servant to the cellar to bring up some ale to the gentlemen, and gave her orders, as unobservedly as she could, to put the key into the door as she came up, and after she had set down the ale to go out again. My mother entertained the soldiers the best way might be, with bread and drink, till her husband's friend came to them ; and when she had got him near the door, under pretext of speaking to him, she quickly turned him out before her, and pulled the door with the key with her, and locked the party fairly in. 'The soldiers, too late, found themselves fairly tricked, and bawled out at the windows terribly, and threatened bloodily. Meanwhile Mr Hay (I shall call him) got fairly off, and my mother sent up one of the neighbours to open the door, and let out the prisoners. They searched for her in the neighbourhood, and found her not, and not thinking proper to propale the trick put on them, she met with no further trouble at that time.

She was daughter of William Hair
of Pennall, in the parish of Kilbar-
chan, in the shire of Renfrew. My grandfather
was married to Janet Steuart, daughter of James
Steuart commonly designed Tutor of Blackhall,
who was son to James Steuart, son to James

Her descent
and parents.

Steuart of Ardgowan, whose descent derived from Sir John Steuart of Ardgowan, natural son of Robert the 3d ; as Mr Crawford, in his History of the Shire of Renfrew, makes out from charters dated 1390, 1396, and 1404.

James Steuart,
tutor of Black-
hall, his chil-
dren.

James Steuart, tutor of Blackhall, my grandsire, was married to Marion Maxwell, daughter to Maxwell of Stainly : he had no male issue that I heard of,

Marion.

but several daughters. Marion, married to Thomas Hutcheson of Lambhill, who, with his brother Mr George, made that noble mortification for an hospital in Glasgow, which justly bears their name, and left a fund likewise for the salary of a library keeper at Glasgow, by reason of which the Magistrates of that city have the nomination of the library keeper per vices with the College.

Elizabeth.

Elizabeth married to Mr John Maxwell of Aldhouse, minister at Eastwood, and parson of Glasgow during episcopacy, son to Mr George Maxwell, minister at Merns, of whom the Maxwells of Sprinkell and Dalswinton are also descended. By her he had two sons, Mr, afterwards Sir, George Maxwell of Netherpollock, father to the present Sir John Maxwell of Netherpollock, one of the Lords of Session ; and Zacharias Maxwell of Blauarthill,

father of Mr John Maxwell of Blauarthill, a gentleman of good hopes; and one daughter Marion, married first to Hutcheson of Achigray, and then to Mr Alexander Jamieson, minister at Govan, formerly mentioned.

Giles, married to Howie, merchant in Glasgow.

Giles.

Another married to Walter Steuart of Pardivin. And

.....

Janet, married to my grandfather. I have heard very little of his issue with her. I know he had posterity, who went over to Ireland and settled there. I only knew a grandchild or a grandnephew (if I mistake not) of his, Mr William Hair, minister of the gospel, first at Inniskilling, and since transported somewhere else. My mother Margaret Hair was educated under the care of Mrs Hutcheson, commonly called Marion Steuart of Partick, her aunt. She was first married to Hugh Dunlop, merchant, and I think once bailie in Glasgow, who met with many losses in trade and by ill creditors, and after some years died, leaving her with four daughters, who came to age.

Janet, married to William Hair of Penall, parents to

Margaret Hair, married first to Hugh Dunlop,

Marion, afterwards married to Alexander Cochran of the house of Ferguson. Both of them died a little after the Re-

by whom she had Marion,

volution, and left issue. Margaret Cochran, married to a Highland gentleman's son : both of them are dead, whether their son be alive or not I know not. Janet, married to Matthew Biggart, and Marion, married to John Dobby, both tradesmen in Glasgow, and have issue.

Janet, Janet, first married to James Hamilton of Langton, in the parish of Merns, by whom she had one daughter, Rachel Hamilton, married to Henry Christie, merchant in Glasgow, who has issue ; and afterward to Mr David Fleckfield, minister at Balfron, in the shire of Dunbarton, by whom she had Janet Fleckfield, married to Robert Gourlay of Kepdarroch, a gentleman in Stirlingshire : they have issue.

Giles. Giles, married to James Smith of Thorntoun, in the parish of Kilbride. She and I are only now alive of my mother's children. Thorntoun has by her a numerous posterity, Hugh Smith, younger of Thorntoun, and several other sons and daughters.

Elizabeth. Elizabeth died at Eglishame unmarried, about the 1684, of a consumption, and was a choice and experienced christian.

Next to Mr Wodrow, to whom she had Towards the end of the 1673, she was married to my father. She had some lands in Glasgow, and sums of

money which she could not recover ; and my father and she lived very comfortably together till her death, which I shall narrate in its own place. Besides some children who died young, they had issue Mr Alexander Wodrow, who was born 1674, and died minister of Glasgow, and under a call to be Professor of Divinity and colleague with his father, March 6. 1706, and unmarried : I design to gather up what I can from his papers and remains by itself. And Mr Robert Wodrow, born 1679, ordained minister of Eastwood October 1703 ; and married to Margaret Warner, daughter to Mr Patrick Warner and Mary Guthrie, daughter of Mr William Guthrie, minister of Fenwick, Nov. 1708, who has issue.

Alexander.

Robert.

I shall end my account of my mother in this place, with a pretty strange passage that happened at my birth, which will at once give some view of the violence of the time, and what my mother was trysted with in so critical a juncture, and also a remarkable preservation of my father. The times were then very difficult for presbyterian ministers and preachers. My father was intercommuned, if I remember, and forced to leave his family and go and hide. He had a secret unknown chamber at Glasgow, provided for him by

Remarkable
providences
at the birth
of her last
child.

a friend of my mother's, Umphrey Colquhoun, and nobody knew of it but the said Mr Colquhoun. When my mother fell in travail of me (April 1679, or, as others, Sept. 1679) she was in very hard labour. I was her last child, and I have heard she was towards one-and-fifty years when I was born, and in most dangerous circumstances. After long labour, she fell into a bleeding at the nose, to that excess that she voided, as I have been told, near a Scotch pint of blood. Physicians were called in this difficult case, and Dr Thomas Davidson, a worthy and excellent man, a relation as well as an intimate of my father's, waited on her. He was under no small fears of her death, as all about her were. She herself was easy, and perfectly resigned to the divine will; yet, under prospect of death, she inclined to see my father, and take her leave of him. She then lived in her own land, since belonging to John Govan of Hogganfield, in the close just at the east end of the guard-house in the Trongate of Glasgow, which I only mention for the sake of what follows. My father came about the dusk of the evening, as well muffled up, not to be known, as might be. Yet being obliged to come by the guardhouse, he was observed and known, and in a little time a party of the guard came to the house to seize him. He concealed himself the best

way he could behind the bed in my mother's room. The party searched all the rooms of the house, and at length came to the room where my mother was. It pleased the Lord, whose opportunity is his people's extremity, that at that very instant when the commander came into the room, she was in her last pangs, and at the very point of delivery. The captain was told it, and seeing the circumstances retired presently ; but, to make all sure, he set two sentries at the outer door, with orders to let none go out of the house ; guards were set at the back side of the house, lest he should be conveyed out at the windows, and at the close head and foot ; and so the captain went off for about an hour. Dr Davidson came in at this juncture to visit my mother, and had a man-servant with a lanthorn carrying before him, it being now night, and the soldiers allowed him to go in with his servant, when he told them his errand. It pleased the Lord my mother was safely delivered of me ; and after she was laid up, the next care was how to dispose of my father. A method offered to the Doctor, which proved effectual through God's goodness, for his escape, and he proposed that my father should change coats with his servant, a pretty large man, and put on his bonnet, and briskly take up the lanthorn, and go out before his new master, with all the assu-

rance he was master of. The thing took, and the soldiers having seen the Doctor come in just now with a servant, when he went off let him pass without observing the matter. In a quarter of an hour or thereby, the captain returned and searched the whole house and my mother's room with the greatest care ; so that they stugged with their swords the very bed my mother was lying on, jealousying he might be concealed there. My mother was now easy, do as they would, and told them, with much cheerfulness, the bird was flown, and they needed give themselves no further trouble, for he was out of their hands, and not in that house. At length they gave over, being convinced she told them the truth.

Mr Wodrow
preaches with
indulged and
not indulged.

It is time to return to my father again, though from this time till the liberty 1687 I have very little to relate save hardships and persecution. My father preached for several years, both in houses and the fields, at the call of people, and under the direction of ministers, indulged and not indulged, betwixt whom he never made a difference, and highly valued many on both sides, and was still against all heats and heights. Sometimes he preached in the fields with Mr John Welsh, and sometimes with Mr Cargill, who was not for some years so violent as afterwards, through his de-

pendence on the people and their managers, he was brought to be.

He told me, one day he was preaching in the Hag's Wood, with Mr Welsh and Mr George Johnstone, if

With Mr Welsh
in the Hag's
Wood.

I remember. They had their watches set at proper places, to give them warning of the soldiers, in case they should attack them. He was to begin in the forenoon ; and towards the end of his first prayer, an alarm came that the soldiers were coming. But it was groundless, and the occasion of it was some people from Paisley, and if I mind right the Lady Ross, with a servant, on horses. On this the people got up in a confused way, and a noise began ; whereupon my father cut short, and, after a prayer, asked what was the matter. Some nearest desired the ministers to retire and shift for themselves ; but straightway another called out from the extremity of the meeting there was no hazard, it was friends, and he might proceed. He told me the unexpected alarm put him in some confusion, and, when desired again to proceed, he could not recover his text at first thought ; but being a person of no small presence of mind, and the people not fully settled, he desired them to compose themselves and sing a little, and during this he soon recovered his text. However, after that he never came to preach but

he had his Bible folded in at his text, and after the Revolution he ordinarily had a little bit of paper in the shape of a mark, with the general heads of his sermon in short hints writ on it.

He preached little from Bothwell Bridge till the liberty 1687.

After the defeat at Bothwell Bridge 1679, he preached very little till the liberty; and by some remaining bits of his diary, I find he had some difficulties whether he ought to preach any more in public till matters bettered. He takes notice with much grief of the excesses that some preachers had run to, and the liberty they took to preach on subjects he reckoned were either unfit to be handled, or at least ought to have been handled only by ordained ministers, and complains much of preachers assuming the proper authority and work of ministers in sermons. He seems to be of opinion, that now the circumstances being much altered since the 1679, and people not being ready to invite to preach, nor ministers to ordain preachers at the desire of people, as before the 1680 they did, and seems to blame their not doing so afterwards; that a probationer only for order's sake, and without any potestative mission, licensed to preach publicly, in order to a call from a people to be their minister, might lay himself aside from preaching, since there was no door open now for reaching the design of his being allowed to preach, to-wit,

a call and ordination, and the ministerial commission going along with it, especially now that he had preached eight or nine years, without any call to a particular charge. This reasoning wants not its own weight.

Whether it was in consequence of this, or merely from the growing violence of the times after Bothwell Bridge, or from a peculiar fondness he had of the study of nature, I will not say; but this I know, he studied medicine very diligently for several years, particularly botany and anatomy, and was a pretty exact botanist. And I know about the 1686 he had thoughts of going over to the universities abroad and taking his degrees in medicine. But this was happily diverted by the liberty and glorious Revolution, and he was set to higher and better work. I remember when very young, about the 1685 and 1686, he would take me with him to the fields, when walking, and cause me to pull different herbs in the fields and from the corns, and tell me their names and uses. And when old, he would still know from his physician Dr Kennedy what the matter of his prescriptions for him or his children was, and sometimes would reason with him, and propose alterations in what he ordered for us.

Studies Medicine.

Without quitting his former studies.

However, he never quit his main studies, and constantly revised his languages and philosophy every year, and digested what he had read, and was daily reading, in divinity; and took a particular pleasure in the study of ecclesiastical discipline, and church history. He used to say to me, these

Remark on ecclesiastical discipline history.

were the proper *parerga* * to, and the gentlemanly learning of, a minister, as the Greek and Roman history and the Belles Lettres are the *παρέργοι* of a gentleman physician, &c. In the first of these he had taken much pains, and had an opportunity afterwards to make use of all he had read, in forming the overtures for discipline I shall afterwards give an account of.

By the difficulties of the time he is obliged to leave Glasgow, and live in Town-head of Eglisbane.

When the times turned so severe after the defeat at Bothwell, he was obliged to retire from Glasgow with his family. He was for several years before frequently obliged to be on his hiding; and his secret retirements coming to be discovered, and not daring to be seen in his own house, he was several times forced to lodge in the open fields in the night time, being denounced (and intercommuned, I think), and a severe order published by the Magistrates of Glasgow, ordering the families of all Presbyterian ministers

* The employment of a leisure hour.

and preachers to remove from that place in twenty-four hours, under the highest pains. He came at length to settle a resolution to go with his family to the place of his nativity. There, in the Town-head of Eglishame, he made up a house for himself and family the best way he could; and towards the middle of the year 1680, his family came there to him, and continued till the liberty, 1687.

This was indeed his *Πατρις*, and for about seven years time he had there a safe recess from the terrible barbari-

This his *Πατρις*, and his children were put to school,

ties of the time. It is a very retired corner, and he not only enjoyed the comfort of his relations, but the advantage of the gospel by, and conversation with, Mr James Hamilton, indulged there, till his death, about the end of the 1684, and the benefit of a grammar school for his children and those of several friends who came and lodged with him in his house, taught by Mr Michael Robb, who was the first Presby-

under Mr M. Robb,

terian minister ordained after the liberty, at least in the west. I mind among the scholars at that school, there was one about the 1683 or 4, who of late has made a surprising figure and blaze through all Europe, John Law, son to a goldsmith at Edinburgh, whom his father sent to Eglishame, both to be removed from the temptations of Edin-

where the since famous Mr Law was a scholar.

burgh, and to be under the care of Mr Hamilton, who was nearly related to him, and to be under my father's inspection, who was pretty nearly related to him by his mother, and the Dunlops of Polnoon Mill, one of whose sisters, if I remember right, was married to Mr Law, minister at Neilston (or was his mother), grandfather to the famous Mr Law.

By his close study here he was fitted for the after work Providence had for him.

Here Mr Wodrow, I may say, finished his preparatory studies for that high station Providence had in design for him, though he knew nothing about it, and laid up such a stock of solid digested knowledge, in divinity, and other things subservient thereto, as he was ready to take the great charge of youths who had their eye to the ministry, as soon as providence opened a door. So far distant are our views of things, and so narrow are our aims, when compared with the great designs of Providence, which comprehends all things present and to come, in one adorable view. I mind a few months before my father's death, he was talking to me of the Lord's goodness to him through his life, and said, " he had been now nineteen years or thereby teaching theology, and without the least forethought of this on his part, the Lord, whose conduct he frequently implored, had so ordered the course of his studies,

His own remark on this.

during twenty-eight years before his entry on teaching (save in the time he had spent on medicine), that were he to repeat them with a view to teach divinity, he would just take the same course of studies as he had been kindly directed to, especially his last seven years at Eglishame."

I mind little more on this period, save what I shall give from the extracts and remains of his Diary. He observes, that "those who live on the charity and kindness of their neighbours and friends, and have no particular calling, are generally talkative, crying up those that give them, and down those that give them nothing, and have detraction or else flattery for their trade, feeding like wasps on the sores of others, especially on the faults of professors.

More of his remarks and observations in this period.

"Common experience teaches that the most censorious are the most guilty.

"Some have the art of gilding their own vices, by stamping on a *jus divinum* on their own vile brats; christening their vices with the names of virtues, as passion by zeal, railing by freedom, &c."

June 1685, "after great perplexity from the Circuit Courts, Earl of Argyle's death, &c. he fixed a stated time weekly for meditation and prayer; the first hour for his own concerns, the

second for public concerns, with a resolution of continuance during life." We shall afterwards find he turned this to every day, in his more advanced years.

He remarks, " That there is vastly more joy in the expectation and pursuit of sublunary things, than there is in the possession of them. Hence, one defines human life here, to be a longing and a loathing ;—a longing to get them, and a loathing of them when gotten.

" Sins that appear most abominable in others, change their aspect when considered as ours, a sad instance of the prevalency of selfishness.

" To be too peremptory, curious and concerned in ceremonies and lesser things, diminishes a person's esteem with the wise."

Fragments of
his Diary. In the broken bits of his diary, as far as I can guess, the two following relate to this period I am upon * : " Percipio tandem Atheniensem istam dispositionem, mihi maxime noxiam fuisse, quod totus genius in studiis intentus fuerat erga aliquid novi, quod impedivit debitam concoctionem et reminiscentiam ve-

* I perceive now that I have suffered a very great injury from that Athenian disposition, my mind in my studies being wholly bent on some new thing, which has prevented the due digesting and storing up of the truth which is after godliness, as respecting both doctrine and practice. In

ritatis secundum pietatem, tam quoad speculationem quam praxim. Adde quod maximum ad *παρρησιας* impedimentum fuerit duplici respectu. Imo, Quod plana et solida, trita et communia, animo non satis præsentia fuerint, quia non continuæ et ordinariæ meditationis objecta; cum tamen illa sola, qualia continentur in Catechesi et Confessione, &c. apta sunt in homiliis Christianis; non autem notiones istæ curiosiores. 2do, Cum præsentia fuerant quædam ex iis partim non satis pertinentia, partim ex detestabili ambitione apparere aliquem, pudebat communia proferre, et ita ferme obmutescere, inter præsentium rejectionem et rariorem venationem: oblitus interim communia apte et tempestive ad præsens applicata, optima esse

addition to this, it was a very great impediment to a ready utterance in a twofold respect. 1. Because truths plain and solid, trite and common, were not sufficiently present to the mind, not having been the objects of continued and ordinary meditation; though these (such as are contained in the Catechisms and Confession, &c.) are the only truths adapted to familiar Christian discourses, and not more profound notions. 2. When some of these common truths have been present, yet, partly from their not being pertinent enough, partly from a detestable ambition of appearing to be somebody, I was ashamed to express them, and thus became nearly speechless, between refusing what was at hand, and hunting after rarer ideas; forgetting in the mean time that common things, suitably and seasonably applied to the present purpose, are the best and most edifying. Those things

et maxime ædificantia. Quæ hactenus neglexi et calcavi, jam mihi optima apparere incipiunt.

“ * Quam pauci cujusvis prætii æstimant pastores qua tales ; sed tantum vel quia sapientes vel quia docti, vel quia boni socii, vel quia cum ipsis consentiunt,” &c.

Upon the li-
berty, July
1687.

I come now forward to a pleasanter and much more useful period of Mr James Wodrow's life, from the liberty granted 1687 till his settlement in the University of Glasgow ; and I shall pass it in a few short hints. When the first accounts of a liberty for Presbyterians came to be spoken of, there were many fears, and little expectation from a bigotted prince. I have elsewhere given an account of the long stand the Presbyterians made, till at length they got an unclogged and extensive liberty, which I find was very acceptable to some of the best of the episcopal ministers, to whom I will do that justice as to narrate, from some of their own original letters in my hands, that they appear pleased with the toleration, as what might be improven to

which I have hitherto neglected and despised, begin now to appear to me the most important.

* Very few esteem ministers as such ; but solely either because they are wise, or because they are learned, or because they are good companions, or because they coincide with themselves in sentiment, &c.

the union of Protestants, and the breaking of popish measures.

In July, when the accounts came of a full liberty, Presbyterians could scarce believe it. I remember my father went into Glasgow immediately after he heard of the last proclamation; and the Sabbath after, at the pressing desire of many, preached in a large hall, in Provost Gibson's land. Next Sabbath, he preached in his own barn at Eglishame, which was full, and many without doors. And after forenoon, I mind I was going about the yard and fields, and heard the sound of weeping and supplication, multitudes being retired 'twixt sermons there alone, and employed in prayer, and serious at it, and I wondered what could ail them. My father preached sometimes in the old castle of Merns, and in other places up and down, for the harvest was great, and the labourers few. The appetite and cravings of the people were very large, and at this time the gospel had much success, and was received in much love.

He preached in Glasgow, and in his own barn in Eglishame.

The meeting of Presbyterian ministers at Edinburgh gave their overtures and advice, as I have narrated elsewhere. These were followed as much as could be at that time. The ministers of the

The Synod of Glasgow in September desire him to take the care of the youth who had their eye to the ministry.

Synod of Glasgow and Ayr met, and though the persecution had been very hot in the west, yet there was as many if not more ministers in that province as any where else. The Presbyteries of Glasgow, Dunbarton and Paisley were united by the general meeting, as Hamilton and Lanark, and Ayr and Irvine were. When the Synod met in September, I think, at Glasgow, they unanimously recommended it to Mr Wodrow to take care of the youth who had their eye to the ministry. They had a full acquaintance with him and knew his studies, fitness, and abilities, and recommended it to the united Presbytery of Glasgow to use their interest with him to come in to Glasgow as soon as possible, and take that great work upon him.

Several parishes have their eye on him.

I mind the parish of Walston, I think in Lanark Presbytery (where I have heard there is a gentleman of our name), the parish of Campsie, and some other places, had their eye upon my father; and he would willingly have settled in Eglisname, or some other remote congregation, where he would have had time yet farther to follow his beloved studies; but means were taken to prevent any application from these places, that nothing might interfere with the far greater work now designed for him.

Glasgow likewise had their eye upon him for their minister; but it looked like over-burdening him to speak at first of this.

Over much sense of insufficiency, he was at length prevailed with to come in to Glasgow with his family, and take the care of the students of divinity of the Presbyterian persuasion; and we left our retirement at Eglishame January 1688. The scrap of his diary relative to this is as follows * : “ Synedrio vocante conventu pastorum consulente, cum indulgentia variarum circumstantiarum, et nullo alio vocante; ex mera conscientia inclinationem, et reluctantiam, aliquantulum superante, Deum istuc sequor : ut Abram ex patria, *מִתְרַפֶּקֶת עַל דּוֹדָהּ תַּחַת* Cant. viii. 5. eique credens; quia misit aderit, quia vocarit adjuvabit. Resolvensque si aliter contingat (cum prorsus ex meo defectu hoc erit) humiliter sub-

Jan. 1688, he returns with his family to Glasgow.

His own account of this.

* At the call of the Presbytery, by the advice of the ministers met in synod, various circumstances favouring, and having no call elsewhere, overcoming in some measure, and from conscientious motives alone, my inclination and reluctance, I follow God to this place, as Abraham did from his native country, *leaning on my beloved*, Song, viii. 5. and trusting, that because he hath sent he will accompany, and because he hath called he will support; resolving, also, should it fall out otherwise, (which can take place only through my own default), humbly to submit to divine sovereignty; de-

mittere bene placito divino, abnegatus proprio honori delectansque in Deo, si ipse in me et per me honoretur, quomodocunque fiat. Conformiter transmigratio incepta fuit Glasguam versus, Januarii die 17. 1688."

His son maltreated in the Grammar School.

Soon after my father's going in to Glasgow, I remember I was put to the public Grammar School, under Mr George Glen. The Archbishop Paterson's second son was then in it, and was what we then called victor, and carried with as great arbitrariness in the school as his father did in the town and at the council-board at Edinburgh. After I had been a day or two in the school, Mr Paterson, it seems, had got notice of me, and when we were dismissing, he came up to me and asked me if I was a Presbyterian preacher's son? I answered, What if I was, that was nothing to him. This put him in a rage, and being several years elder than I, he fell a swearing, and took me by the neck, and threw me against the tessera chest at the door of the school, and set me a-bleeding at mouth and nose. I came home in this pickle, and complained to my father, who sent for Mr

nied to my own honour and rejoicing in God, if he in any way whatever be glorified in me or by me. Accordingly, my removal to Glasgow commenced the 17th day of January 1688.

Glen and told him what had passed, adding, that, knowing his dependence on the Bishop, he would ask no acknowledgments, but desired to know if he could protect me in time to come, and upon that condition he would send me back. Mr Glen was an easy well-natured man, and very frankly said the Bishop's son was a very rambling youth, and brought him much uneasiness, and indeed he durst scarce make any complaints of him, nor check him for any thing he did. My father said if he could not preserve his scholars from insults, he reckoned him very unfit to have the government of a school, and told him he would see to provide for me some other way.

I would not have noticed this little incident, had it not been with many other things the occasion of setting up private teaching in Glasgow about this time. Before this, or much about this time, many of the best inclined of the youth and their parents were groaning under the corruptions among the Masters of the College. One of them was suspected of popery, and others too palpably guilty of drunkenness and other evils. This brought about a project for private teaching philosophy, which was encouraged by Mr Rogers, my father, and many others in the town. Mr James Gilchrist, afterwards minister at Kirkmi-

Which, with other things, ended in private teaching of Latin and philosophy.

chael, Mr John Loudon (I think), and some others, taught private classes. And my father got some of the most considerable merchants in Glasgow, who had children at their Latin, to join with him. We were taught for some weeks in a room in my father's house; but our number so increased, that in a little time we were obliged to go to one of the meeting-houses, where we soon drained the public school, and were obliged to have two masters, both my father's scholars at divinity, since worthy ministers, Mr John Mac-laren and Mr Mungo Lindsay.

He preached frequently at Glasgow, and is called in May to be minister there.

In the former part of this year, my father preached frequently, especially with Mr R. Rogers, between whom there was the greatest friendship; and though the charge of the youth which now came in great numbers to my father's lessons, was, as he used to say, too great a load for one man, yet the paucity of hands in that large city, and the earnestness of the ministers and people to have my father fixed to that place was so great, that in May he had a very ample and harmonious call given him to the ministry there, the form of which is worth the preserving here from the original:

Form of his call.

“ We underscribers, ministers, elders, and other inhabitants, of the presbyterian persuasion, within the city of Glasgow,

being under a great necessity of more ministers, for preaching and dispensing of gospel ordinances among us; and being fully persuaded and convinced of the gifts and abilities of you Mr James Wodrow, preacher of the Gospel, and especially how useful you may be to students that have an eye to the ministry, from the sincere and earnest desire of the edification both of our own souls and others by your gifts, do cordially invite and call you to be one of our ministers in this place; earnestly beseeching you in the Lord that you would forthwith embrace this our call, and undertake the charge of the ministry among us, for the dispensing of the ordinances of Jesus Christ for our edification and comfort, as God shall enable you thereunto, requesting you in the bowels of Jesus Christ that you would listen to no temptation that may divert you from hearkening to this our serious call, in which we are both affectionate and harmonious; and we do promise subjection to your ministry in the Lord, giving you all suitable encouragements due from a loving people to their faithful pastor; and we are confident in the Lord, that you shall have divine assistance in your work, and that your after reflecting upon your closing with this our call shall be no grief of heart to you, but matter of joy, in the day of your accounts. In testimony whereof, we have

subscribed these presents, at Glasgow, the 15th day of May 1688.”

Mr Ralph Rogers and Mr Robert Landess, and towards 200 men of the town, of the greatest piety, and substance too, at that time, signed the call. When I write this there are scarce six or seven of them alive, as far as I can guess. There is no attestation of the call by the presbytery, so it would seem this is a custom come in since the Revolution. This call (as I see was the custom in the former presbyterian times) is folded up in the shape of a letter, and direct on the back For Mr James Wodrow, preacher of the Gospel, for the present at Glasgow.

His trials for ordination. Upon this call the presbytery entered him on trials, and considering he had now the charge of students of divinity committed to him by the Synod, we need not question his sufficient abilities, nor the Presbytery's harmonious approbation of him on the trials they thought proper to take ; and so his ordination to the holy office of the ministry was appointed, after the ordinary preliminary steps, upon August 21. of this year.

which is ordered August 21.; his own account of it. It may not be unfit here to insert the passage in his diary that happens to be preserved as to this. “ * August-

* On the 20th of August at night. Before my ordination,

ti die 20. noctu, ante ordinationem cras celebrandum, foedus gratiæ personale, ante sæpius initum denuo renovavi et confirmavi, (sicut etiam foedus illud particulare præcedente paragrapho commemoratum) corde ut existimavi plus solito divinitus motus, accessum aliqualem cum importunitate ad thronum gratiæ habebam, confitendo peccata et defectus, et auxilium supplicando; meque omnimodo Deo subjiciendo, resignando ad opus illud eximium, secundum illud Ps. lxxi. 16, in fide persuasionis ac exauditionis; ac imprimis salutis in Christo, ~~patris~~ supplicans pro perpetua modestia, humilitate, et respectu tenerrimo cum assiduitate erga agnos Dei, ne ullo modo me fugiant."

which is to take place to-morrow, besides that particular covenant mentioned in the preceding paragraph, I again renewed and confirmed the personal covenant of grace, which I had frequently entered into before, with my heart (as I apprehended) under a more than ordinary divine influence. I attained some measure of access with importunity to the throne of grace, confessing my sins and defects, and supplicating assistance; submitting myself wholly to God, yielding myself to that excellent work, according to Psalm lxxi. 16, in the assured faith of being heard, and especially of salvation in Christ; earnestly pleading for continued lowliness of mind, humility, and tender regard, accompanied with unwearied attention to the lambs of God's flock, lest by any means I should lose them.

and Mr R. Rogers preaches and presides thereat.

Accordingly, August 21, his ordination was gone about, if I remember, in the south meeting-house, called Merk-daily meeting-house. On the back of his call I find written with his own hand, "Ordained August 21. 1688, Mr Rogers preaching and presiding in the action, with the presbytery and committee of the Synod;" of which last clause I can give no account, unless it was that the last Synod, in prosecution of their former recommendation, thought fit to countenance this action by the concurrence of a committee of their number. Mr Ralph Rogers preached an excellent sermon upon Matt. ix. 37, 38., "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers to his harvest." An apposite text, considering my father's double capacity of a minister and teacher of young students.

Fragment of his diary as to this.

I'll add what follows of his diary with relation to this remarkable day of his life. " *Aug. 21. Quo die ordinatio celebrabatur a R. R. qui explicavit et me intravit in Fœdus Levi, quod magis clare et dis-

* Aug. 21. This day my ordination took place, R. R. presiding, who explained the covenant of Levi, and admitted me into it. At home in the evening I formally em-

tincte consideravi ac formaliter amplexus sum, ac inivi domi noctu solus cum solo Deo.”

The extract of his ordination is before me in parchment ; and since I incline to preserve here all the principal papers relative to him, I'll also insert it from the original. “ Glasgow, August 21. 1688. These are to testify, that Mr James Wodrow, having undergone all the several parts of his trials, according to the acts of the General Assembly, in order to his ordination to the town of Glasgow ; and being approven by the brethren of three presbyteries, viz. of Glasgow, Paisley, and Dunbritton, united by order of the general meeting at Edinburgh, was publicly ordained in one of the meeting-houses there, by imposition of the hands of the foresaid brethren ; whereat also was present the most part of the elders of the said place, who (after his receiving of the right hand of fellowship) received the said Mr James, in name and behalf of the whole people, as their fixed and settled minister. This was publicly performed upon the 21st day of August, as is recorded in the presbytery book of Glasgow, et extractum per

ROB^T. CAMPBELL, *Cler. Pres.*”

Form of the extract of his ordination.

braced and entered into this covenant, after a more clear and distinct consideration of it in my retirement with God alone.

He exercises
the ministry
there four
years.

Accordingly, for more than four years he continued in the exercise of his ministerial office in that city, and particularly to the quarter termed the Middle quarter, till he was transported to the University. And the double toil he had of meeting with the students of divinity five days every week, (and on Saturday I mind he used to meet with his elders weekly in his chamber from 9 to 12 for prayer), and the superadded weight of the ministerial work in all the branches of it, save preaching on the week days, from which he was freed; all this work and close attendance I say broke his health, and laid the foundation of the gravel and other troubles, which attacked him for the last nine or ten years of his life.

Two sore af-
flictions soon
after befall
him.

Very soon after his ordination, wise and sovereign Providence saw good to tryste him with two of the most afflictive losses he could possibly sustain,—that of his nearest and dearest relation, my mother, and of his most intimate friend Mr Ralph Roger, the one on the heels of the other.

His wife's
death, an ac-
count of it
from his dia-
ry, Sept. 30.
1688.

I shall begin with his own account of my mother's death from his diary, just after what was last inserted. “ * Quum omnia quantum percipere potui, medi-

* On the last day of September, when, as far as I could

ocriter succedebant secundum optionem ; die ultimo Septembris, plaga illa quæ Ezekieli, cap xxiv. 16, 17, 18. incidit, me prorsus interceptit, ac plurimum stupefecit. Nolo circumstantias agravantes, hic commemorare, ne extet monumentum doloris ; quod noluit Jacob, in nomine filii sui Gen. xxxv. 18. Tantum notatu opus est, me adeo attritum fuisse, ut nequirem in eam reflectere, sine nimia compunctione, et aliquali cordis deliquio ; mentem ab ea prorsus divertere studebam, quandoquidem coram ea stare nequibam diu.

“ Diu ut dictum est, misere attritus, tandem postquam alta mente repostum mihi erat, me rem esse idololatriæ et nimix amoris creaturæ ; quod postquam Deo confessus eram, et remissionem obnix supplicans, alleviatio quædam a Deo

perceive, all was succeeding indifferently well to my wish, that stroke which lighted on Ezekiel, ch. xxiv. 16, 17, 18. fell upon me at once, and exceedingly confounded me. I incline not to mention here the aggravating circumstances, lest it should remain a monument of grief, such as Jacob would not have in the name of his son, Gen. xxxv. 18. Only it deserves notice, that I was so broken down that I could not reflect upon it without excessive distress and some degree of fainting. I studied to divert the mind from it entirely, seeing I could not long stand before it.

After I had been a considerable time in this very distressing state, I became deeply impressed with the conviction that I had been guilty of idolatry and excessive attachment to the creature. This I confessed to God with

mihi propitio, concedebatur Octob. 23. noctu : ac mihi resolutum, Davidem imitandum, 2 Sam. xii. 20. 22. 23., ac dixi ut Daniel, cap. x. 19. et Psal. lxxxvi. 17, Isai. xii. 1.”

Circumstances of this sudden death, I was not so sensible of so great a loss as I would have been, had I been older than nine years of age. However, I remember some of the circumstances of that sudden death of my mother, and which with that of my dear brother, and my worthy father afterwards, all of them I may term sudden, should put me to a habitual and diligent preparation, that I may be as a servant with his loins girded, and his lamp burning, waiting for the coming of his lord.

That Sabbath day, Sept. 20, my mother had taken me with her to the Wynd Meeting-house. Worthy Mr Robert Landess preached ; and in his last prayer had an expression to this purpose, which probably I had not much noticed, had it not been for what followed, “ that probably we might never all meet again, till we met before the awful judgment-seat of Christ.” This it seems affected my mother, and I noticed her give a deep, and yet a sort of a silent, groan, which made me ardent supplications for forgiveness, and he was graciously pleased to grant me some alleviation on the 23d of October in the evening, and I was brought to the exercise of David, Daniel, &c,

wonder what the matter was. After dismissing the congregation, she went up the way to a burial of John Kelso, son to an eminent father, and worthy mother, both singular Christians; his mother was now a widow, and an intimate of my mother's. We did not hear my mother felt any uneasiness till she had sat a little with Mrs Kelso; and then, with a groan, her head fell back to the chair, and she could speak none. It was a pleurisy and apoplexy seized her; a surgeon was brought, but her blood was stagnant. She was soon brought home in a chair, and cupping glasses and all means applied, but in vain; she died about two of the clock next morning. On the Wednesday after she was buried under a stone upon which her name is graven, toward the middle of the south side of the High Church yard. She was at no loss, being undoubtedly ready; but her husband and children were at a great loss, though the Lord very graciously provided for us.

Mr Roger's death was the sharper trial, that it came soon after so great breach. I remember that good and

And that of
Mr Ralph
Roger, Jan.
3. 1689.

great man was a great comfort to my father that night when my mother died, and stayed all night with him. He came and spoke in the most affectionate manner to my brother and me, and gave us excellent advices; but I was so young that I

soon forgot them. I shall set down my father's account of this heavy providence as follows in the forecited diary.

Account of this
from Mr Wodrow's diary.

“ * Mors Rodulphi Rogers incidens Januarii die tertio 1689, mentem plurimum perturbavit: Deus tamen aliquantulum me præparavit, ante hanc tempestatem ortam. Die enim secundo, circiter horam quartam matutinam, R. R. me advocavit a foco ad lectum, interrumpens M^m Thomam Ramsay, qui eum alloquebatur, ita dixit, ‘ I would speak somewhat to Mr Wodrow.’ Whereupon I went to his bed-side, and moving his hand from beneath the clothes, he stretched it forth to me, which he took a grip of. Then he added, ‘ You are one who has been denied to popular applause, and has not affected it. I know that you came to this place over much reluctancy of your inclinations; but God hath been with you, and he will be with you, I assure you of it, (and gripping my hand, which all this while he held, more straitly), I assure you of it.’ Then making a

* Ralph Rogers's death, which took place the 3d of January 1689, filled me with the greatest perturbation, yet God prepared me in some measure for the storm before it arose. For on the second day, about four o'clock in the morning, R. R. called me from the fire to his bed-side, and, interrupting Mr Thomas Ramsay who was speaking to him, said, “ I would speak,” &c.

pause for some time, I said to him, ‘ Sir, if the Lord remove you, I fear both discouragements and difficulties.’ He replied, ‘ Dear Billy, be not discouraged, you will not want your own difficulties from some men, but God will either make them subject themselves to you, or else he will make them bear their own burden.’ And (gripping my hand more straitly) he said, ‘ I assure you of it, I assure you of it.’ Then he added, ‘ I am desirous to speak much more, but am not able. People would be careful to hear ministers when they are able to speak.’ Then holding his peace, and loosing the grip, I put in his hand again beneath the bed-clothes.

Mr Rogers’s death was a great loss to the town of Glasgow and the presbyterian interest at this juncture. He had been transported from Ardrossan to Glasgow about the 1658, at Mr Durham’s nomination, in a very remarkable manner, after he had fixed on Mr David Vetch for his successor, as I shall take notice of if ever I come to give an account of Mr Durham’s life ; and was a person of the greatest gravity and endearing majesty I ever saw. He was a person of great prudence and solidity. I remember to have heard, that some little before his death, one of the then Magistrates under King James insulted him, and offered to put him

Mr Rogers’s
character.

in prison ; he carried so wisely, and the other so foolishly, that the matter was soon made up. But it was observed after this insult, the person who gave it (whom I do not name) never prospered, and the Lord seemed to plead a controversy with him even in worldly substance. Perhaps it was for some act of this nature my father forecast difficulties, against which Mr Rogers supported him as above, though this is but my conjecture.

His expression
on news of the
P. of Orange
his success.

I shall only add a passage I was witness to in Mr Rogers a few weeks before his death, which affected me much. The account had come to town on a Sabbath-day of the Prince of Orange safe landing at Torbay, if I remember. Mr Rogers was then confined to his bed, and very weak : (I know not but it might be his motion toward or arrival at London, for it was I think but a few days before Mr Rogers's death). My father after sermon had a written note sent to him containing the news, and he sent me over to Mr Rogers's house. There was nobody with him but his wife, and when I came in I told him my father had got some news in a note, and had sent me to him with them. He said, " Robin, I know you can read write, read them to me." I did so, and when I was done he lift up his eyes and hands to Heaven and said to this purpose, " I bless the Lord I have

lived to hear the long-looked-for news. Were there need to tell them in the place I hope I am going to, I would gladly be the messenger of them thither; but there is no need. My heart, see what you have to give Robin for bringing them." But to return.

My father was much supported under those afflictive providences by the glorious scene of providence, now opening out at the happy Revolution; and kept from poring too much on them, by the great throng of work upon his hand, both pastoral, with the students, and the more publick meetings at Edinburgh, where he frequently was, ordinations, and purgation of parishes, and many others.

Under these Mr Wodrow is supported by the glorious Revolution.

About this time, he was sent by the Presbytery to supply the church of Eglishame, after the curate had left it, which he did very early, and to pave the way of that people to Mr Robert Young, who was for some time minister there; and went, though he was justly freed by the Presbytery from supplying vacancies, because, if any could have influence on that people, it might be expected he would. I only mention this to introduce an account of what would be almost incredible, had I not had it from my father himself, and heard him

He is sent to Eglishame to supply that parish.

tell it more than once, as one of the strangest passages that he had personally known; and I remember to have been present, though very young, at least I think so, though indeed it's hard for me, I find, to distinguish, at this distance, from things I have heard my father tell, and what I think I was present at.

According to a
strange predic-
tion of one R.
Crawford.

There was one Robert Crawford who lived in Eglishame: his main work was to thatch houses; he was then of no ill fame, but since the Revolution, when, upon hearing my father tell the story, I inquired about him, I find he set up for a kind of fortune-teller, and discoverer of stolen goods; and he left Eglishame, and lived in the Bridge-end of Glasgow, and pretended to astrology, palmistry, and such things. My father had employed this man to thatch our house, towards the end of the year 1685. Mr William Ker, afterwards minister of Monkland, was then with his uncle Alexander Hume, Sheriff-depute of Renfrew, who lived in the town of Eglishame; and as he used frequently to be with my father, so that day they had been playing at the chess, which was the only diversion my father used, if I may call it a diversion, for it is rather an uptaking study. When wearied with chess, they both came out to take a walk (and I think I came out with them),

and my father stood a little at the door, looking to the thatching of the house. Crawford left his work a little, and sat down upon the head of his ladder, and took a snuff, and said to my father, Mr James, what news? My father said he heard none. Crawford says, Well, Mr James, if you will tell me no news, I'll tell you news. What are these, said my father, Robbie? Sir, said he, fools take long trysting days, but I shall not take a very long term;—within three years and a half I'll hear you preach in Eglishame Kirk, and repeated it with much confidence. My father asked him what he meant by that, and said he believed he was raving. No, answered he, Mr James, you will see it. A great change is coming, and the persecuted ministers will come in, and the king will be forced to leave us, and I'll hear you preach in yonder church. My father seeing him very confident, said, Rabbie, what makes you say so, and that so peremptorily? Sir, said the other, I know it by some old prophecies I have by me that there will be a change, and a near friend of the king's will bring it about. What friend is it, said my father or Mr Ker; that, said the other, I cannot tell, but he is a near friend of the king's. They named several, the Prince of Orange, Prince George of Denmark, &c.: he said he did not know who it was, but it was one that lived beyond sea;

and he desired my father to remember he had told it him. They parted, and my father never thought on it further till the Revolution came about, and Mr Ker put him in mind of what Robert Crawford had said. And Mr Ker happening to be at the Presbytery of Glasgow when he was sent to preach in Eglishame, when they came out put him in mind again of the passage, and remarked to him, that it was within a very few days of the three years and a half. My father went and preached there, and inquiring, found Robert Crawford was in the church; and save that time, he never preached in that church, unless it was with Mr Hamilton some time before the 1685; but I know not if he did preach for him. And after that time Crawford left hearing much, and neglected ordinances. That Crawford might, from prophecies, or a confederacy with Satan, know somewhat of a change coming, is strange; but his peremptory foretelling of the contingent event of my father's preaching in Eglishame church, and his hearing him, when save at that time he scarce ever preached there, is one of the strangest passages I have ever almost known.

Another odd passage of Mr James Gordon, minister at Cardross, Mr Wodrow was present at.

And this brings to my mind another passage, very singular, that I have both from him and Mr John Ritchie, minister of Kirkpatrick, who

was present. In the year 1689 or 1690, when some regiments of Danes were brought over by King William to Scotland, my father was going in to some meeting of ministers at Edinburgh, and met with Mr James Gordon, minister of Cardross (of whom, when I come to his life, I can give several passages of this same nature), and Mr John Ritchie at Kilsyth, and rode with them to Falkirk, where they lodged that night. When they alighted, they met with a very grave gentleman in black, to whom Mr Gordon looked in a very earnest way till the gentleman went off. When he was passed by them, Mr Gordon asked the servant what a gentleman that was who had passed by, and did this with a peculiar concern : he was told that he was chaplain to a Danish regiment lately come there. When they were come up to their room, my father observing Mr Gordon's earnestness in staring the man in the face, and his inquiry about him, asked him what he meant to inquire so much concerning him ? Mr Gordon waved answering ; but being urged, he said, That fellow is one of the greatest whoremasters in Europe. My father and Mr Ritchie inquired a little to the man's character at the house, and heard nothing to his disadvantage. But after staying two or three weeks at Edinburgh, in his return my father lodged at the same

house, and then renewed his inquiry as to the Danish chaplain, and found by that time two or three fornications had broke out on him, and several attempts towards adultery. 'Thir two passages are so much out of the ordinary road of things, that if I had not had them confirmed, and from so good a hand, I should not have inserted them.

His usefulness in the ministerial work at Glasgow. During his ministry at Glasgow, I know the Lord blessed his pains and preaching with success, and he was very acceptable and useful to many solid and judicious persons, though some of the common people (who likewise had a great opinion of him), took up a thought that he was a deep preacher, as they called it, and so learned that he was above them ; and yet by his sermons in my hands, and the faint remembrance I have of his way (for he preached very little after the 1692), I know he studied the greatest plainness and clearness in his sermons, and delivered still matter that was agreeable to the uptaking of an ordinary auditory. His voice was but low, and none of the strongest, and he had no motion, but the greatest gravity and equality in his delivery ; and this I believe was the reason he was not reckoned by the vulgar a popular preacher. Yet I remember well, that multitudes used to come to him in his chamber, who

were under soul distress and temptations, and awakenings of conscience, and communicated their spiritual distress to him ; and he was singularly fitted of God to speak a word in season to the faint and weary soul, and had a most happy method in clearing up of intricate cases, and comforting those that were cast down.

Little farther offers to me during this period of his life, before his transportation to the University. He had a great and growing number of students under his hand. At this time, the circumstances of the church needed many labourers, and the Lord touched the hearts of many to direct their studies to the holy ministry. It was some time before other Universities and even Glasgow came to be settled, and so many students from all the corners of the kingdom, and not a few from Ireland, to enjoy the benefit of his teaching, and so his work and toil in this respect increased still upon him year after year.

Many students
with him.

He had a happy talent, particularly in dealing with those who had separated from this church. The points upon which the unhappy divisions begun by the Protesters and Resolutioners, and the flames that broke out upon the Indulgence, and other controverted heads, had been particularly studied by him : his temper was calm, and his reasoning clear,

His usefulness
with the sepa-
ratists.

short, and strong. I remember he had a conference in his chamber with worthy Mr Alexander Shields, Messrs Linning and Boyd, before their going in to the Assembly 1690, which, as I heard afterwards, much paved the way for their joining with this church.

His share in bringing our discipline and forms in this Church to a bearing.

Another thing in which he had a chief share at that time, though it was not completed till he came to the University, was the bringing our discipline and forms of procedure in ecclesiastical judicatories in this church to some bearing. This was a work of time, and fell very soon under the consideration of our Assembly; and indeed that supreme court can have no subject before them more worthy of their consideration. The Assembly 1690 were so taken up with multitudes of things, after so long an interval of Assemblies, that though somewhat of this nature was before them, they could do little but set the thing a-going. At that Assembly, there were several overtures given in to committees, anent our method of procedure in judicatories. The acts of Assembly in the former Presbyterian times had regulated some, but very few things this way; the common forms of procedure were regulated by use and practice, without any special rules provided. The old Presbyterian ministers, in

whose hands the government of this national church had been settled by law, were pretty much versed in forms and practice; but then it was to be expected these would soon wear off the stage, and the younger sort of ministers and entrants were much at a loss for stated rules this way. Accordingly, several short proposals were laid before committees in that Assembly as to the manner of procedure in Sessions and Presbyteries, in calling and ordination of ministers, &c. by Mr Matthew Crawford at Eastwood, Mr Patrick Simson, Mr Patrick Warner, and others, and some lawyers gave their thoughts upon them, as Sir James Stewart, my Lord Halcraig, and others. This important matter was left to the commission, and the burden of it came very much on the ministers of the Synod of Glasgow, because there the greatest number of old Presbyterian ministers were.

This work came in some time to devolve on that excellent person Principal Dunlop and my father; and the Principal being much taken up with the College business, much at Edinburgh, and for some time at London, the weight of it came to fall on my father, who, as I noticed before, had very much studied ecclesiastical discipline, and was extremely well versed in our acts of As-

Hewith Principal Dunlop formed the overtures concerning Discipline, &c.

sembly. I had among his papers the overtures given in to the Assembly 1690, with the remarks on them as above. To this great work he applied himself mostly in the vacation, during the summer, since in the winter his hands were so full that he had little room for it; and towards the 1694 he brought it to a bearing. I have by me the original draught of the overtures concerning the discipline and method of proceeding in ecclesiastical judicatories in the Church of Scotland, generally in my father's hand, and a section or two in Principal Dunlop's hand, with many miscellany collections relative thereto.

Printed first
1696, and then
1705.

Those, after they had been communicated to many ministers in the west, and those about Edinburgh, were printed first in the year 1696, and proposed to the consideration of Prebyteries, in order to be ripened for the General Assembly. Accordingly, they were transmitted by the Assembly or Commission to the consideration of Synods and Presbyteries, who were to send their reports to the next Assembly. I have a copy of them, with the additions and amendments of the Synod of Glasgow, 1697, and several other remarks, under that truly great man, Mr Robert Wylie's hand. Remarks were still year after year coming up to the General Assemblies, and lodged in the clerk's

hands, till the 1704, when, as the result of many private committees, they were reprinted 1705, with several alterations, and the addition of two chapters concerning Synods and Assemblies, with an advertisement (vide Overtures 1705), declaring these not to be the deed of the Church, but being revised so much, and having gone through the hands of so many judicious ministers, are now printed by the order of Assembly, as what may be useful for advice and direction, and ought to have great weight; and are farther remitted to Presbyteries, that their amendments and additions may be sent in to the clerk of Assembly, in order to the perfecting of this work.

From those overtures was extracted the form of process with relation to scandals and censures, which was printed first by way of overtures, and transmitted to Presbyteries, to send their remarks thereupon to the next Assembly. This excellent system of discipline this church owes very much to that great man and eminent lawyer Sir James Steuart, who was at much pains in committees and subcommittees at the commission, and the committees of the Assembly, to ripen and finish the first draughts of it. And this form of process was approved of with very great deliberation, and mature pondering of it, by the General

From which the Form of Process was in part drawn, which is approved by the Assemb. 1707.

Assembly 1707, which I remember my father when he heard of it was much satisfied with, and said that was a step of reformation and advance beyond what this church had attained to in former times.

And for some years after the Church were going on to turn them into rules, till stopped by other things.

The Assembly had no time to take any more of the overtures for discipline before themselves, but still kept the matter in dependence, continuing their appointment on Presbyteries to send up their remarks, and leaving it to the commission to ripen the rest of the overtures gradually, as the Assembly could overtake them. And accordingly, in some posterior Assemblies, several branches of the overtures were taken in their committee for overtures, as what relates to baptism, ordination of ministers, &c. and turned to acts of Assembly. Thus matters were going on, when first the change of the ministry 1710, and then the burden of patronages and toleration 1711, came on. These, with our unhappy differences about the oath, and other matters that were then on the field, diverted the General Assemblies from this their great and proper work of perfecting the body of rules and canons for this church.

But was resumed 1718, and the overtures about

Indeed, after our king's happy accession, about the 1718, this work was resumed, and the matter of completing

our rules remitted to the commission.

All that was done till the next Assembly was the classing of the remarks of the Presbyteries upon the printed

Kirk-sessions
and Presbyteries
drawn up
and printed
from the former,
1719.

overtures. The next Assembly 1719 remitted that affair to the commission, by whom it was sent again to the brethren at Glasgow, and some few in that neighbourhood, since, as was urged, the overtures had their rise there. Those appointed met, and went through the class put into their hands by the clerks of the Assembly, containing the remarks, additions, and amendments from Presbyteries and Synods; and from these and the printed overtures, formed another addition, I may say, of the overtures 1696 and 1705, which was approven by the commission, and printed under the title of Overtures concerning Kirk-sessions and Presbyteries, and transmitted to Presbyteries, to send in their remarks upon it to the next Assembly.

The treatment those overtures met with is so recent, and I am so nearly concerned in them, both in their first and last edition, that I shall say little of it. What had been printed and generally practised and approven for upwards

To which such
unaccountable
opposition was
made 1720,
that they were
delayed till another
time.

of twenty years, was given out to be done with particular views to a particular place and person,

without the least shew of reason, and plainly contrary to fact and the nature of things ; and such a clamour was raised, and parties made, as if the whole of our constitution had been in hazard, that in all our differences I never saw such a flame in this country. Many pamphlets were writ pro and con ; and the Assembly, because of the clamour, and that our state parties were mixing in with this foolish clamour, thought proper to delay them till a more proper time. I shall make no reflections upon this at all. When people's heats are cooled, and they come to understand the Presbyterian constitution, as it stands in opposition to Independency and Prelacy, and when our scandalous parties and private designs and humours are at an end, these overtures will come to be considered. But indeed, till we come to a better temper in this church, we are capable of no changes and alterations save those to the worse, and must jog on in the former road the best way we can. This I am sure of, had these last overtures been proposed eight or nine years sooner, before our parties and divisions began, they had been passed into rules without the least difficulty. But the old men that saw the glory of the first house are gone, and the season they happened in providence to come abroad was a time of groundless jealousy and suspicion. I have a little

enlarged upon this head of our rules and canons, because my worthy father was the first beginner of them, and I have had occasion since the 1706 to observe and know as much as many the procedure of this church, with relation to this important matter.

I shall now end this period of Mr James Wodrow's life, by giving what further offers from his own remarks, and the imperfect scraps of his diary, which, as far as I can guess by what remains, he did not carry much farther than the 1695; and the remarks, as I noticed, were writ 1700, and two or three more in 1703. What concerns this period I have been on, I give in his own words.

His own remarks and observations in this period.

“ When the hopes of a revolution began to appear, my great fear was, that there might be more danger arising from prosperity than had been under adversity.”

He observes, that “ by the good providence of God, the acts of our national Assemblies for Presbytery, since our reformation from popery, stand firm and unrepealed to this day, by the several courses of prelacy, either before the 1638 or since; and though enemies should destroy the records, yet Mr Petrie hath preserved the most material parts of the acts of Assemblies till the 1638 in his history, and those since are in print.”

That “learning of languages without the knowledge of things, is of little use, and only a knowledge of words and sounds, not of things. Ocular inspection is like geography illuminating history, and figures in botany. A child (yea, a man) will get three Latin words sooner by heart, if he have seen and known the things signified by them, than one word otherwise.”

That “humility is the shortest cut to honour, and it is much better to abide below one’s station than go above it.”

That “it appeared strange to him that men of mean parts are of more account in the ministry (by the vulgar and too many) than in any other calling. The reason is, that folks are more ignorant and easilier cheated in their soul concerns than in any other.

“The common people naturally affect independency, and ministers prelacy, I mean by corrupt nature.

“Regular reformation by the magistrate is liable to many more defects than popular reformation (by mobs, as some call them), as appears by comparing England with Scotland, and generally through the history of all the Reformed Churches.

“Physicians call dark diseases which they understand not, the Scurvy ; philosophers what they

know not, *Oculia qualitas* ; the polemic divine, and philosopher, the state of the question they reach not, *Logomachia* ; the disciplinarian divine, in cases which either he cannot be at pains to search out, or wherein he loves not to appear, flies to non-liquet ;—all which bewray ignorance, or somewhat worse. Or, 2dly, they design an evasion from what may be objected against them, not being careful to search out truth and duty. Yea, 3dly, they do as really state themselves *altera pars*, as those that declare their mind by yea or not ; for the non-liquet men further those that are for the negative ; the physician falls to the cure of such diseases as well as if he knew what diseases they were, *et sic de cæteris*.”

He observes, that “ those who are of an ambitious and aspiring spirit, can never be satisfied and find rest ; for though they obtain some one design or another, yet their aspiring spirit still cries Give, give, they are still a burden to themselves and others, and (as all designed courtiers generally are) can never be a friend to any, further than may promote their own interest and aspiring designs. Those two evils follow them, 1st, They are never content ; 2dly, They are continually in vexation, with the many vanities they aspire after.”

In the last room, he notices, that “ whosoever

tolerates that evil in another which is in his power to hinder, partakes with him in that sin. Hence when rulers in church or in state tolerate errors or ill manners which they can hinder, they are guilty. Outward gain to themselves or to the commonwealth, will be no excuse. Hence when a heretic, schismatics, or malignants, act their wicked scenes, though within their own sphere, against the truth or their godly neighbours, we may charge the ruler as well as them before God for all that wickedness."

Those are all plain truths, generally self-evident, and yet, I fear, very much neglected by multitudes. I wish the solid and judicious observer of them had left more of this nature; and it should have been carefully inserted. I come now to add what remains of his diary; the most material passages in this period are already inserted, and these will give a further view of the writer.

More fragments
of his diary. "Anno 1690. * *Toto præterito intervallo plurimis negotiis occupatus, sub magna corporis infirmitate, sed spe alleviationis a duplici opere, vel per purgationem academiciæ, vel urbis plantationem cum pastoribus, sed*

* During all the past interval I was occupied with a multiplicity of affairs, under much infirmity of body, in the hope of my double toil being alleviated, either by the purgation of the College, or by the plantation of the city with pas-

hactenus spe utraque frustratus. Die 20. Octobris renovavi foedus Levi ; me robore Christi adjutum, fideliter ac diligenter officio functurum, si vel ad academiam transtulerit, vel hic sine contemptu retineret.”

What follows I imagine is that from which one of the former remarks is gathered ; however, I shall insert it. “ * Observandum reformationem regularem a magistratu inchoatam multis sæpe defectibus laborare, ac tantum semi-reformationem. Exempli gratia, reformatio Anglicana ; similiter præsens reformatio ecclesiæ et scholarum Scotiæ, quousque peracta a plebe, plenaria fuit ; at tam cita, ac regularis evasit, immutabatur in semi-reformationem.

“ Plurimum spei in ecclesia nostra, ab iis pastors ; but hitherto both expectations have been frustrated. On the 20th of October I renewed the covenant of Levi, that, through Christ strengthening me, I would faithfully and diligently discharge the duty of my station, whether he translate me to the university, or continue me here without contempt.

* It is worthy of observation, that a reformation regularly commenced by the magistrate often labours under many defects, and is only a half reformation ; such, for instance, as that of England. In like manner, the present reformation of the church and universities of Scotland, so far as conducted by the people, was complete ; but no sooner had it become regular, than it was converted into a half reformation.

The hope of our church is chiefly in those ministers who

toribus, qui persecutionis tempestatem 30 annis passi; deinde a junioribus qui sub tentationibus diu versati sunt, cum nullam expectationem reformationis videbant, hi nuncupari possunt *the Tap-swarm*; ii demum qui immunes a communibus maculis reservati sunt.

“ Anno 1691. * Mirum magis magisque Jacobitos tam proterve morose et superciliose apicere, non obstante immoderata moderatione præsentium reformationum; et rebus Jacobi, et Gallorum magis semper in pessum euntibus. . Miranda eorum malitia erga reformationem hinc apparet, eo quod tota ipsorum spes poni videatur in regem Gallorum, non Jacobum. Quis enim tam mentis inops ut credat Francum subjugaturum

weathered the storm of a thirty years' persecution; after them, in the younger ministers who were long exercised with trials, while they saw no prospect of reformation; these may be named the *Tap-swarm*; those, in fine, who were kept free of the common faults.

* One is more and more surprised to behold such perversity, peevishness, and haughtiness in the Jacobites, notwithstanding the immoderate moderation of the present reformers; while the affairs of James and of the French are always going completely to wreck. Their astonishing malignity toward the reformation appears from this, that their whole hope seems to be placed in the French king, not in James; for who is so foolish as to believe that the king of France would subdue these nations to hand them over to James? So enslaved are they to their lusts, that they would rather

has gentes, ut eas Jacobo tradat? Adeo mancipati sunt suis cupiditatibus, ut potius sese dedant Papæ, et Gallico, quam Christi disciplinæ subiecti sint.

“ Plus offendiculi dederunt Episcopaturientes ac maligni, his duobus annis proxime elapsis, quam 28 præcedentibus; cum ex infirmitate et malis præceptis et moribus, abducti tunc videbantur; jam autem quasi ex nativa inclinatione proruunt.

“ Apostatæ nostrates jam papaturientes, cum omnem conscientiam excussisse videntur; non amplius rationibus demonstrativis, petendi sunt: sed tantum argumentis ad hominem, cujusmodi sunt, Imo, Presbyteriani, conscientia sua astricti deliver themselves up to the Pope and French King, than be subject to the discipline of Christ.

The conduct of the prelatie and malignant party has been more offensive these two years last past, than during the preceding twenty-eight: then they seemed to be hurried along through infirmity, and by wicked laws and examples; but now they rush on as influenced by native propensity.

Our apostate countrymen now popishly inclined, having apparently shaken off the yoke of conscience entirely, are no longer to be attacked with demonstrative reasons, but only with arguments ad hominem; such as, 1st, Presbyterians are in conscience bound to presbytery as the only form of government instituted by Christ in his church; but the partizans of episcopacy are not more bigotted than the Council of Trent, and all the modern scholastic doctors of the

sunt præbyterio, tanquam unica regiminis forma, a Christo in ecclesia sua instituta; episcopaturientes vero, non magis bigoti sunt, quam Concilium Tridentinum, et omnes doctores pontificii scholastici moderni, qui secundum Dominum Forbes, in Irenico suo, presbyteratum, ordinem in ecclesia fundamentalem tenent. 2do, Pietas et morum reformatio promoventur sub presbyteratu, nisi in quantum episcopaturientes hisce impedimento sunt. 3tio, Impudenter et insolenter sese gerunt in libellis suis, scatent mendaciis; exempli gratia, historia persecutionis clericorum Scot. &c.

“O! arcana sapientiæ divinarum dispensationum! dupla sunt imo centupla supra id quod cognoscitur; Job xi. 6. Instantiam hujus obser-

Popish church, who, according to Mr Forbes in his Irenicum, hold presbyters to be a fundamental order in the church; 2dly, Piety and reformation of manners are promoted under presbytery, unless in so far as episcopalians have been a hinderance to them; 3dly, These latter conduct themselves impudently and insolently in their pamphlets, stuffed with lies; such as “An Account of the present Persecution of the Church in Scotland,” &c.

O! the depths of wisdom in the divine dispensations! they are double, yea an hundred fold, above that which is known; Job xi. 6. An instance of this may be seen in my tedious reading during my afflictions, which I often intended for wearing away the time; yet, after my removal to Glasgow, it was of vast advantage to me in my labours both

vabitis, in tædiosa lectione mea, tempore afflictionum ; quam intendebar sæpius ad tempus terendum ; et tamen quanto usui fuit, ex quo ad Glasguam perveni, in labore cum theologis, tum populo. Nisi Deus ita providisset, prorsus nihili essem.

“ Anno 1692, Martii 5. * (transportatio mea expedita fuit a presbyterio, a civitate ad collegium Feb. 24), sæpius de mutatione hac cogitans, hac nocte, statui et executus sum renovare fædus cum Deo (more solito in quaque notabili sortis mutatione), promittens fidelem curam theologorum, et rogans conductum Spiritus et auxilium in præfatione habenda die Martii 9, ut jam intenditur.” This is all remains of his diary, and leads me to the last period of his life,

The public profession of divinity in the University of Glasgow, in which he continued until his death : This was the only period wherein I with the students and people. Had not God made this provision, I should have been nothing.

* My translation from the city to the college having been expedited on the 24th of February, I often reflected on this change, and this night resolved and executed the renovation of my covenant with God (according to my usual practice in any important change in my lot), promising fidelity in the oversight of the students, and begging the direction of the Spirit in the inaugural oration to be delivered on March 9.

can say I know any thing about him, and that during the last part of it either; and it is but little I can say, and less I incline to say, for about eleven years in which I was with him till 1703, when I came to be settled at Eastwood. Till I came to attend upon his lessons 1695 (if I remember), I was but young, and could not know him save in his family. Soon after I came out two summers, and was in my relation Sir John Maxwell's family; and when I went in again I had the charge of the library six years, and was much thereby taken up with company. In short, I may write it with regret, that I neither remember nor have improved as I ought the excellent things I might have during that period observed in him. And so it is but a very lame account I can offer, especially now that his remarks, save in a few things and diary, fail me.

Mr Wodrow
is called to be
Professor of
Theology.

As soon as was possible considering the multiplicity of affairs after such a public revolution, and a tract of twenty-eight years' disorder, the visitation of Universities was fallen about. Mr William Dunlop, my father's old and intimate friend, was soon placed in the University of Glasgow as Principal (of whom I design some account by himself), and he and all others concerned had their eye on my father as pro-

fessor of Divinity ever since the Revolution ; and as soon as the visitation of that college was over, the Masters who have the election of that professor gave him a joint call to that work, which I set down here from the original.

“ We the Moderators of the University of Glasgow, being well satisfied Form of his call.
of the piety, learning, and other good endowments and qualifications of you Mr James Wodrow, one of the ministers of the gospel at Glasgow, for the faithful discharging of the office of Professor of Theology in this University, now vacant, do hereby seriously invite, call, elect, and present you the said Mr James Wodrow to be Professor of Theology in this University, and to bruck and enjoy all the liberties, privileges, immunities, and salary, belonging, or that ought to belong, to the said profession ; entreating you earnestly to lay aside all delays of your acceptance of this our call and presentation ; that thereby you may have occasion to do God, this Church and University, faithful and good service, hereby promising and assuring you from this University and us all suitable assistance and encouragement in your said charge. In testimony whereof, we have subscribed these presents with our hands, at the Col-

lege of Glasgow, this 22d day of February 1792 years.

WILL. DUNLOP, Princ. et Vic. Canc.

JO. TRAN, P. P.

JOH. BOYD, P. P.

GEO. SINCLAIR, M. P.

JO. LAW, P. P.

JA. KNIBBLE, P. P."

Transported
by the Pres-
bytery, Feb.
24. 1792.

When this call was presented to him, a process in common form was raised before the Presbytery, for loos- ing his relation to the town of Glasgow, as minis- ter of that city. The Presbytery had settled him there, only from the present paucity of ministers, and with a reserve as to his principal work, the charge of students of divinity; those he was to take with him to the university, and the matter was easy, though both his people and the town were most willing to be under his ministry; yet he would not hold both charges, and so he was unanimously transported as above, Feb. 24.

And was pub-
licly admitted
March 9.

Being thus transported, the 9th of March was appointed for his public admission in the University. Accord- ly, he had his inaugural oration before a large auditory, in the ordinary place for those appear- ances; his subject was De Sacrae Scripturae Dig-

nitae et Excellentia. Therein he spoke the inward sentiments of his own soul, on that which had been his own chief and principal study through his life, and which he resolved to lay down as the rule and foundation of all his public and private inquiries. Though I still think public discourses of this nature, His inaugural oration. wherein people are limited by custom to forms, and confined to about half an hour, are no great rules whereby to judge of a person's abilities, yet I have inserted it from his own papers, in the Appendix, No. I. as a valuable remain of this excellent person, (Vid. Reliquiæ, No. II.)

By this time the session of the College was drawing to a close; and so I shall delay saying any thing of his public teaching till the opening of the next session in October this year. He went on with the scholars he brought with him for the months remaining, in the methods he had used the preceding four years.

In harvest this year, being now in a more public station, and having many Married a second time to Janet Luke. strangers coming to his house, and the cares of a family needing a help, he a second time entered to a married life, and made a very happy choice for himself and his children. In September he was married to Janet Luke, eldest daughter to John Luke, merchant in Glasgow. She is

yet alive, and her modesty and self-denial do not permit me to speak much of her, and I shall only say she is a religious, virtuous, grave, and worthy person ; and he lived with her till death separated them, in the greatest amity and affection, and comfort ; and she was very useful and affectionate to my brother and me, and a blessing to us. Her relations were of good reputation, and of the oldest standing in trade and business of many in Glasgow, and by blood and affinity related to most people of any fashion and continuance in that place : the Andersons, Grahames, Gibsons, Campbells, Crosses, &c. Her grandfather George Luke was a person of great substance and trade, and much solid piety, as was also his wife. Her father John Luke was among the first that brought the sugar manufactory there to a bearing and head. The Lord blessed him very much in his substance and family. He had, I think, eighteen children, all of them who are dead, at their departure, and most of them through life, have given plain evidences of real and solid religion, and their well-grounded expectations of heaven ; and those that remain I do not question are in the way to it. Such instances of religion seizing a whole family are not very common, and therefore the more to be observed where they are, especially in so numerous a family. Indeed Mr Luke,

their father, was one of the most eminent christians I have almost heard of. Through his life he was one of the closest walkers with God, and much in secret duties beyond many. He favoured, supported, and stuck by presbyterians in their sufferings, and suffered by impositions and finings very much. He was modest, private, and reserved in religious matters, almost to a fault ; but in his last sickness, and for some weeks before his death (1686), as his daughter my mother-in-law, who waited mostly on him, tells me, his temper was changed as it were, his tongue was loosed in public commending of religion, and in the high praises of his God, and speaking particularly to the various circumstances of those who came to visit him ; in short, he died in the most pleasant and triumphant manner one could have wished for.

By this marriage the Professor had
(besides one child who died young) His children
by her.
my brother John, now Doctor in Medicine in Glasgow, born May 25. 1695. He and I are now the only remaining children of our father : May we follow his steps, and at length obtain that happiness through Christ he is now possessed of.

The Professor having again settled his family, plied himself closely to his great and important work when the College gathered in October ; and

managed it this session, and till his death, with general satisfaction to all concerned, great usefulness to this church, and I do not question with the divine approbation, which was the great thing he sought and endeavoured.

His method
in the Divi-
nity-hall.

His method of teaching when I was under his lessons, and, as far as I know, save with some variations which I may take notice of, was this. He met with his scholars five days every week, once a-day, and when the multitude of students, and the taking their exercises, made it necessary, sometimes twice a-day.

Mondays.

Upon Monday generally some student had an exegesis upon some question in polemic divinity, in Latin (I do not mind we used to have any English). This was prescribed publicly some weeks before; and the person who had it read all he could find upon that subject, and, if difficulties remained, he had liberty of free conversation with the Professor in private, and then formed his thoughts according to the method my father laid down, of which afterwards. This and all other discourses were delivered without reading, to habituate scholars in that way, though their papers were allowed to lie before them in the delivery. Then the Professor usually asked the observes and censures of the

students, who were very exact and narrow in their remarks upon this and all other discourses before them, both as to matter, style, and manner of delivery. The deliverer was allowed to make his defences; and the Professor, in the last room, gave his observes, and ordinarily he had little left to do, but give a general *impugnatio* *. Then the student took his place and read his theses, copies of which had been delivered some three or four days before, and a few named to impugn them. When this was over, if the subject was of importance, my father would have made some further remarks for the clearing of it, if necessary, and desired any that had difficulties upon it to propose them, and he answered them very shortly and clearly. My father used to order our exegeses so as the most important questions in the system were prescribed during one session, as far as could be reached. I shall only add, that he still, after the discourse was over, called for a clean copy of it from the deliverer, which he kept, and, by after consideration of their discourses, formed his judgment of the scholars, gave them his advices in private, and granted his testimonials.

On Tuesday we had English discourses, generally two, a lecture and a homily, or a presbyterial exercise both parts of it,

Tuesdays.

* Judgment.

and sometimes a popular sermon, and at other times a catechetical sermon. As texts for these homilies, he went through most of Paul's Epistles, and in lectures much of the Scriptures, for he still prescribed a whole chapter. Those were strictly censured as above, and copies delivered in.

On Wednesdays, when the Presbytery met, we had no meetings in the divinity-hall, for, in a particular manner, my father urged the theologues to wait on judicatories, and observe the forms and reasonings there. And before he was transported to the college, as soon as they had their particular and general session formed in Glasgow, he procured an act of the general session, before whom then much of their discipline came, allowing the students of divinity to be present in all processes of discipline. When the Presbytery did not meet, for many years my father taught Hebrew, of which he was peculiarly master, and the study of which he pressed upon his scholars with much earnestness, and some other incidental things, as Scripture chronology, &c. ; and that day generally he dictate or gave some of the students his copy of the methods and other things he wrote, to dictate to the scholars.

On Thursday (and sometimes Tuesday also) in forenoon, after sermon in the city, Scripture doubts were handled, some-

times dictated and given out to some one or two to consult commentaries and critics, and form answers; and sometimes, but that was generally I think on the Thursdays, both forenoon and afternoon, the answers were brought in and read before the Professor and the scholars, and he gave his judgment on what was brought in, and his own answers. This was one of the peculiar things he pressed on his scholars to be exact in, understanding Scripture difficulties. And I find by his papers, that he has gone through almost the whole Scripture with his students. In the afternoon sometimes he took English exercises, because those were much more numerous, and necessary to habituate students in than the Latin. And I think it was this diet that now and then, twice or thrice in a session or oftener, he took in the performances he termed Skeletons. His method was this: He divided the meeting in four parts, we were frequently fourscore, and to every part he prescribed a text; the subject was generally practical and plain; and obliged every one of that class to bring in, in write, all the material parts of a homily or sermon upon that text, not exceeding what might be read in a quarter of an hour or less. This was delivered in by every one in write, signed. He would have caused read one of them on each text if time allowed, and took the

rest with him. This was both a personal and a kind of comparative trial, and gave him views of the capacities of his scholars, being three or four times repeated every session.

Upon Friday we ordinarily had the
Fridays. throngest and latest meetings. That day the Professor explained Wendeline's System. He had it so divided as he went through the whole every session. He prescribed eight days before what period he was to explain, and ordered all the students to read it closely, and what other books they had upon that subject, and be ready to be interrogated by him upon the principal matter in that subject. And he used to parcel out some other books that handled the subject he was to be upon, to eight or ten students of the longest standing in the hall, and ordered one, for instance, to read Turretine, another Chamier, another Voetius, another Walæus, &c. and to be in a readiness to give an account of what those authors had different from Wendeline, and what he said in explication of him ; and others of the eldest standing ordinarily were ordered to read Bellarmine, Socinus, Arminius, Limborch, and other adversaries of the received doctrine, that they might be ready to propose their strongest difficulties and objections. After he had read and explained as he found necessary Wendeline's

System, he used to call for the additions from other writers he had directed to, and then to call for the objections of adversaries, and answer them with much solidity ; and then he gave liberty to the students to propose their scruples or difficulties upon any part of the subject that remained dark to them, generally in Latin, but sometimes he allowed them to propose in English (because some were hampered in expressing themselves in Latin) what remained dark to them.

The Saturday he left for meetings among the students themselves, for Saturdays. prayer, conference, and answering cases on practical subjects, in different societies into which the students classed themselves. Those private *christian* meetings, I may term them, were, for some years after I entered to the divinity lessons, the pleasantest and most useful (for our souls) that we had. The members prayed by turns, three or four at a meeting, and more upon private fast days, before sacraments, and other extraordinary occasions. In the intervals of prayer, practical cases, which had been proposed to the members of the meeting to have their thoughts on, were answered, one or two at first, for the present satisfaction of real soul distress, without writing any thing on it, unless the party concerned saw fit to take notes of the answers, or the meeting to record

them ; and a third case, the answers to which were recorded by the clerk of the meeting, and by the preses and him, drawn up *in mundo*, and afterwards read, and, after correction, insert in a register the sentiments of all the meeting upon the subject proposed, taken as they sat. Ten, twelve, or fourteen were ordinarily present, and generally very great satisfaction was given in the head under consideration. For three or four years after I came to be a member of these meetings, there was much christian freedom used ; nothing was ever carried out of our meetings ; we were all like brethren, and deeply concerned to give satisfaction to one another's difficulties. But in a little time matters altered ; many of the elder and graver students left us, and entered upon their trials ; many strangers came, with whom the same freedom could not be used ; and the gravity and real concern in one another came to lessen, and a levity, and even some measure of untenderness, in some began to appear ; and so we came to have but one private and two publick, as we termed them. At length all the three turned to be publick, that is, the answers writ down and put in a shape, and read and approven by the next meeting. And monthly, we had a general society of the three, four, or five private societies, where the cases or answers to practical questions in divinity,

drawn up by the particular meetings, were read, and, when approven, were inserted in a book in an alphabetical order; and when I left the lessons, the societies had got the length of the letter S. In an alphabetical list of practical heads which had been formed, all the questions and answers to them were fairly writ out in three little folio books. The generality of those cases and answers were extremely well done; there were indeed some inequality among them, by reason of the different abilities of the preses who first formed them, but, generally speaking, I do think, as far as that design went, it was one of the most solid and judicious systems of cases and practical divinity that hath been gathered; what is now become of them I know not.

Besides those meetings, my father had another, that he kept once a-week His Collegium privatum. for some years with eight or ten of the students of the best capacity and eldest standing, in his chamber, which he termed his *collegium privatum*. This was just a friendly and familiar conversation on the more abstruse and knotty subjects of divinity, for an hour or two, and there all freedom was used in propounding and answering difficulties of all kinds, and discoursing on such subjects as were thought proper, and that lay out of

the common and ordinary road. This was extremely useful and instructive.

Students profited much, especially by his private conversation.

Under all this pains taken upon the students, any that had a capacity for, and inclination to, learning, could not but profit very much, by the blessing of God, and yet I had particular occasion to observe, and severals have told me, that they thought they had as much benefit by the frequent conversation the Professor allowed them with him in private, as by any part of his pains. Indeed, he had a peculiarly happy talent that way, and at all hours allowed his scholars to come and visit him, and receive his directions as to the method of their studies, and propound their doubts and questions to him; and those that either through modesty, or otherwise, did not use to visit him, he would have called to him, at particular times. Then it was, when alone with him, that he knew most of them, and used much freedom with them as to their soul and spiritual concerns, and applied himself to them in private direction, reproof and comfort, as he found cause; and from those private conversations, with his observations at other times, he made his judgment of them, when to recommend them to pass trials; in recommending them to families, and

other posts, and granting testimonials, in all which he was most tender and conscientious.

This was his method, as far as I can now, after twenty years, recover it, during the sitting of the College, and even in the summer vacation, because there were several students who staid even then in town. He used to convene them in his own room once a-week, and take English exercises from them, and give them directions in their studies.

Meeting once a-week in the vacation.

During some years after his admission to the divinity chair, he had public discourses and prelections, which he delivered *viva voce* to his scholars once or oftener a-week. These cost him a great deal of reading, and in them he endeavoured to set the subject he undertook in the plainest light he could. I have them all in his last draught of them fairly writ out; and were I to be a judge of what he has done, they deserve to be communicate to the world, and I doubt not but they would stand the test of this learned age. But I know he never had any design to publish them himself, and they are upon scholastical subjects which lie not in the way of many. I shall only here set down the titles of them. *Prælectiones viva voce habitæ* 1693, 1694. *De Veritate. De Falsitate. De Veracitate. De Mendacio et Fallacia. De Rationis humanæ na-*

His public prelections for some years.

tura, et variis de ea controversiis inter authores agitatis. Oratio de methodo Studii Scholastici in genere. Orationes de Exercitatione ad Pietatem ad 1 Tim. iv. 7. Some of these are large and learned tractates upon the subjects named, especially that De Ratione humana, and contain many sheets in write.

He himself told me more than once, that he would have gone on in these public prelections and discourses, but he found them very useless among his scholars, and when he examined them upon the subjects he had handled, he found they minded very little of what had been delivered. This made him very much afterwards against all such public discourses by teachers in universities, as what did not answer the ends proposed by them, and what had a great deal more of a parade and form than usefulness going along with them.

His methods
for studying,
and discour-
ses.

Accordingly, he laid aside that way after the 1694, and fell into the method I have described, which, with little variation, he kept by till his death; and drew up his methods of studying, and of the exercises he used in his divinity hall in writ, and dictated compends of them at first as rules, and then gave them the larger tractates to copy. I shall give some further account of these afterwards, among the works he has left.

I think I can scarce end this head of the manner of his teaching better than with some hints out of some short papers of advices to the Theologues, which I find among his loose papers. I remember his custom was, both at the first meeting of a session in the College, after prayer, with which he still began, to entertain the students with a serious pathetical discourse in English as to their souls' concerns, and religion in the general, salvation-work, and their studies; and ordinarily at dismissing his scholars, immediately before prayer, with which he still ended all his meetings, he had another discourse. In some of these I have observed him particularly affectionate and serious, and he had a way of intermixing passages concerning the lives of our eminent Christians and ministers, most apposite to what he was upon, which were extremely moving. Before he went out, he took some hints of what he was to say at those times, and set them down in scraps of paper, very short, not the tenth part of what he was to deliver; for he would have sometimes been near half an hour in these discourses. From his broken hints, I shall take notice of what follows, just as they lie, without any order; for I love to give every thing in his own words as far as I can.

His advices
to the Theo-
logues.

October 1695.

In October 1695, “ he tells them, that till their condisciples come up in November, he will dictate to them a compend of the directions about the method of their studies, which he had often delivered to them viva voce when together in public, and severally in private, adding, but because vox audita perit litera scripta manet *, therefore I have once for all (to save time in public) resolved to give you a short copy of them in write. You may remember I have told you, that the school learning of humanity and philosophy is of perpetual use to you, and that things more necessary must be preferred to things less necessary, and a competency of them kept by repetition as subservient to your main design.” When the convention was full, he gives them directions as to their behaviour in the divinity Hall, that they come timeously; that there be no private talkings; that none speak till called; that a copy of every public discourse be given to him immediately upon the delivery, that he may presently look upon it when any debate arises, or confer with them in private on it; and some others needless to insert.

1697.

An. 1697, he advises them “ to give more time to the reading of the holy Scriptures,

* A word spoken is transient, a word written is permanent.

2 Tim. iii. 5. Keep what you have learned, 2 Tim. iii. 14. Non minor est virtus, quam quærere, perite tueri *. There are many mistakes here, such as thinking if once you are masters of what you are learning, you will not forget it; and that when you are making some progress in your studies, it is below you either to give or take account of yourselves, as to what you formerly have learned and understood.

“ In your reading many authors on the same subject, labour to keep a right method, else you will soon fall into confusion; for instance, in reading several systems of divinity, make yourself master of one of them before you read the rest. Thereafter, you may read as many others as are needful, with advantage. The same will hold as to particular heads of doctrine.

“ Do not satisfy yourselves with a superficial and indistinct knowledge of what you read; but continue to read and meditate on what you are about, till you have some satisfaction on each point, before you go on to another.

“ Be much and frequent in revising what you have formerly read and received; and at every revising, make some reflections on what you have received only fide humana †, and by education,

* It is no less meritorious to preserve acquisitions than to acquire them.

† By human testimony.

and what truths you have received upon their own evidence, *et fide divina* *, and consequently, observe carefully, what tenets of the common opinion, both among philosophers and divines, appear grounded on self-evidence and the Scriptures, and are to be received *fide divina*, and what not ; particularly what of the commonly received opinions are sound or unsound, appear rational, or imply absurdities, are christian, or only handed down to us from pagans, and schoolmen, in many respects worse than pagans.”

1698. Anno 1698, “ That you may advance in your studies, and thereby in due time come to serve God and your generation, according to his will, in the station you design, there are several things needful to be seriously minded by you, relative to yourselves, your studies, and your converse.

“ As to yourselves, 1. Make your calling and election sure ; if you be not friends to the Master of the house, what confidence can you have to be stewards therein. 2dly, Be clear about your call, Heb. v. 4, 5. ; Josh. i. 5, 9. ; Gen. xxxii. 9. ; Jo. viii. 29. 3dly, Be deliberate and fixed in the dedication of yourselves to that work you are called unto, Luke ix. 62. 4thly, Be students in holiness. Let this study be intermixed with all

* By divine testimony.

other studies, and preferred to all others. Holiness becometh thy house for ever, O Lord, Psal. xciii. 5.; eminent and exemplary holiness is called for and expected from you, Math. v. 13, 16.

“ As to your studies, revise what you learned, and read frequently. Whatever you neglect, forget not your *pensum quotidianum lectionis bibliæ* *, Ps. i. 2, 3. Be acquainted well with the originals, and authentic editions of the Old and New Testament. I know not how any Christian scholar can have peace, or how a minister can be conscientious about his work, that is ignorant of these, or expect success in dependence upon God, when he sinfully neglects this principal mean of all sound and saving knowledge and practice. Write sermons that you hear: this was a good old custom, both of religious gentlemen and pious scholars. In revising what you have gone through, make reflections on, and a distinction betwixt the truths you have received from self-evidence et *fide divina*, and those you have drunk in only *fide humana*, and as the common opinion. In short, in all your studies, mind those things most which are to continue with you in heaven, Math. vi. 19–21. and v. 33.

“ As to your converse, be civil and discreet to all, but familiar and intimate only with the true

* Daily task of reading the Scriptures.

fearers of God. Visit ministers frequently, as becomes the sons of the prophets. Make a wise choice of some few of your condisciples and others, for friendly communication of your thoughts and doubts. Endeavour to have fellowship with some soul-exercised private Christians, where you will learn many things which you will neither find in books nor from learned men. In your converse delight most in the company of those whom ye hope to be with to all eternity, and converse with those here most, that you think will be your companions in heaven. Beware of indiscreet visiting one another at your chambers. There are two kinds of visits: one of civility, which need to be only at the time of your gathering and departing from the University; the other is of familiar friendship and intimacy. In these many exceed in frequency, and thereby much precious time is wasted, and stolen foully from more necessary work; and an excess here may be also in their unseasonableness, when in the forenoon, or after six at night."

1699.

Anno 1699, "mind the one thing needful, Luke x. 41. and that in the first place, and by way of express intention, Math. vi. 33. In your minding any end and design in the world, be sure it be in subordination thereunto; especially your choice of your station and condi-

tion of life. Ponder seriously what station or occupation offering itself to you may most contribute for your salvation, and will most further it, and let that be laid hold of. Upon this head you may observe, that it will be better for you to be chosen thereto, than peremptorily to choose it, or to be passive than to be active (Psal. xlvii. 4. Choose out for me the lot of mine inheritance); only lying in the way of God's call, by a diligent use of the means fitting you thereunto.

“ In your life and conversation in the world, endeavour to keep a strict watch, and make a narrow account of the rule, end, and manner of all your actions, 1 Pet. iv. 3–17. Be severely cautious, 1st, That the mind of God and his will be your rule in all things, and not the opinion or will of men, far less your own; etiam in moralibus, civilibus et naturalibus*, as they are commonly distinguished, a supernaturalibus et spiritualibus†. 2dly, That God's glory, and not your own, be your end. 3dly, That you do nothing upon your own strength, but, on the strength of Christ, nor do it unto God immediately, but in manu mediatoris‡, Jo. xv. 4.; Eph. ii. 1.; Gal. iii. 19.; 1 Tim. ii. 5. As there is no strength in us to do any thing acceptable to God, so there is and can be

* Even in things moral, civil and natural.

† From supernatural and spiritual.

‡ In the hand of the Mediator.

no acceptance of us or what we do but in a mediator, Heb. xii. 29. with Math. iii. 17. ; 2 Cor. v. 9. ; Eph. i. 6.”

1701. Anno 1701, “ A compend of the duties of a Christian, or the whole duty of man, may be summed up in those two—to work out his own salvation with fear and trembling, Phil. ii. 12.—and to serve his generation according to the will of God, Acts xiii. 36. So likewise the great dexterity of Christian students is, so to order their studies, as the work of their salvation, and the work of their generation or particular station, their general or particular calling, do not interfere, but be duly subordinate the one to the other, so that the one do not jostle the other out. God hath ordered our happiness and the way to it, our chief end, and the means leading thereunto ; so that there is a sweet consistency between both. Our being exercised unto godliness doth not hinder our being exercised and busy in our particular calling. God requireth both at our hands, and each of thir are mutually helping one to another.

“ The command, indeed, calls for a due distinction as to the order and moment of them, Math. vi. 33. ; Luke x. 41. ; therefore mind the one thing needful, in the first place, and that by way of express intention. It is true the school-

men talk of a virtual, habitual, or interpretative intention, as sufficient about our chief end. There is a difference betwixt the state and frame of a believer: the virtual and implicit intention may be a mark of a person's being in a spiritual state, but an explicit and actual intention is our duty, and therefore required for our comfort, and to a right frame.

“ Again, all other things that fall in by way of means, in order to our chief end, should be valued by us according to their fitness hereunto, according to that common maxim of our moralists, *Finis ponit mediis modum et mensuram, conciliat etiam ipsis amorem* *.”

At another time, without any date, Without date. he directed the students in the manner of their delivery as follows: “ Root out self-seeking, and have as little of self as you can, especially in the delivery: nothing is more abominable in itself to God and man, than to see a man wrestling for himself in the pulpit, 2 Cor. iv. 5.

“ Have your Master in your heart and eye, and do all in his name, and for his sake, as in the last cited scripture.

“ Let the manner of doing be suitable to the work, design and master of it. That is, 1st, With

* The end fixes the manner and measure of the means, and conciliates love to them.

all gravity : 2dly, with all authority : 3dly, with distinctness, wherein three things besides others are to be adverted to, 1. An audible voice ; 2. Neither too swift nor too slow, though rather slow than swift ; 3. No more matter than you can make so full and plain in amplification, as all sorts of hearers may take it up, and most part remember the heads of it. For to have more distinct heads than an ordinary memory can retain, is to beat upon the air ; and to deliver faster or more heads than are made plain, is *obruere non instruere* *.

“ Let there be neither stops nor indecencies of the voice in delivery. Let the voice be whole, equal, and audible. All the foresaid may fall under a suitable pronounciation. That the voice be audible, whole through, and equal, rightly pointed and pathetic. Where these are, affections will break forth generally, love, joy, courage, and a concerning zeal, or zealous seriousness, as being concerned both with the matter spoken, and for the good of the hearers.

At another
time.

At another time, the year not named, I find to this purpose, “ There are some things you may be in pursuit of, which are to be preferred to others in point of excellency, of necessity, and in respect of both. In point of excellency, universal learning, and knowledge of all things, either of nature or art. In point of

* To confound, not to instruct.

necessity, a competency of knowledge, in the best and most necessary of things, to our present condition, design and capacity. In respect of both, knowledge of God, Christ and ourselves, peace with God, and the practice of piety.

“ Some things that are mean in respect of excellency, must be preferred, in point of necessity and use, to things far more excellent, yea to the most excellent things. Thus as a righteous blessed life is to be preferred, in point of excellency, and also in regard of design and intention to life ; yet because the first cannot be without the second, therefore care of life must preceed even the care of righteousness and blessedness, in respect of time and work ; and so provision of food and raiment for maintaining of life, in respect of necessity, is preferred to all, and must have the first place in our endeavour ; and whosoever falls about the practice of virtue and piety, so as to take no care as to the maintenance of life, proceeds preposterously, and will mar both.

“ A good memory and judgment, with much reading, leads a man to accomplishments, satisfying to himself and to the judicious. But the greatest learning and parts are of no account with the vulgar, unless there be a plausible pronunciation and expression suited to their fancy, i. e. prompt, pathetic, &c.

“ Promptitude, then, in the three principal languages, with the technologemata* of philosophy and divinity, brings a person in vogue and some repute for learning among learned men ; but promptitude in lingua vernacula† does this among the vulgar : and therefore such as are talkative, et maxime loquaces‡, are the darlings of the vulgar.

“ Promptitude being necessary for communicating learning to others, therefore revising and repetition are most necessary, and one of the best parts of learned men’s diligence.”

Those are but memorandums the Professor dashed down of what he was to speak to the theologues at the opening, and sometimes the dismissal, of his annual meetings ; and in his delivery he enlarged on them, and illustrated them from examples and instances, and added many things now lost ; yet broken and imperfect as they are, I thought they deserved a room here.

Having thus run through the general method of his teaching, and his advices, I shall only add, that under his direction, the students were at some pains to make collections for two indexes, which were of no small use for their direction and help in their

Polemical and
practical in-
dexes.

* Terms of art.

† One’s native language.

‡ And most loquacious.

studies. The one was polemical, and the other practical ; a good many hands were used in making collections for them, but the forming and completing of them was my elder brother's work, whose [diligence and industry was indefatigable. The originals of both are in my hands, and a copy of the practical index was transcribed for the use of the students, and lies in the library. The theologues were employed at their spare hours to come to the library, and went through all the books that handled theological subjects, either by the by or directly as systems ; particular tractates, polemical, problematical, and didactical ; these were all indexed, and reduced to a scheme of questions under each common head in divinity, formed by my father, but vastly enlarged from the perusal of so many writers ; to which we added all that were wanting in the public library, and to be found in the libraries in town and the neighbourhood. To each question the authors with edition and page were added, as they could be best reduced under the heads of Wendeline's System. Many thousands of writers that handle the particular subjects and questions are collected. And the same way was taken (*mutatis mutandis*) in the practical index for practical divinity ; only that was put in an alphabetical order. My brother and I, while in the library, added some thou-

sands of writers to Crowe's Catalogue in English, and his Latin one. But those subjects are still growing and endless.

His care as to recovering the Registers of Presbyteries, Synods, &c. I remember for some years after Mr Wodrow's settlement in the college, he urged much in Presbyteries and Synods that pains should be used to recover the registers of sessions, presbyteries, and synods, as far back as might be since the reformation. This was a difficult work, and very little progress made in it. During the late unhappy times of prelacy, the former registers generally came into the hands of the bishops and curates: they took no care of them, and it was hard now to trace them out, and except in some few instances where poverty made them take a little money for them, few were recovered. And I doubt ministers and presbyteries were also a little too negligent in this matter.

He presides in the public graduation 1694. April 1694, when, if I mistake not, Principal Dunlop was at London, both on the church's and college affairs, the public laureation, which was gone about in the Tron Church in Glasgow, for this time fell on the Professor, who had a commission sent him to act as the Vice-Chancellor of the University. He was averse from all such public shews, but when obliged to manage them, he did it with

much learning, seriousness, and gravity. He had a discourse to the candidates, which left some impressions upon some who heard it, upon the dangers and duties of youth when leaving the university, which being a subject as singular as necessary, I have inserted it, App. No. II. *Oratio hortatoria ad magisterii candidatos, jamjam laurea donandas, et magistros creandos*; Glasg. Ap. 10. 1694*.

His discourse
to the candi-
dates.

The students of divinity at this time, and for several years following, I may say all the eight or nine years I was present, were very numerous; so that, as I have elsewhere taken notice, my father had the honour to be employed in forming as many of such as afterwards have been employed in the holy ministry as many, if not any ever in this church. His highly valued friend Mr G. Campbell, professor at Edinburgh, and he for some years had upon the matter the whole of the youth who had their eye to public service, under them. The other universities were either not purged or lay remoter, and wanted many advantages that Edinburgh and Glasgow have. I once made a calculation from the Professor's rolls for fourteen or sixteen years, and found near 700, afterwards ministers, who had been at my father's

Students nu-
merous, and
more than 700
afterwards mi-
nisters have
been under his
care.

* This has not been recovered.

lessons. Several of those no doubt were likewise at other universities also, and in this reckoning I omitted the students from Ireland and England, which I may moderately reckon towards 200 ; and even at this very time there are still living some hundreds of (I hope) worthy, painful, and pious ministers and preachers, who owe some part of their instruction to him ; and with them I know his memory is savoury. But many are got to heaven, and rest from their labours, and their works follow them.

His thoughts
of the necessity
of two Professors of
Divinity in Uni-
versities.

My father was much weighted under this great work, and the numerous charge. He still thought it too great a work for one man, and wished that since in foreign universities there are in some four, and in all two or more, professors of Divinity, that in Scotland there might at least be two. This he judged was both necessary for the church, and would be for the reputation of the nation. He used to say, that the public and ordinary forms of teaching might be cursorily gone through by one ; but he still reckoned these to be the smallest part of a professor's work,—conversation with, and particular dealing with, students was a work of far greater use, and time also. And besides, professors of divinity ought to have time to write, and give their thoughts (if need

were) upon things of a more public concern, and be ready to repress error and vindicate the church and truth against enemies. Whereas now, in our present circumstances, there is nobody almost to engage in these, at least with such advantages as otherwise they might have. It is true Principals *ex officio* are professors of divinity ; but, generally speaking, unless at Edinburgh where the Town are patrons, they are so involved in the civil affairs of the college, that they have little time for any other things.

The necessity of this he urged before his admission to the office of pro-
 fessor, especially at Glasgow, where in the former presbyterian times there were two professors of divinity ; and had grounds given him to expect a colleague, there being a probable way of a fund for two ; and in King William's gift to that University, there was at first (I know not how it is since) a clause appropriating a sufficient salary for a second professor ; but that was afterwards (though it was said only to be designed for a season) applied to bursars of divinity, who were to go abroad. I mind of no steps taken for settling a colleague to him, save one about the 1694, if I remember, and the person he pitched on was the reverend and worthy Mr G. Meldrum, afterwards professor at Edinburgh,

Essays for a
colleague.

Mr George
Meldrum.

and then minister at Kilwinning. A process of transportation was raised before the Presbytery and Synod, but the town of Edinburgh gave him about the same time a call to be one of their ministers, and their circumstances at that time were so clamant that he was taken to Edinburgh, and my father disappointed. He still urged a colleague, and complained to his dear friend Mr Dunlop ; and save in this, I believe there was never a complaint betwixt them, that he was not so forward in that affair as he wished. But nothing this way was done till the 1705 and beginning of the 1706, when

Mr Alexander
Wodrow.

a call was given to my elder brother to be his father's colleague, which came before the Presbytery, and by them was referred to the Synod, who would undoubtedly have transported him to that charge, but his much lamented death before their meeting prevented this, and sent him to higher and far more glorious work.

His close study
brought on the
gravel.

Thus for about fifteen years he laboured in this great work without a colleague, so much desired by him ; and during this period of his life I have very little further to take notice of in these papers, in which I have confined myself to facts, and the principal events of his life. His close application to his work, and his hard study and sedentary life, at length brought him under the sore distem-

per of the gravel. At first the fits of it were extraordinarily severe, and abundant matter for the exercise of that singular patience the Lord had endued him with. Afterwards they turned more frequent, and a little more easy, though still very distressing. During the last ten or twelve years of his life he was very much confined to his house and the divinity-hall, and came very little abroad, save in the summer he would walk a little in the college garden. It was many a time his prayer, that, if consistent with the Divine will, he might not be called into eternity under the rack of the gravel, and he had this his desire granted, and his passage was short and much easier than he expected.

When in the years 1698 and 1699, the design of printing a national system of philosophy was on foot, and persons were named, by the commission for visiting universities in every college, for forming the different parts of that system, to be printed and taught in every college, his heart was much set to forward that matter, so as it might answer the valuable ends proposed. I can give little account of this project, and shall only say it proved abortive, and nothing was brought to any public bearing. I remember Mr John Tran at Glasgow was employed to form the ethics, and I think Mr Black

Design of a national system of philosophy.

at Aberdeen the physicks; both were drawn up, and I read them, but they did not take, and were not printed. I doubt not but the other parts were also formed, but the matter dropped. I

Letter to him
on that, with
the Dogmata
condemnanda

find a letter upon this subject from worthy Principal Dunlop (whose death and Dr Rule's not long after this I believe much contributed to the dropping of this design), dated February 1699, which, with the Dogmata condemnanda, and my father's additions, I have inserted, App. No. III. (*Reliquiæ*, p. 373. 374.)*

His letter on
this and the
law of nature.

The Professor's thoughts ran higher than only the reformation of philosophy, though he was very earnest to have that begun with; yet he was for carrying the work further, as I shall after observe. However, because it relates in part to the national system now on foot, I shall next insert a letter of my father's, which I am sorry breaks off abruptly, and is not completed upon that design and the law of nature; App. No. IV. (*Reliquiæ*, p. 355.)* Whether it was designed to Principal Dunlop or Principal Rule, or writ out at length and only copied this far, I cannot say. But I thought, though but a fragment, it deserved to be preserved.

* These papers appear to have been lost.

I shall insert a passage in his forfeited remarks, writ, as I guess, after the 1703, relative to this matter, and leave any thing further about it till I come to give some account of his papers in my hands; and it is as follows. “ He was much troubled in his thoughts anent the school doctrine of the reformed churches, both as philosophy and a good part of divinity, which hath never been hitherto sufficiently reformed. Many particulars whereof, near a hundred, he hath noted down in a manuscript, intituled *Meletemata de Erroribus vulgaribus*, most of which did appear to him since he passed his course in philosophy; and Mr Cartwright, Amesius, Dr Owen, and many other writers, have the same thoughts. He took also occasion to discourse frequently with learned men, and several of the theologues, concerning these errors. Some seemed convinced thereof, but such is the power of education, that whatever were their inward sentiments thereanent, they could not be brought off those terms and manner of speaking, wherewith they had been taught; partly because of the diligence requisite for their forming a new system of philosophy and divinity, and partly * in imitationem vulgi scholastico-

Passage in his remarks anent this designed reformation of philosophy and divinity.

* In imitation of the common run of schoolmen, and of the learned world, as it is usually called.

rum et mundi literati, ut loqui solent. He began to essay the forming a short system both of philosophy and divinity, purged from these errors." (I find little among his papers of this nature, unless it be his *Compendium Meletematum*, of which afterwards, but that seems not to come up to this he calls a short system, &c.) "But shortly after he began to this, it pleased the Lord to afflict him with the gravel, which did so weaken him, that he could not proceed therein. Only he prevailed with Principal Dunlop at Glasgow, and Principal Rule in the College at Edinburgh, to deal with the Commission of Parliament for visitation of Colleges, to discharge the teaching of some of them; which accordingly they did, and resolved to have gone on in that work, but shortly after this they were both removed by death. The use that he made hereof was, that God's time for the reforming of schools was not yet come."

His remarks
about scholars
and learned
men.

When I am upon this head, let me add some remarks of his on the different sorts of learned men. They are just dashed down in a spare bit of paper; but having some relation to the subject last spoken of, I thought them worth the preserving here. The paper runs,

"There are sundry sorts of scholars and learned men.

1. " Such as read much and take all upon trust, are all for the common opinion, and their only fear is innovation.

2. " Such as study to give reasons for the holding of the common opinion, but mind no reformation.

3. " Such as mind reformation, and have it for their work to try truths received and discover more.

4. " Reformation is no innovation, and discovery of truth is no affectation of singularity and novelty.

5. " Inventors of truth, and arts and sciences, were counted the best philosophers; and what was their invention but discovery of truth from the law of nature, which the vulgar had not discovered? So reformers are nothing but discerners and discoverers of truths hitherto not discerned from the law of Scripture.

6. " The best scholar, then, is the greatest reformer in doctrine and manners, and not the braggars of school terms and pagan knacks.; far less those that make an empty shew and profession of learning, and have neither pagan nor christian learning or reading.

7. " It is one thing to be read, and remember what they read, and another thing to be learned. Learning is to judge aright of what we read; or to read with examination and judgment of the

reasons of things, and to discover truths formerly not discerned. And he that judges most fully of what he reads, and makes the largest discovery, is the greatest scholar."

These were his thoughts of true learning and learned men, and they are so judicious, short, and clear, that I cannot help wishing he had left us more of them. I see no place more proper to bring in the rest of his remarks than here from that paper I have so often cited, and am to bring in the whole of it that remains uninserted ; and I give them in his own words.

More of his
remarks on
himself.

"As he grew in years, he was more and more disposed to observe the dispensations of Divine Providence, especially in answering his prayers, which he always looked on as double mercies, by obtaining whereof he was the more engaged. It was usual for him to pray ten times each day ever since he had any sense of religion, besides ejaculatory prayers, which were innumerable, occasional, and stated, fixed, and solemn ; which (as above) he entered upon 1685, and afterwards 1703, was changed from weekly to daily ones ; two hours each day, at the most convenient time, when freest of diversions, and most often before going to bed ; and when either sickness or insuperable difficulties occurred, to supply the defect thereof the days following.

Knowing that the nearer he drew to his end, he had need to run the faster ; and the more unfit he grew for other work, to be the more at that.

“ His stated prayer was (what in some respect may be termed) premeditated, and consisted of several particulars generally used, some heads for supplication and petition, others for thanksgiving and praise ; and differed from a formulary, that it was not still in the same words, and that on special occasions there was diversity of matter.

“ He much wondered at the providence of God, that gave him so good occasion, and so great inclination to reading, the languages, philosophy, divinity, history, physic, law, &c. all the twenty-eight years time of the prelatic persecution, and yet could see so little appearance of the use thereof for the public. But when he was called to the profession of divinity, he saw this unriddled, and that God thereby was preparing him for that work, without which preparation he could not have gone about it ; though all the time of his studies he had no thoughts of that design, but was prompted thereunto to be free of idleness, and for his own satisfaction, no door appearing open to him for any other work.

“ As in this immediately foresaid, so in all other public work, he observed and admired the Lord’s special indulgence to his modest, diffident

and bashful nature, in carrying him on thereunto by steps and degrees, from the lesser to the greater and harder parts of the work ; whereas, had he at first been brought to the more difficult and public part of the work, bashfulness would have made all to stick. So also the Lord dealt thus graciously with him in afflictions and trials, which greatly mitigated them to him." Thus far his remarks go, and by the original it appears he designed more, but somewhat or other has stopped him. Thir last seem to be writ about the 1703.

General ob-
serves on
them.

Some of them are plainly designed for private use, and that of his children after his death ; and allowances must be made in that respect. So close and reserved was he, and unobserved in his times for stated prayer, that I never had occasion, though in the family with him, to notice them, though sometimes in the Saturday afternoons I observed him retired ; and after supper, when entering on discourse, I would sometimes have noticed him not to entertain it, but knew nothing of the true reason, till I met with it in his papers.

By close walk-
ing with God,
he attained to
a long and un-
interrupted
tract of sere-
nity and assu-
rance.

However, by thus giving himself to prayer, and his secret hidden religion, and close walking with God, he attained to such a length of serenity and calmness, as to the Lord's favour

to him, that I am of opinion few attained to the like in his day and time, which I came to know very incidentally from himself; and the manner and occasion of it deserve to be narrated here, containing some things very remarkable.

Some little time after my ordination at Eastwood, coming in to see him, as I did ordinarily once a-week, I happened to tell him a passage I had lately met with, which affected me much. I happened to be in conversation with a worthy and excellent Christian of my charge, under no small depths and distress, and after hearing all the particulars, I reasoned a little upon them, and happened to say, that I did not take any of these things to be singular, or temptations not common to men, and I had known Christians, and very worthy ones, under them. Yes, says the other, that was an answer given me a long time ago by worthy Mr John Baird at Paisley, who, after I had told how matters were with me, he desired me not to think my case singular, for he himself had gone through many of those things, and some others he hoped I should not be troubled with, and yet he could now say to the commendation of free grace, that for twenty-one years or thereby (that was some years before his death), that he had never gone to his bed without some, he hoped, well

His own occasional account of this.

Mr John Baird.

grounded assurance that the sins of the day were pardoned through Christ.

When I told this to my father, he said, “ Robin, I knew Mr Baird in part, and he was one of the worthiest men for learning and piety in his time. I can make no judgment on so long a tract of full assurance, unless I knew the man, nor how he came by it. If there was any thing extraordinary he met with that was the ground or the occasion of his assurance, I do not so much wonder at it, of which I’ll give you one instance in Mr Donald Cargill.

Mr Donald
Cargill.

“ I had occasion to be very intimate with him when he was but a young man, and he told me the passage a little after he met with it. Mr Cargill was under very much of a law work before his entry to the ministry, and while a student, and that with grievous temptations, and fiery darts mixed in with it, and his too great reservedness, and not communicating his case to such as might have given him counsel and support under it, drove him to terrible excesses ; in short, he came to the very height of despair, and through indulging melancholy, and hearkening to temptations, he at length came to take up a resolution to put an end to his miserable life. He was living then (if I mind) with his father or some relation in the parish of Both-

well; and under the horrible hurry of those fiery darts, he went out once or twice to the river of Clyde with a dreadful resolution to drown himself. He was still diverted by somebody or other coming by him, which prevented his design at that time. But the temptation continuing, and his horror by yielding to it increasing, he fell upon a method he thought he should not be prevented in. On a summer morning very early, he went from the house where he staid to a more unfrequented place, where there were some old coal-pits, and coming up to one of them, was fully determined (*horresco referens* *) to step in; but when very near it, a thought struck him in the head, that his coat he had upon him and vest being new, might be of some use to others, though he was unworthy to live, and deserved to be in hell; and so he stepped back and threw them off, and then came up to the very brink of the pit, and when just going to jump in, that word struck him in the mind, Son be of good cheer, thy sins are forgiven thee. He said it came in with that power and life upon his spirit, which was impossible for him to express, and he did not know whether it was by an immediate impression of it on his mind, or a direct voice from heaven (which last he inclined to think), but it had such

* I shudder to relate.

an evidence and energy accompanying it, as at once put an end to all his fears and doubts, and which he could no more resist than he could do the light of a sun-beam darted upon his eye."

My father added, that in the year 1681 he went in and saw Mr Cargill in Edinburgh prison a day or two before his death, and, after some conversation, asked him how he found matters with him? Mr Cargill answered him, "As to the main point, my interest in Christ, and the pardon of my sins, I have no doubts there, neither have I been ever shaken since the Lord's condescension to me in my extremity about twenty-five years ago, which I communicated to you a little after; and no thanks to me, for the evidence was so clear that I could never since once doubt. But then as to many other things, I have sad fears and damps. I see a dark and heavy cloud coming on the Church of Scotland, and our trial is not yet at its height."

His own statement.

"Now," added my father, "if Mr Baird had any thing of that extraordinary nature, as the spring, occasion, and ground of his assurance, I do not so much wonder at it; but, Robin, I'll tell you what I can say as to my own case, though I be perfectly a stranger to voices, or those extraordinary impressions of Scriptures, and I have not been much dealt with in the way of

impressions of Scriptures on my soul: the Lord's way of communicating himself to me was in the road of meditation and prayer (and I think he told me, for many years he had set apart two hours in the Saturday, when not hindered, for close self-examination and prayer); and yet," added he, "this far I can say, that these thirty-nine years I do not remember I was ever two hours, save when asleep, or taken up with other necessary attendance, but I could go, and did go, to God in Christ, as my God and father." I mind that night before he died, I asked him if he had had any changes or clouds since that time he spoke sometime since of to me, hinting what is above to me, and he answered me pleasantly, No.

Such a close and tender walk disposed him for meeting with all events in the most christian manner; and that appeared much at the death of my dear and excellent brother Mr Alexander Wodrow. This was the most afflicting trial that possibly could befall my father in this life, and an inexpressible loss to me, yea, I may say, to this whole church. My brother had every thing about him that could promise great and good things, shining piety, one of the sweetest tempers that perhaps any was ever blessed with. He was just formed for usefulness and di-

His Christian manner of meeting with his son Mr Alex. Wodrow's surprising death.

His character.

ligence, and had a quick apprehension, a solid judgment, and had laid in a stock of learning of all kinds. He was fully master of any thing he applied himself to, and was still applying himself to somewhat useful, and that with the greatest unweariedness that ever I knew any master of. In his ministerial work at Glasgow I may say none were more acceptable, and few were in so short a time ever so useful. My father's eye could not but be upon him for a helper, and a staff to him in his old age, and the eyes of all were upon him for his colleague. Accordingly,

Call to be his
father's col-
league.

a call, as I noticed before, was given him, and a process of transportation was raised before the Presbytery: he was modestly averse, from the sense that great men have still of their own insufficiency for eminent charges; and though he was most willing to give all the assistance he could to his father in his declining age, and had assisted him for two winters in the divinity lessons, to the great satisfaction of all concerned, yet he was somewhat peremptory against his transportation: his people and the whole town stuck to him as one man. The Pres-

Presbytery's
procedure on
this.

bytery referred the matter to the Synod. I remember I was in the Presbytery, and when I came out and told him the vote was split, and the moderator de-

clined to give the casting vote, and so the matter was referred to the Synod, he said to me, I am very glad it has gone so: many things we see not yet may fall in before the Synod come. Whether he had any presages of his coming dissolution, I cannot say: it was the least thing, alas! in my thoughts; but when it came about, I could not but reflect on what he spoke, with no little seriousness and concern. On Wednesday March 27. 1706, he was in the Presbytery all day, only he complained of a pain in his head, and told me he had trysted a wig, and was to cut his hair. On Thursday he was worse, and was twice vomited without success. If I remember, on Friday he was out at a burial. After that, his pleuritic fever increased on him. On Sabbath night, I came in after sermon from the country, and sat up with him his last night in time. His fever was very high, and his pain great, but he raved none: he slept little. We discoursed upon many serious subjects. I did not apprehend him so near death, neither did he seem to apprehend it himself, yet he was ready for it, and pleasantly resigned to the divine will, and perfectly easy as to the event of his sickness. Monday, April 1. his fever continued, but he was so easy that he would have my father and me to leave him, and go to dinner. Just as we ended din-

His sickness
and death,
April 1. 1706.

ner, we were surprizingly called upon : he had given a groan, and the person in waiting knocked down. When I came up, I observed his lips quivering, and that was all ; and while my father was resigning him to God, the Lord took him to himself. He seemed to be removed in the very crisis of the fever ; and I still imagined a vessel within was either broken or weakened by the stress of vomiting, and upon the morn the blood broke within and carried him off.

Here was a trial to his father's faith and patience, and under it he indeed shewed himself a saint, and that in an eminent degree. He was dumb, and opened not his mouth, because the Lord did it. I remember that night at supper he entertained us with reflections on that strange step of providence in the Lord's removing many of the greatest men in this church before they were forty, some before thirty. He instanced the great Mr Durham, Mr David Vetch, Mr Andrew Gray, Mr Hugh Binning, Mr George Gillespie, and five or six others I have forgot. Next morning, an hour or two before my brother was coffin- ed the ministers of the town came in to my father, when one of them, from whom I have this, was come in, and I think another also, my father left them a little, and came down softly to the room where the corpse lay, and drawing aside the

curtain a little, he looked a few minutes on, and retired without speaking a word, and came up to the ministers in the greatest composure that could be. My informer, after a little silence, says, "Are you well enough, Professor, where have you been?" He answered, "I have been viewing an adorable and strange instance of divine matchless and absolute sovereignty, and taking my last look of dear Sandie, for I do not incline to be present at the coffining." The Lord indeed wonderfully supported my father in this shock, and enabled him to carry every way suitably. But no doubt this loss, which could never be made up to him in time, helped on his growing weakness, and made his leaving the world to be much longed for. However, it pleased the Lord to give him as much health and freedom from pain, for the year and a half he had to live after this, as for many years before. Thus, "he stayeth his rough wind in the day of his east wind." Yea, I have scarce ever known him more serene, easy, and cheerful, than sometimes I found him after this, a certain proof that he found a sweet balance to this heavy loss in God himself, and the smiles of his uplifted countenance, and from the sweet prospect of his own approaching happy dissolution, when he would see Christ, and all his purchase, and sorrow no more.

More occasional passages concerning him.

These papers being now swelled far beyond my first view, by several things worthy of remark that have offered themselves to me in writing, though at first view they may appear foreign to my design, and some of them may be lopped off, with what concerns my relations, which I design mostly for my children's information, if ever this essay be transcribed for a public view: I shall only add a few passages more, the times whereof I do not so well remember, and give some general hints concerning my father which came under my observation, and then come to his much lamented death.

My memory is so frail, that I have lost multitudes of excellent advices and solid remarks, that in conversation with him I was favoured with. I remember, when I was very young, a little after our coming to Glasgow, and reading Latin, I turned a little discouraged. One day my father observed it, and asked me what ailed me. I said I did not find that satisfaction in reading my grammar and Latin books, and found little that way as to any thing that was serious and relative to eternity, of which I had had some thoughts, though alas, very raw, then and since. My father said, "Robin, your knowledge is but small; but you would remember, when you are reading

your book and repeating Despauter's rules, if you have God's glory before you, and serving him and your generation, you are as really serving God, and he is as well pleased with you, as if you were praying and reading the Scriptures. This was of use to me.

I remember a little before I entered on trials, I had a great mind to go abroad and be a winter in Holland and elsewhere in study. He urged me much to pass trials before I went abroad, since the character of a preacher would be of use to me, and get me access to professors and ministers. Besides, he said I would, after a little practice myself, be much better in case to observe the different manner and gifts in preaching among ministers in Holland and England. This prevailed with me, and in the winter 1702 I yielded with reluctance to enter on my trials. After these were over, two calls were put in my hands, which, to my great regret, hindered me from seeing England and Holland. I mind after I was licensed, my father gave me his advice to write all I delivered, and for some years to keep close by my papers. He said it was the safest way, and would bring me to a habit of diligent study, and noticing well every thing I delivered to God's people from his word, which was a matter of the last importance to me and others. This I have

obeyed, and I fear am too much tied down by custom to my papers.

He used much to press reflection on what is read, and frequent revising of languages, philosophy, and theology, and keeping them fresh in the mind; and that old rhyme was frequently cited by him,

“ *Lecta relegere, relecta tenere, retenta docere :*

“ *Hæc tria discipulum faciunt superare magistrum **.”

The languages and terms of philosophy and school learning, he used to observe, were attained with some difficulty, they were very soon lost, and ready to be neglected when people came to apply themselves to more important matters; and yet these are absolutely necessary for all kinds of learning, and especially the making our learning useful to others.

When one day I inquired at him what might be the reason why he and other learned men of reading and learning did not print more, and be useful that way to the world; and noticed that in the reformed churches abroad, there was very much printing, and professors published somewhat every year; he said, “ Robin, the professors abroad seem to be in one extreme, and we

* To revise what one has read, to retain what he has revised, to teach what he has retained; these three make the scholar surpass his master.

in the other ; they print every thing, and we little or nothing. 'There are two things hinder us in Scotland from printing—pride and poverty. Pride, in that we will print nothing that is common, whereas abroad the plainest and most common things are printed and reprinted every year, but we will not appear unless we have somewhat new and surprising to the world ; and poverty, we want money to print, and the people want it to buy books, and there is no sale for them when printed."

Another remark he made to me of far greater importance. One day I was talking with him about the remarkable success of the Gospel and conversions

His remark on the large effusion of the Spirit since the Revolution.

after the Reformation, and since in the former presbyterian times, the Stewarton sickness, the communion of the Shotts, &c. and the great and eminent men in this church formerly, and regretting that we were not like to be witnesses to such remarkable outpourings of the Spirit as our fathers had been blessed with. After he had heard me a little on this strain, he said, " Robin, I am of opinion the Church of Scotland never enjoyed such a plentiful measure of the outpouring of the Spirit as since the Revolution ; though the Lord has been pleased to bestow it in a different manner. In former times the gift was more, much

more particular, confined, and restricted, to some particular persons here and there; but since the Revolution, I hope, and am persuaded, it is far more diffused, enlarged, and general." He added, "I mind pretty distinctly the state of things before the restoration, and there were some few particular ministers eminently and remarkably gifted; and some eminent christians here and there, one in one parish, another in another. But I did observe even then a very general ignorance among the people, in most places; it was not so indeed in others, where ministers were painful and diligent; and matters were growing much better generally under the eight years' peace we had during the English usurpation; but all was blasted for a while at the restoration. And even during the former presbyterian times, when any was converted by the gospel, it was very soon known, and made some noise, for they had few or none to communicate their case to but the minister, and a few christians, and the change was the more remarked. But in the times of persecution which followed, he observed that knowledge did much increase beyond what could have been expected, both by people's being grounded in reading at the schools under presbytery, whereas many of the elder people, even the generality by far in the country in those times could not read, and so necessarily

remained ignorant; and by being deprived of their ministers they were put to their own purchase; they had much converse with ministers in their wanderings and sufferings, and christians, and afterwards knowledge increased much by the field conventicles, and under the indulgence." He observed that at the liberty and revolution, people had, after a long fast, a great appetite for the gospel; and considering the knowledge that has been since to be met with, and the orderly, regular lives and pleasant deaths of many, he could not but reckon the gospel has done much good, and there has been a more plentiful communication of the Spirit, though more diffusive, and consequently less observable as to particular persons, places, and times, than even in any of our former times. And though in point of eminent measures of the Spirit conferred upon single persons, the present ministry come not up to the Welshes, Bruces, Durhams, Dickson, Guthries, Gillespies, &c. of the former times; yet he hoped there was never such a set of pious, painful, and diligent ministers that has been in Scotland as at the liberty and since, and by far more numerous, than ever in any of our former periods. So that, upon the whole, he thought we were under a large, yea a larger, effusion of the Spirit than ever since the

reformation. This remark he made to me not long before his death.

His close study.
He used few di-
versions save
the chess.

He was one of the closest and most laborious students I ever knew, and that to his end. He never wearied, and used no diversions save walking a little in the summer, and playing at chess before the Revolution. But afterwards he had no time for that. I do not mind to have seen him play at chess, save a little with that strange, and I think pious, person the dumb laird of Duntreth, and once about the 1700, with Mr Alexander Cunningham of Bloak, his old acquaintance. Mr Cunningham, after playing a game with him, said he thought he was able to give him a rook and a bishop of advantage, and his very outmost was queen, but he doubted that would be too much, which was a high commendation from him who is reckoned the best chess-player in Europe. He did not so much almost as divert himself by the change of reading, but kept much by what he thought necessary to his work. He was a great reader of the Old Testament in the original, and took a peculiar delight in Isaiah's style. A week or two before his death, when I came in to him I found him at it, and he said to me he had read over Isaiah that summer (I really cannot say how oft, but it was very frequently, I think) above twenty times,

and this last time it was sweeter than ever to him, and he had seen many beauties and elegancies in it he had missed before. He used to say he had diversion enough from his studies by his scholars, and other times he needed no more but what he got from visits of his friends or brethren, with which I have seen him uneasy in the throng of his work, and when his health was firm; but in his declining years they were more acceptable.

And this would lead me to add, that he had a singular talent in conversation. He was then ordinarily very

He was useful in conversation.

cheerful and pleasant, and still profitable and advantageous to those he conversed with. He had a happy way of bringing in judicious remarks upon every thing, and plain and instructive comparisons, and singular accounts of ministers and christians in former times, and remarkable providences; and he was (as I believe I have already noticed) peculiarly happy and close in the advices and directions he gave to scholars and younger ministers.

In his family he walked with God at home in his own house, with a perfect heart, as much as many in his

Dutiful and careful in his family.

time. He was a most affectionate husband, a dutiful master to his servants, and I mind frequently, in the Sabbath night he would order the ser-

wants to get better fare and food than at other times, and observed that the Sabbath was in part instituted for their rest and refreshment. He took pains to instruct them. And as to his children, he was the most tender parent that almost ever was, both as to our souls and bodies; and yet he knew well how to use the just authority he had over us. I could easily run out upon his dutiful care this way, but I must draw to a close.

His charity,
alms-deeds,
and generous
temper.

His charity and alms were very large, but very secret; but I had occasions to know some branches of them, and many more escaped me. He was far from restricting it to those of his own sentiments. I know he was very bountiful to the ejected episcopal ministers, in straits. He used to say he adored Divine Providence that had brought them to such circumstances as they needed his help, and blessed God he had to relieve them in their straits. I think alms and charity of the right sort flow first from love to God, and then from a generous temper and love to men; the first was his ruling principle, and he was very remarkable for the last. One instance of which comes to my mind, that, during the times of suffering and persecution, he would never take any thing of the collections now and then made at Glasgow and elsewhere for the straitened presbyterian ministers

and preachers, though it was frequently offered to him. He said that when he needed any thing this way he would be so far from being ashamed to take it, that he would rejoice in God's goodness that provided it, and even ask help of those that were able and willing to give it; but when God in his providence provided for him and his family, he reckoned it a piece of injustice to take it from those who needed it. And I have heard him speak with as much sharpness as he used almost at any time, against any body's taking a part of those bounties who did not need it; especially ministers, who ought beyond all to abhor any thing that is penurious, sordid, mean, and narrow. He used to say frequently he did not know what to think of a private-spirited, narrow, covetous minister; he could not see how such could escape being an abomination in the eyes of God and man.

So much had he observed of the necessity of keeping close by rules and forms in our ecclesiastical matters, and an exact subjection in all things lawful of ministers to judicatories, and inferior judicatories to superior, and the close observance of our acts of Assembly of this church, that he carried this point as high as any I almost ever heard. He reckoned the glory of God, the peace of the

His great regard to rules, forms and acts of Assembly.

church, its reputation as a society, and the edification of people, and the comely order and decency of matters among us, were extremely concerned here; and he frequently noticed that, if ministers shewed no regard to their own constitutions, they could not possibly expect that others should consider them at all; that if ever the subordination of judicatories over necessary forms, and reasonable acts of Assembly, were broke in upon, confusion and every evil work would come in upon this church.

His singular
love to ordi-
nances.

He had yet a far greater regard to Christ's gospel ordinances and institutions, word, and sacraments. These he regularly attended when able with the greatest pleasure. He used to say he very seldom heard an ill sermon, though some were better to him than others, and generally he liked the last sermon he heard best, when he was as he would be; that none needed sermons more than ministers; though he was much against long sermons, especially at sacraments, which he complained of as an usage coming in after the Revolution, that in the issue would not have good consequences; and frequently he used to cite a saying of Mr James Guthrie's to a minister who preached with him: "Brother, for the first half hour I heard you well, and with edification and application; during

the second half hour I heard some ; but the third half hour I heard none at all."

In short, I observed in him the greatest modesty and self-diffidence I ever met with in a person of his learning, unless it was in his excellent friend and fellow-labourer Mr George Campbell : they were both modest, almost to a fault. His humility was singular under his great attainments and singular usefulness ; and this was a grace that he urged much upon others. And as his station called him, so his temper led him to a constant stayedness and gravity ; so that his very speech and looks had a commanding awe with them, especially when joined with so much real kindness, love, and frankness, as he was possessed of. But I must stop, lest it should be thought I am intending to draw his character and write encomiums on him, when I am only indeed narrating facts I had occasion to observe in him.

His modesty, humility, and gravity.

In a word, he lived for many years in the daily views of death and eternity, and waited and wished for it. My mother-in-law tells me one passage, and Principal Stirling's wife another, which I think deserve their room here. Some considerable time before he died, he was sitting one morning in his fore-room that was up-

He lived under habitual views of death, and longed for it. Two observable instances of this.

on the street, when my mother came in to him ; the bell commonly called the Dead-bell rung before the windows. After he had listened to the cryer, and heard who was to be buried that day, he said to his wife, “ My dear, how sweet and pleasant would it be to me, were it possible to hear that bell going through the streets for my death ; but that is a foolish wish, the Lord’s time is best, and I wait for it.” The other passage is this : Principal Stirling’s lady came in one day to see him the summer, or that save one, before he died. He happened to speak of death, as pretty frequently he did, and he said to her, “ Mrs Stirling, Do you know the place in the new kirk-yard that is to be my grave, (for in that burial-place the masters of the college have particular allotments made, and there is one for the professor of divinity) ? She answered she did. “ Then,” says he, “ the day is good, and I’ll go through the Principal’s garden into it, and take a look of it.” Accordingly they went ; and when they came to the place, as near as she could guess, she pointed it out to him, next to Principal Dunlop, and her own son and only child. My father looked at it, and lay down upon the grass, and stretched himself most cheerfully on the place, and said, with the greatest composure, “ O how satisfying would it be to me to lay down this carcass of mine in

this place, and be delivered from my prison ; but it will come in the Lord's time."

Not long before his death, he wrote five or six sheets of a practical essay upon death, which, as far as I know, was the last subject of that kind he wrote any thing of ; and the last part of the Scriptures he studied was the book of Revelation. When I came in to him toward the end of July, before his death one day, he had several books lying before him. I took the liberty to ask him what it was he was so close at : he said, " Robin, I am fallen again to the dark but sweet book of the Revelation. I think I understand all the Scripture tolerably save that, and this is my third essay at it, and will be my last. I tried it, and read over Mr Durham with care, a little after my laureation. I fell to it again a little after I was transported to the College, but my throng of work that fell in upon me stopped me. Now, I am resolved to essay it once more : I know not if I shall live to get through it." Accordingly, I find among his papers two or three sheets upon the chapters as they lie in order, with blanks left for more collections. What he has is generally taken from an anonymous writer on the Revelation, translated from the French, Fleming's Apocalyptical Thoughts, and Collings, and a rude draught of an introduc-

The last things he wrote were a practical essay on death, and some hints on the Revelation.

tion to the understanding of the book in general, in a sheet or two, which contains a great many judicious and solid, and some (to me, at least,) very uncommon but short hints for the getting into the sense of this book, and stating the general meaning and the different epochas in it. I am ready to think this was the last subject ever he wrote any upon, for this introduction is quoted by him July 19. 1707. And while taken up in those considerations, which would have been of great use had he completed them, he was carried away to that place where there is no temple, and the Lamb and the Lord God Almighty is the light thereof.

His sickness
and death,
Sept. 24. and
25. 1707.

Which brings me to give some short account of the last hours, and to us surprizing, but to him sweet and easy death of this truly great and extraordinary person. For several months before, my father was as well and free from pain and weakness as he had been for a considerable time. I was with him the day before he turned ill, September 23. 1707, and staid a good while, and found him very easy and cheerful. To-morrow morning, betwixt seven and eight, he felt a pain pretty sharp, which he took to be the hæmorrhoids, with which he was pretty frequently troubled. In a little, the trouble continuing, he called up

my mother-in-law, told her of it, and that he felt himself uneasy, and his body in some confusion. Dr Kennedy was called about nine, but he was not much alarmed. His pain and uneasiness continuing, my mother sent out an express to me, but I was abroad, and had not left word with my servant whither I was gone. All day my father continued worse, and about four, another express came out, with orders to stay till I came home. I came towards six, and meeting with this heavy news, rode straight into Glasgow. When I came in, I found my father much lower than I expected, and he was not able to speak a full sentence. His pulse was feverish, and the Doctor, who still had hopes of him, said to me it was an acute fever he was under. I found he was not able to speak much, and so I formed any thing I had to say so as he might answer yes or no; for he very distinctly heard and understood me. I asked several questions which I have now forgot; but I remember I asked if he had any clouds or fears of death? he answered, No. I hinted at what is above narrated, as to his access to God, as his God and father, and asked if there was any change since that time? he answered, No. I spoke somewhat anent the orderedness, sureness, and everlasting nature of the covenant, and said I hoped he had through

that a well grounded peace. He answered, " Yes, joy and peace in believing." This was I think the last word that he spoke. He continued pretty much slumbering, and, as far as I could observe, very much free of pain and uneasiness, till about two of the clock in the morning, when I observed his pulse to be intermitting, and sent for the Doctor, who, when he came and felt his pulse, was much commoved, for there had been a long intimacy betwixt them ; and in a very little time he fell asleep most sweetly in the Lord, with very little struggle or uneasiness. Thus his passage to his Father's house was very short, and made very easy, as he had frequently wished for. By his death, I lost the best of parents, and the Church of Scotland lost one who had been made singularly useful to her.

To form his character is what I don't pretend to, and is really above me, and I must leave that to be drawn from the plain narrative I have given. I wish I had done this sooner, and then I might have remembered much more about him. What I could recollect I have set down with much plainness and sincerity. He well deserved a better and more particular account to be given of him, but what I have, I have given. Much more might, and by others, ought to have been said ; but this must suffice from a son, who desires grace to follow

him, as he followed Christ, in faith and patience, now that he inherits the promises.

It remains in the last room that I give some account of his manuscripts, and works he left behind him, now in my hands. In the entry, I shall observe, that his self-denial and modesty was so great, that I know he never designed any thing of his for the public, though I am persuaded several things left by him well deserve the view of the public, had he finished them himself. But I cannot say any thing of his has got his last hand, unless it be his public prelections, of which I have already given some account.

His manuscripts and works left behind him.

Prelections.

Besides a considerable number of his sermons, which are all written pretty largely, and rather more fully than he delivered them, and all of them upon plain practical and important subjects. What I shall first take notice of, is his Directories to the students, or the methods he drew, and dictated most of them, or caused dictate to them, both as to their studies, and the discourses they were to have in the Divinity Hall, and more publicly afterwards. Upon these he took a great deal of pains, and read over all he could meet with in print on these heads; and, from his own conversation with ministers, and observations upon the manner of preaching and

Sermons.

handling of subjects by different persons in this church, reduced those matters to many excellent observations, rules and directions, in a more regular and exact method than, for what I know, any before him had done. I shall give some short view of each of them, as they lie in his papers.

*Directorium
Studii Scholastici.*

Directorium, seu directiones quædam ad Methodum Studii Scholastici in genere. This seems to have been a general introduction to what follow, and contains a few general directions as to the manner and method of reading and study in general, in twenty short directions, which may deserve a room in the Appendix, No. V.

Methodus Studii Theologici.

The next is much larger. *Methodus Studii Theologici, sive Directorium quo Theologiæ Studiosi in studio suo promoveant.* The copy in my brother's hand seems larger a little than that in the original, and I shall insert the general heads of the subjects contained in it. After a short introduction, he divides it into two chapters, and these again into sections and subsections.

CAP. I. De præcognitionibus ad Studium Theologiæ requisitis.

Sect. 1. De Natura Theologiæ.

2. De veri Theologi vero caractere.

3. De Natura studii Theologiæ et aliis huc spectantibus.

CAP. II. Continens directiones et admonitiones ad studiosos Theologiæ, quibus in studio hoc promoveant.

Sect. 1. De quibusdam serio ponderandis, priusquam quis intendat studium Theologiæ.

2. De quibusdam observandis a studiosis Theologiæ in ipsorum ingressu ad studium hoc.

3. Continens admonitiones quasdam ad studiosos Theologiæ in progressu suo per studium hoc.

Subsect. 1. Admonitiones generaliores continens.

2. Continens admonitiones de lectione Biblica.

3. De lectione systematica directiones continens.

4. Continens quasdam directiones de Theologia Gymnastica.

4. Continens admonitiones ad studiosos Theologiæ in illorum egressu ex schola ad Ecclesiam.

This method he caused dictate to his scholars, Oct. 1695, and indeed it deserves to be published, the rather that I doubt many incorrect copies of it are abroad already in the hands of many.

But the largest of all thir methods, and what cost him a great deal of pains and labour, is, "Tractatus de

*Tractatus de
Methodo Exe-
getica et Ho-
miletica.*

Methodo Exegetica et Homiletica, quæ in Exercitiis Theologicis hactenus apud nos in usu fuit," of which I shall likewise give the general scheme and its contents.

PRÆFATIO.—In qua studiosus Theologiæ admone-
tur et ratio præsentis instituti exponitur.

CAP. I. De Methodo Exegetico.

Sect. 1. De Exegesi in genere et terminorum explicatione.

2. De Exegesi stricte sic dicta seu de parte ejus
κατασκευαστική, ac modo construendi exegesisin.

Subsect. 1. De Exordio seu Introductione ad Exe-
gesin.

2. De Narratione vel quæstionis in exe-
gesi tractandæ propositione.

3. De Terminorum Explicatione.

4. De variarum sententiarum enarratione.

5. De Quæstionis status Declaratione.

6. De Quæstionis secundum fixum illius
statum Resolutione.

7. De veritatis orthodoxæ secundum re-
solutionem confirmatione,

3. De parte Exegesis *ανασκευαστική* seu disputa-
tione theologica exegesisin subsequente.

CAP. II. De Methodo Homiletica.

Sect. 1. De Artis Concionatoriæ natura ac proprietatibus.

2. De Concione in genere, et ejus etymologia, defi-
nitione, causis ac divisione,

3. De prærequisitis ac præparatoriis quibusdam ad
Concionem formandam.

4. De Concione formanda.

Subsect. 1. De Concionis Exordio seu Introduc-
tione.

2. De Verborum sacri textus scopo, ac il-
lius inveniendi et dignoscendi modo.

3. De Textus Analysisi seu divisione, alias
narratione ac propositione.

4. De Textus Explicatione,

Subsect. 5. De Paraphrasi seu Expositione Textus paraphrastica.

6. De Doctrinis ex Textu explicato erundis vel formandis.—[This far my brother's copy comes, and farther, I suppose, was not dictated to the students.]

7. De Doctrinæ e Textu ut supra elicitiæ ac propositæ tractatione et amplificatione.

8. De Usubus ex doctrina eliciendis.

1mo, In genere.

2do, De Usubus in particulari seu de variis usuum speciebus.

1. De Usu Informationis.

2. De Usu Refutationis.

3. De Usu Reprehensionis.

4. De Usu Consolationis.

5. De Usu Terroris seu in Terrorem.

6. De Usu Exhortationis et Dehortationis ubi de Exploratione et Examinatione.

9. De Applicatione.

10. De Epilogo.

Appendix ad Sect. 4tam, de Rationibus quibus astruitur hæc Methodus concionandi.

Sect. 5. De Concione habenda.

Subsect. 1. De præparatione ad concionem habendam.

2. De Sermonis pronuntiatione.

3. De Actione, seu variis corporis gestibus et singulorum ipsius membrorum.

4. De Sermonis Qualitate.

Subsect. 5. De Sermonis Quantitate.

Sect. 6. De Variis Concionum speciebus earumque naturis et differentiis.—This section seems not completed fully. However, he has cast it into

Subsect. 1. De Concione Scholastica.

2. De Concione Ecclesiastica. Both these, or a compend of what he designed in them, he dictated to his scholars October 1696, under the title of *Adnotationes quædam de variis Concionum speciebus, earumque naturis ac differentiis*, with two Appendices, *De Concionibus exploratoriis et probationariis*. He designed, also,

7. *De Regulis generalibus inter prædicandum observatu necessariis*.

8. *De Παραλειπομένοις*, seu de quibusdam in præcedente capite prætermissis. But both these are blank, and not filled up.

This work swelling on his hand, he made an abstract of it, entitled *Compend of Methodus Homiletica* in English.

This tractate he began to dictate to his scholars in the year 1692, and it was one of the first things he engaged in ; but I think scarce the half of it was ever dictated to them. Matter came in upon him apace, and the work swelled, so that he found it would run too great a length for his scholars, and indeed the whole would amount to thirty or forty sheet in print ; and therefore he formed a compend of it, and reduced

it to a far narrower compass. He omitted the *Tractatus de Methodo exegetico* in this, and restricted himself to the *Tractatus Homiletica*; and made an abstract in English, which being likewise in the hands of several in manuscript, and I fear not so exact as it ought to be, and being what may be contained in three or four sheets in print, and perhaps as particular and regular a method of preaching as has been published (if thought proper), I have added it; App. No. VII. (See the original Orat. &c. and brother's copy.) Its title is "Compend of the Tractate called *Methodus Homiletica*; being a short direction to students of theology, for making of and criticizing upon homilies, as also for the forming of popular sermons, as they are called thereunto." He just keeps the order of the large tractat.

He likewise formed a short Directory as to those useful and necessary exercises we in this church call Lectures, which being but very short, may be placed App. No. VIII. (See Origin. Orat. &c. and brother's copy.)

Directory for
Lectures.

Those methods being upon the matter untrodden paths, save that of preaching, upon which there is indeed much written, were what he applied himself unto the first two or three years after his first translation to the University. I find some other things of his among his papers, writ

Compendiolum
Prælectionum
de Ratione.

Fontes Solutionum.

I suppose in this time also. Such as Compendiolum 'duodecim Prælectionum de Ratione humana ; and Fontes Solutionum seu objectiones præcipuæ contra veritatem solutæ, where he goes through the whole system of polemic divinity, and states the objections against our received doctrine, and gives short and substantial answers to them, in as plain and clear a manner as I have any where seen.

But that which his heart and thoughts were most set upon (as I have noticed above) during the most part of his time in the University, was the reforming the corruptions he was of opinion had crept into the doctrine of the reformed churches, both in philosophy and theology. Upon this important subject he set down what was offered to his thoughts at various times, in short observations to the number of upwards of 200. I have written them out from his loose scrolls, but they are not finished and completed by him, his health and strength failed him, and he was not able to perfect so large a work. The title of it is Meletemata de Doctrina in Scholis Christianis tradita, or Vulgar Errors marked and refuted, which have crept into philosophy and divinity, and through long use are defended by modern

Meletemata de
Doctrina in
Scholis tradita,
or Vulgar Er-
rors, &c.

writers: to be corrected in the national system, first rude draught. They are partly in Latin, and sometimes in English, just as they offered to him in his thoughts on these subjects, which were many and deep.

From those he began to form a larger work, but neither is that com- Compendium
Meletematum. pleted. There are twelve or fourteen chapters of the first part, and several chapters here and there in the rest some way formed. He divides his design into four parts.

1. De Recta Ratione, Lege Naturæ, seu Intellectu, et Veritate; and contains twenty-five chapters.
2. De Voluntate, Bonitate, Moralitate ejusque regula; and contains seventeen chapters.
3. De Viribus Naturæ, libero arbitrio et imagine Dei in Homine. In ten chapters.
4. Miscellanea. In seventeen chapters.

The general title he gives to this large design is *Compendium Meletematum de Vulgaribus in Doctrina Scholastica Erroribus*; and certainly it is a very considerable loss to learning that he did not live to finish this important matter. He hath drawn a compend of the first twelve chapters of the first part of this work, which he entitles *Schema Compendioli Meletematum, de Vulgaribus Erroribus*. Had he gone through

Schema Compendioli Meletematum.

with this, it had been of great use to have let us into the substance of his whole design ; but I suppose he was stopped in this by my brother's death, and after that he was never able to go through the rest of what he had in view. However, since this, as far as I can guess, contains some of the most important of his thoughts on those subjects, I incline (if it be thought proper by better judges than I am) to insert it in the App. No. IX. (Vid. Reliquiæ, p. 327.)

There are a few other papers of his in my hands relative to this subject, which I imagine he points at in the above cited remarks, when he says he began to essay to form a short system purged from these errors, but was hindered—Two or three sheets *De Recta Ratione et aliis huc spectantibus*—About as much *De Libero Arbitrio et Viribus Naturæ in Homine lapso, seu de Naturali Dei cognitione, et reliquiis imaginis Dei in Homine lapso*—About a sheet *De Vera Literatura et Doctrina tradita in Scholis Christianis*—Some less *De Veritate, Bonitate, et Lege*—But all of them are incomplete.

Overtures about
Education and
Reformation of
Schools.

I may join to these another subject of kin to the former, which he in some measure completed, and I might have taken notice of in his life, but it escaped me. In the year 1698, the Synod of Glasgow

came particularly to consider the state of teaching in the schools within their bounds, and every Presbytery sent up their overtures and proposals to the Synod. My father was very much concerned to have this excellent design carried through. The Synod had several committees relative to this affair, and, so far as I mind, it was brought to some kind of bearing towards the 1702. But King William's death, and fears of changes after that, and other affairs coming in, brought that good design to be much laid aside. However, my father formed his thoughts on that matter in three or four sheets, entitled Overtures anent the Education of Children, and Reformation of Schools. And though he designed it only to go in with the other papers from Presbyteries to the Synod, yet I am of opinion it deserves to be preserved here. App. No. X. (Vid. MSS. Fol. 35, No. 9.)

These are the most considerable manuscripts the Professor has left behind him. I might add a good many other essays and thoughts of some particular subjects; but it is needless to swell this with the titles of them; and his

Answers to the most obvious and plain Scripture Doubts, some of which he dictate to his scholars, is another valuable remain of his. At some considerable length he has

Answers to
Scripture
Doubts.

gone through the Old Testament to Isaiah ; and the four Evangelists, and the Acts, and Paul's Epistles, a little more cursorily. He has likewise

Remarks on the obsolete words and some parts of our Translation of the Bible.

some sheets on the obsolete and darker words in our translation of the Scripture, together with many short emendations on our translation. But I think those, though begun by my father, are mostly carried on by my brother, who was extremely well seen in the originals.

His posterity now alive.

I have above observed, that my younger brother and I are the only remaining posterity of this excellent person, whose life and works I have given now some account of. My brother is yet in a single life {married to Sophia Douglas, March 19. 1725}. I shall now conclude this work with the names of the chil-

His grandchildren.

dren the Lord hath raised up to him by me and my wife ; and only add my earnest wishes that the God of my father may appear to them, be with them, and their God, and of theirs, to all generations ; and that they may still remember the more than ordinary ties they are under to love, fear, and serve God ; and make religion and usefulness to mankind their constant study, by their being descended from such forefathers as Mr James Wodrow, Mr Patrick Warner, and Mr William Guthrie.

Mary Wodrow, born Monday, September 26. 1709, 8 in the morning. Baptized by Mr James Macdougall, minister at Mernes, October 2. 1709.

James Wodrow, born October 18. 1710, Wednesday, betwixt 7 and 8 in the morning. Baptized by Mr John Stirling, Principal at Glasgow, Sabbath, Oct. 22. 1710. [He died in the Lord, Saturday, April 19. 1729, about 10 at night.]

Robert Wodrow, born Dec. 21. 1711, Friday, about 4 of the clock afternoon. Baptized Dec. 30. 1711, by P. Stirling.

Patrick Wodrow, born Sabbath, at 4 of the clock morning, March 8. 1713. Baptized Tuesday, March 10, by Mr William Low, minister at Cathcart.

Ebenezer Wodrow, born Wednesday, May 12, 1714, at 4 of the clock afternoon. Baptized May 16. by Mr Henry Hunter, minister at Merns. [He died very surprisingly upon Friday, June 19. 1738. I hope God was merciful to his soul.]

Alexander Wodrow, born Nov. 19. 1715, Saturday, betwixt 11 and 12 at night. Baptized by Mr David Archer, minister at Laurence Kirk, Sabbath, Nov. 27. 1715. [He died in the Lord, Thursday, Nov. 12. 1730, about 9 of the clock, pleasant in his life and in his death.]

Margaret Wodrow, born Sabbath, Feb. 24. 1717, at 8 in the morning; and that same day baptized by her grandfather Mr Patrick Warner, formerly minister at Irvine.

William Wodrow, born on Sabbath, April 20. 1718, at 4 of the clock afternoon. Baptized by his grandfather Sabbath, 27th, 1718. Died June 11th, the same year, about 10 o'clock at night, I hope in the Lord.

Marion Wodrow, born Monday, Sept. 21. 1719, at 4 of the clock afternoon. Baptized by her grandfather Sept. 26. the same year.

Janet Wodrow, born on Friday, March 24. 1721, at 2 of the clock in the morning. Baptized by her grandfather Sabbath 26th.

John Wodrow, born May 30. 1723, Thursday, about 12. Baptized by Mr John Stirling, Principal, Tuesday June 4. the same year. [He died Thursday, April 1. 1725, about half 12, I hope in Christ.]

[Lillias Wodrow, born Oct. 28. 1724, Wednesday, a quarter before 2 in the afternoon. Baptized by Mr John Stirling, Principal, Nov. 1. the same year. Died, I hope in the Lord, Feb. 3. about half 3 afternoon.

Martha Wodrow, born Thursday, Sept. 22. 1726, ten minutes after 8 in the morning, and baptized by Mr Henry Hunter, minister at Merna, Sabbath, Sept. 25, the same year. Jehova Jire !

William Wodrow, born Jan. 11, Saturday, 7 of the clock at night. Baptized by Mr Henry Hunter, Sabbath, Jan. 19. He died Feb. 16. the same year, about 9 at night, in the Lord.

James Wodrow, born March 21, Saturday, 7 in the morning ; and baptized by Mr Henry Hunter, March 29. 1730.

Alexander Wodrow, born Sept. 20. 1731, half 10 in the morning. Baptized by Mr Henry Hunter, Sabbath, Oct. 26.]

So prays their parent,

Sic subscr.

RO. WODROW.

EASTWOOD,)
February 5. 1724. {

APPENDIX.

APPENDIX.

IN the revision of the proof sheets of this small work, it has been remarked, that Mr Robert Wodrow, while writing the memoir of his father's life, had occasionally satisfied himself with the record of memory, without consulting all the written documents to which he might have had access. His familiarity with the subject might tempt him to depart from the practice to which he was accustomed to adhere, not less strictly in his biographical notices of eminent men, than in his elaborate work on the Sufferings of the Church of Scotland. It would not be difficult to supply particulars relating to Mr James Wodrow which his son has omitted to commemorate, and to detail at much greater length some of the occurrences which have here been slightly and transiently introduced. The several papers to which reference has been made in the text would have been introduced in the form of an appendix ; but some of the most valuable are of great length, and it is apprehended that the others which can be recovered in an entire shape would not prove interesting to all classes of readers.

The few papers which are here inserted may be gratifying, not only to those who feel an interest in the University of Glasgow, but to all who are disposed to inquire into the history of theological study, and the means of promoting its advancement.

One of the cases in which Mr Robert Wodrow has been less minute in his details, and less observant of the exact order of events, than might have been expected, though in itself very immaterial, may here be taken notice of. It is stated, in page 117, &c. that, on the 22d of February 1692, Mr James Wodrow received a call to be Professor of Theology in Glasgow ; and it is added, in page 149, that about the year 1694 steps were taken for settling a colleague to him, and that the person suggested by him was Mr G. Meldrum, then minister at Kilwinning, afterwards professor at Edinburgh, whose appointment did not take effect, because it was thought more necessary to station that excellent man at Edinburgh, as one of their ministers. It is no more than justice to the Principal and Professors of the College of Glasgow to state, that so early as the 25th of February 1691, they resolved (after long and most seriously considering how much it would conduce to the glory of God, to the advantage of church and state, and to the honour and interest of the university, that theology be well and fully taught, and that it was the practice in the most flourishing time both of this church and state, to have two professors of theology beside the Principal) to call two professors of theology immediately, on the understanding, however, that the two should, during the then state of the revenues, be satisfied with the salary possessed twenty years bygone by one single professor of theology, viz. 1000 merks money and seven chalders victual yearly ; and accordingly, on that day they elected and called Mr George Meldrum, minister at Kilwinning, and Mr James Wodrow, minister at Glasgow, to be the two professors of theology. The faculty deferred the prosecution of Mr Wodrow's translation till Mr Meldrum's call was discussed in the Church Courts ; and, on the 22d of February 1692, when it was reported to the College by the Principal that the General Assembly had resolved to send Mr Meldrum to Edinburgh, the faculty,

considering the great necessity of settling the professor of theology without further delay, and that the calling of Mr Wodrow had been delayed to facilitate the call of Mr Meldrum, thought fit to order a new call to be given to Mr Wodrow to be sole professor of theology.

It is highly honourable to the memory of Professor Wodrow, that, at a period when the number of students was comparatively small, and when the provision for the support of the professor was also inconsiderable, he was so anxious to have another professor associated with him, though, if any such appointment had taken place, it would have been necessary for him to sacrifice one half of his too slender emolument. There is reason to believe, that the students of theology in Glasgow alone are more numerous now than the students of theology attending all the universities in Scotland in the year 1692, when Mr Wodrow entered on the discharge of those duties to which he confessed himself to be so unequal.

No. I.

**PROFESSORS AND STUDENTS AT GLASGOW AT THE
TIME OF MR JAMES WODROW'S GRADUATION.**

OF the subscribers of Mr James Wodrow's diploma, it may be proper to mention, that Patrick Gillespie was Principal, the well-known Robert Baillie (afterwards Principal) and John Young were Professors of Divinity, Andrew Burnet and Robert Erskine were Regents, the former admitted in September 1653, and the latter in December 1656. In the year 1659, Patrick Young and George Sinclair were also Regents and Professors of Philosophy. George Sinclair, admitted in October 1654, was well known in his own time as the author of several mathematical and physical works, but his name is more familiarly associated with another book of which he was the author, entitled "Satan's Invisible World discovered." He published also, as if it had been his own, the work entitled "Truth's Victory over Error," written by Mr David Dickson, Professor of Divinity. Sinclair was ejected in 1666, but restored after the Revolution. Being then far advanced in life, he was unequal to the great labours of a Regent, and was therefore appointed to what was then accounted the easier station of Professor of Mathematics and Experimental Philosophy; in which capacity he delivered a public prelection once a-week. He was succeeded in 1699 by Dr Robert Sinclair.

The number of students who entered the same class with James Wodrow in 1656-7 was forty-one, and twenty-four of the number received the degree of Master of Arts in 1659. The names are inserted in the records in the following order, under four divisions.

1. **Jacobus Fawsyd.**
Jacobus Wodrow.
Alexander Kinneir.
Joannes Frow.
Andreas Kennedie.
Robertus Dalloway.
 2. **Jacobus Rattray.**
Gulielmus Liston.
Alexander Thomson.
Joannes Kincaid.
Jacobus Sharp.
Henricus Maule.
Jacobus Hutchison.
 3. **Jacobus Stewart.**
Gulielmus Roger.
Gulielmus Vetch.
Andreas Arbucle.
Patricius Essone.
 4. **Jacobus Smart.**
Gulielmus Stewart.
Andreas Brown.
Joannes Paterson.
Archibaldus Maclachland.
- Extra Ordinem.*
Jacobus Drummond.

The place of graduation is understood to have been the church of the Blackfriars, adjoining the College, where the professors and students were generally accustomed to attend divine service. The words quoted by Mr R. Wodrow from the title of the theses (in æde Franciscanorum), properly signify the church of the Greyfriars; but it does not appear that any edifice in the city of Glasgow was then known by that name, though the convent of the Greyfriars had been almost contiguous to that of the Blackfriars.

It is not unworthy of remark, that the Blackfriars church, though rebuilt in 1622 (when it first became a presbyterian place of worship) on ground given by the College, on condition of receiving a certain number of the second best seats, was declared in 1659 to be in danger of becoming ruinous *. At that time the regents and students appear sometimes to have attended the Inner Kirk (now called the High Church), sometimes the Outer Kirk, and sometimes a temporary place of worship in the College hall. On this subject the following notices are found in the Appendix to Mr Cleland's Statistical Tables, (Glasg. 1823.)

“ 1658. *College*.—Dec. 2. Mr John Young and Mr Burnet from the College, desire, in name of the Masters of the College, that the Session may think on a way how the regents and scholars may be the Principal's ordinary hearers.

“ 1659. *College Church Accommodation*.—The Session allow the College the wester loft in the Outer Kirk, as far as they have interest in the matter. A committee sent to desire the Principal to preach in the Outer Kirk, to which congregation he hath still a tie, and offering any other seat, even the session loft, to the College. The Principal answered, he thanked the Session for their respect to him, and said it was the coldness that induced him to come down to the College to preach, and that he would think on their desire in due time. Thereafter Mr Gillespie, the Principal, represents that, in regard the Magistrates had refused his scholars and the students a seat in the Inner Kirk, and had set town-officers to keep the seats and door, he thought good to acquaint the Session, for his own exoneration and vindication, that, for eschewing contention, he intended to preach to the scholars in the College-hall on the afternoons on the Sabbaths following, till the Lord should please to give him liberty, with peace, to

* The Blackfriars Church, a most magnificent Gothic building, was destroyed by lightning in 1666.

preach to them and to the people elsewhere. The Session cannot admit this expedient, in regard he continues fixed minister of the easter-quarter congregation, as to preaching to them once on the Lord's day when his health permits, and was never yet altogether loosed from that charge; and a committee appointed to him and to the Magistrates about giving back to the beddal the keys of the kirk, and suffering him to go about his calling. Soon after this the Principal expressed his willingness to preach in the Outer Kirk as his health would permit him, and he would have the College to hear him in any of the kirks."

It is proper to add, that, in the year 1651, the Moderators of the University (viz. George Lockhart, Rector, Robert Ramsay, Principal and Dean of Faculty), with the Assessors of the Rector (being the Ministers of the city and suburbs, the Professors and Masters of the University, and the Master of the Grammar-School), unanimously agreed, "That no Principal or Professor shall engage in the ministry, nor meddle with any part of the ministerial charge, except in preaching of the word and administration of the sacraments; and that so far only as the Moderators, after due consideration, shall find consistent with the discharge of all their duties in the College, and by particular concession shall allow to them; which they declare shall not be refused to any who shall crave it, so far as has been granted to their professors hitherto, Mr David Dickson and Mr Robert Baillie."

Mr R. Ramsay was Principal from 1651 to 1653, when he was succeeded by Mr Patrick Gillespie, minister of the Outer Kirk.

No. II.

A COMPEND OF THE TREATISE METHODUS HOMILETICA, BEING A SHORT DIRECTORY TO STUDENTS OF THEOLOGY FOR MAKING OF AND CRITICISING UPON HOMILIES, AS ALSO FOR THE MAKING OF POPULAR SERMONS, AS THEY ARE CALLED THERETO.

1. THE method of preaching is that whereby a discourse is so framed upon and from any text of Scripture, that the agreeance of all the parts thereof among themselves, according to their natural order, may be clearly discerned by the understanding, and easily retained in the memory, both of the preacher and hearers, for the glory of God, and edification of his people.

2. There are many kinds of this in use ; but that which proceeds by way of doctrine and uses is most commended by the best divines, and is in itself most easy, and best suited to the natural order of things, and also most conform to plain scripture precept and practice. 2 Tim. iv. 2. ; chap. iii. 16 ; Luke iv. 16-30.

3. For the more clear and direct procedure in this method, the several particulars pertaining thereto may be reduced to these six heads. 1st, Concerning the art of preaching ; 2dly, Its objects ; 3dly, What things are pre-required to the making of a homily or preaching ; 4thly, Of its composition ; 5thly, Of the delivery of it ; 6thly, Of the several kinds of it, according to which the treatise is divided into so many sections.

SECTION I.

OF THE ART OF PREACHING, ITS NATURE AND PROPERTIES.

This art is called by the ancients *Ars artis*, as *Gregorius* in *prima parte sui pastoralis*, and is defined by *Perkins* *Ars spiritualis qua unus Christus, per Christum, in Christi laudem prædicatur.* 1 Cor. ii. 2.

The end of this art is, first, to teach distinctly ; 2dly, To convince clearly ; and, 3dly, To persuade powerfully. See the properties of it in the treatise.

SECTION II.

OF PREACHING IN GENERAL.

Though there was never any nation or society of men so barbarous as not to own a deity, and consequently some public worship of that deity ; yet this way of worshipping God, and religion of instructing the people by public preaching, was always peculiar and proper to the church of God. Open publication of divine truths is called preaching, *κατ' ἐξοχην*. Preaching is a gracious mean appointed by God, whereby all things pertaining to the kingdom of God are explained and applied to the glory of God and salvation of man. Reading of God's word in public, or in the church, is termed preaching in the Scriptures, Acts xv. 21, ch. xiii. 27 ; as well with explication as application, Neh. viii. 8 ; and also in the writings of the fathers.

SECTION III.

OF CERTAIN THINGS PRE-REQUISITE TO BE KNOWN AND DONE BEFORE THE COMPOSURE OF A SERMON.

1st, Serious and ardent imploring of divine assistance thereunto. 2dly, The choice of a pertinent and seasonable text. 3dly, Sufficient reading of books upon the text and

subject-matter of it. 4thly, Pious and profound meditation, and sedulous use of your own invention, awakened and assisted as is found. Concerning all which see at length in the Treatise.

SECTION IV.

OF THE RIGHT MANNER OF COMPOSING A HOMILY OR SERMON.

The composition of a sermon consisteth in a due disposition of a fit matter intended by the preacher, through the foresaid helps, upon a text of Scripture, wherein every part is set down in its native order and place.

As the matter of a sermon must all be drawn from and correspondent unto the word of God ; so in every full and pertinent sacred oration accurately formed, there ought to be, and usually are, these parts, and in this order following, viz. 1st, A preface or introduction unto the explication of the text and sermon upon it ; 2dly, The narration of the scope ; 3dly, The analysis or division of the text ; 4thly, The explication thereof ; 5thly, The paraphrase ; 6thly, The deduction of doctrines ; 7thly, The explication and amplification of the same ; 8thly, The inferences or uses therefrom ; 9thly, The application thereof ; 10thly, The epilogue or conclusion. Of all which in order in the subsections following.

SUBSECT. 1.—OF THE PREFACE.

1. The preface or introduction is the first part of the sermon, whereby the minds of the hearers are prepared and wakened up to hear what the preacher is to deliver to them.

2. The dexterity of a sacred orator appears in nothing more than by some apposite and taking expressions to catch,

engage, and captivate the hearers' hearts, in the entry unto a fixed attention to the purpose in hand.

3. We are to imitate the examples of the Apostles and Prophets herein more than any particular rule that can be assigned, who oft began their sermons, Thus saith the Lord, and this not only in the entry, but often also through the sermon, as often as the preacher discerns the hearers to grow heavy or slack in attention, or before any purpose of more special concernment or reproof and admonitions (at which some have prejudice) be delivered, whereof ye may see instances, Is. i. 10, Acts ii.

4. Great liberty is allowed us for exordiums. Sometimes they may be passed over when there is much matter to be delivered in short time, as Moses begins the exordium of the creation without a preface. The majesty of sacred scripture, and the excellency of heavenly things, are sufficient, without ought added to engage pious minds. Sometimes again a preface is used, Luke i. 1, 2.

5. These general rules may be applied here as prudence shall direct, as, 1st, A preface being, as it were, the porch leading to the temple, or the gates of the city, it may be very fitly taken for the connexion of the text from what goes before. 2dly, If ye have preached on that text or purpose before, ye may reduce yourself by a compendious repetition of what was formerly spoken from the text; or, 3dly, Removing what purposes might be expected to be spoken from such a text from your present design, and by narrating what ye intend to handle at that time. 4thly, By quoting some apposite Scripture, and by a short gloss upon it, leading yourself into the text.

Let it be short, that the auditors be not too long in suspense, not knowing whither you are tending, except when you are beginning a book or chapter, or making a preaching

or opening up some things necessarily previous to your intent.

6. Begin with a low, still, calm voice, and weak affections, and grow higher in all as ye go on in the sermon, and most of all in the close.

7. The preface may be a commendation of the author, book or purpose, in the text; so the ancients called the books of Moses, *Oceanum theologiæ*—Genesis, *librum promissionum et fundamentum totius scripturæ*—the book of the Judges, *Librum promissionum et minarum*—the epistle to the Romans, *Clavem Scripturæ*. Or,

8. It may be taken from the scope or intention of the author.

9. Or from some general sentence or thesis applied to the hypothesis in the text, as if one be about to preach on the history of the feeding four thousand with seven loaves, he may begin with Ps. xxxiv. 10, ‘Fear ye the Lord ye his saints, there is no want to them that fear him;’ or from any fit maxim or pertinent scripture parable, *e. g.* if ye be to speak against theft, fraud, or covetousness, make use of Luke xvi. 1–13; or against oppression and injustice, you may make use of that, Luke xviii. 1–7.

10. If your text be metaphorical, take your preface from that thing from which the metaphor is borrowed, shewing the more general nature of it, and then wherein it comes near to that which ye are to handle.

11. In sermons upon extraordinary occasions, as fasts, thanksgiving, &c. begin with shewing the occasion and impulsive cause of your choosing such a text, and that such an occasion agrees with the scope of the text.

12. Mix in some observations and applications, by the by, in your preface, whereby it becomes more savoury unto the spiritual hearers thereof.

Of all others the fittest prefaces were most usual with the

prophets, viz. to persuade the hearers that what ye are to deliver to them is the mind and will of God, concerning their eternal happiness and salvation of their souls; that ye are in Christ's stead speaking to them; that their receiving or rejecting of you will be reckoned as the receiving or rejecting of him, Luke x. 16; 2 Cor. v. 20.

All apologies, personal insinuations, begging of favours to or from the hearers, are unbecoming and below the office and commissions, majesty of Christ's ambassadors, more proper for theatre or stage; yet some use may be hereof in dealing with enemies and schismatics in the troubled state of the church, after the example of Paul, Acts, xvii. 28.

Let your preface of every kind have a native and clear connection with your text and purpose handled therefrom, and shew this plainly, that the hearers may more easily understand it. Let a short ejaculatory prayer be the exordium of your exordium, as also of every part of your sermon, this being as needful and useful here, and Nehemiah's petition, Neh. ii. 4.

SUBJECT. 2.—OF THE SCOPE.

The scope of the text is that which is chiefly there intended by the Holy Ghost, the knowledge whereof is as necessary to the preacher for the right ordering of his sermon upon that text, as that of the pole star to the mariners, in guiding them of their way aright; and the finding is more difficult than it is useful when found out to make a pertinent, well knit discourse. Some define the declaration of the scope of a text thus: A general proposition or narration of the theme which properly and pertinently is to be handled in his text, and they distinguish a threefold kind of this narration of the theme to be handled. 1. General, wherein is shewed that such a theme is the truth of this text intended that ye may understand the dependence or independence of

in it, and only properly and pertinently to be handled from it, which, shortly and perspicuously proposed at the entry upon the text is called the narration of the scope, or what the Holy Ghost intendeth primarily to be taught from the text : whence it is evident, that this narration of the scope should immediately follow the preface, and cannot be deferred without hindering the edification of the hearers, whose minds are still in the dark about what is aimed at in the preaching, till this be told them. 2dly, Special, wherein the theme to be handled is more specially opened up to all the parts of it, in the analysis of the text. 3dly, Particular or doctrinal, wherein all the particular heads of the theme to be handled are particularly proposed and explained in the amplification of the doctrine, and afterwards applied in the uses.

2. There is a fourfold scope to be considered for the more clearing of every particular text. 1st, Of the whole book in which the text is ; 2dly, Of the chapter where it is ; 3dly, Of the particular part of the chapter wherein it is ; 4thly, Of the individual text itself, if the text read be a particular of the particular part of that chapter (the first paragraph of this subsection is to be understood of this last scope). The clear and distinct understanding of all these doth not a little conduce to the finding out of the true sense of the text, each of them being subordinate unto, and depending upon, the former, and giving clearness one of them to another ; and it is convenient for the preacher to have all these in his eye, nor unprofitable for the preacher to propose them to his hearers, providing it be done with due brevity, both to carry on and discern accuracy in the sermon ; and to understand, among various interpretations of the text, which is right, and which wrong, viz. as they agree or disagree with the scope.

3. To find the true scope of the text *hoc opus hic labor est* ; for helps therein, among other things, consider the following rules. 1. Read and seriously consider the whole context,

the text, on what goeth before or what followeth after. 2. Beside your own translation, read and compare therewith all other translations that are beside you, but especially the original and authentic editions. 3. Take the help of best annotations, commentators, accurate analyses, in particular Piscator and lexicons, together with the best critics, as Pool, Leigh, &c. 4. Consider the general scope of the book, the special scope of the chapter, and the particular scope of that part of the chapter wherein your text is, which are more obvious, wherein ye will find authors more express than in the scope of the verse or sentence which ye make your text; by proportion from these you may get light to gather the individual scope of your text. 5. If after all these ye remain in the dark about the scope of your text, reiterate your diligence in all the foresaid respects to more profound meditation and imploration of divine assistance, until ye find what ye are seeking. 6. Remember that here *lente festinandum est*, it being a matter of such moment, as that upon the invention of the true scope of your text, doth depend the right division and explication of it, deduction of doctrines, prosecution and amplification, and application, not only as to accuracy, but also as to the truth of this place. ‘Quid est turpius, inquit Quintilianus (Orat. Inst. lib. ii. cap. ult.), quam ideo obscurum ipsum quod in eum solum adhibetur usum ne sint cætera obscura;’ for as the text is the foundation of the preaching, and of its whole fabric, so the narration of the true scope is the guide and directory of all the structure.

SUBSECT. 3.—OF THE ANALYSIS OR DIVISION OF THE TEXT.

As the declaration of the scope is a general narration of the theme to be handled in the sermon of the text; so the divisions of the analysis of the text is a more full and special narration of the same. Some, who speak more precisely,

distinguish the analysis of the text from the division thereof, thus, viz. That the analysis of the text is the resolution of it into its own parts, of what kind soever, and, considered in any respect, is the foundation of the ensuing sermon; but the division is the resolution of the text into such parts as pertain unto the theme to be treated of, and which make up the same, or point out the order of handling of it. The division arises from the analysis; the analysis is the anatomizing or dissection of the text; the division is the distribution of it into its several heads, or the enumeration of its several parts. This last perfecteth the former, and as the analysis leadeth to the division, so the division of the text tendeth to the perfecting of the sermon or tractate to be formed from that text; yet most of authors use these terms promiscuously.

A fit analysis is most necessary to lead us into and to reach the whole matter contained in the text. Piscator for your analysis upon the whole Bible is among the best.

Division is one of the common *modi sciendi*. By it the text is formed, and the pearls therein searched out; by this we are brought unto the banqueting house, and his fruit becomes sweet unto our taste. These spices by being thus broken and rubbed, make the words of the sacred text shew forth a most delightsome odour; and the more we pore into the text by an accurate and severe analysis, still more and more divine truths occur to us, and the mind so ravished with admiration of the divine truths thereof, that we must cry out with Tertullian, ‘Adoro plenitudinem sacræ scripturæ.’

Particular texts, verses, or sentences of the Scripture are connected or abrupt. If connected, then they may come under a double consideration, viz. relative unto the antecedent or consequent purpose with which they are connected; or absolute, as they stand in the text or sentence. Abrupt texts are those which have no connection, as those in the begin-

ning of books, or in the Proverbs or Ecclesiastes in some places. It may happen in several places, that there is no need of a division of the text, as, 1st, When the text doth not contain more parts or members in it than one, viz. when the whole text is an argument from a preceding thesis; 2dly, When we mind to handle some one purpose only from the text, and spend the whole time upon that which alloweth us not to stay upon an analysis.

When the text needs a division, these following rules may be useful in the making of it. 1st, The division of the text must consist of particulars contained in it, and not of things deducible from it, or of purposes which the preacher is to deliver in his sermon, as is done by some, for this is to bring in upon, and not to make a division of, the text. 2dly, It must be adequate to the text, i. e. it must consist neither of more nor of fewer parts than are to be found in the text. 3dly, Let it be short and perspicuous; shortness is good for the memory, and perspicuity for the understanding. Breaking of the bread of life into many and small pieces is rather a losing than explication of it. Too much division is much one with none at all. A prudent distinguishing of the general heads from the particular ones in the text, and a reducing of the particulars under the general ones by a division thereof, is both useful and necessary. 4thly, Observe the natural order of things, rather than the order of the wording in the text, and make each part of the division subordinate and dependent upon another, as far as may be. 5thly, Beware to bring in public a logical or grammatical analysis, whereby things are cut into new and needless midges, though ye may make your own use in your minds to help you into a theological division. 6thly, If there be any connection of the text with what precedes or follows after, either expressed by some connective particle in the text, or virtually or eminently contained in it: make that one part of

your division to be the foundation of connectional or general doctrines. 7th, If your text contain a historical or parabolical narration, make as many parts of the text as ye can discern circumstances therein, whether physical or moral. The physical circumstances of things are contained in the following distichon :

Forma, figura, locus, stirps, nomen, patria, tempus.

Patria sunt septem quæ non habet unus et alter.

Moral circumstances are such as affect the morality of actions ; and they are either *aggravantes*, which do not change, but augment the morality of good or evil of the action within the same species ; or *mutantes*, changing the species of the action from good to evil, *in genere moris et contra*, ex. gr. to play at a game is lawful through the week, but on the Sabbath it is sinful. Aggravating circumstances are properly so called circumstances, and they are contained in the following distichon :

Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando ;

Qualisque, et quantus, cujusque peristasis esto.

8thly, If your text contain a similitude, let the first part of the division be of the thing to be illustrated by the similitude, and the other the agreeance of the similitude with it. 9thly, If your text contain precepts, prohibitions, threatenings, &c. it may be so divided that its parts may be reduced to these circumstances, *quis, cui, et quare*, or any of them. 10thly, If ye cannot easily fall upon a division of the text, put a brief paraphrase in the room of it, and then explain it *κατασκευαστικῶς*.

SUBJECT. 4.—OF THE EXPLICATION OF THE TEXT.

1st, The explication of the text is the interpretation of obscure words, dark phrases, and connections therein contained, by other words more clear, according to the mind of the Holy Ghost speaking in scripture, whereby one entire

and genuine sense may be had thereof. 2dly, Some put the explication before the division, most part after it, and some conjoin them for brevity's sake, and perhaps such do best. 3dly, These three are worthy of consideration here, *first*, The means whereby we find out the sense of the Scripture; *secondly*, The various ways of interpreting Scripture; *thirdly*, Some rules to walk by in the explication of the text.

The means of finding out the sense of Scripture, are, 1st, The scope of the Spirit of God in that place; 2dly, The sense which agreeth therewith is to be retained, and that sense which disagreeeth therewith is to be rejected; 3dly, The grammatical force and emphasis of the word in the original, also among famous classic authors, is to be pondered according to the propriety, either separately or *in statu constructo*. In every accurate disquisition that the Philosopher holds, *δι' ἑστραζουτα νομματα*, and this is not to be neglected in divinity. 4thly, Take the help of rhetoric for understanding a word, phrase, or whole sermon, taken properly or figuratively; as ye are not to make a trope where it is not, so deny it not where it is. When things spoken of in Scripture cannot be taken properly without contradicting some place of Scripture, failing against faith and charity, or supposing somewhat impossible or absurd, then we are to take them figuratively, as Luke ii. 37; John vi. 53. Where also the Spirit of God goeth before sense, *Scriptura est optima sui interpres*; so did Paul, Acts xx., and the Levites, Neh. viii. 8. In the original it is, they read and made them understand by the Scriptures. 5thly, Admit no sense that is contrary to the analogy of faith, which is to overrule us in exposing the Scripture, Rom. xii. 6. The analogy of faith is a certain epitome of the Scriptures, gathered from the most plain and clear places thereof, called by the apostle a form of sound words, 2 Tim. i. 13.; *in faith*, that is shortly summed up in the creed, *and love*, i. e. sum-

med up in the commandments. See more to this purpose in Wendelini Christ. Theol. Prolog. ch. 3, thes. 6. sect 4.

5thly, As to the various ways of interpretation of Scripture, the explication of a text is either analytical, which is either more general above in the division, or special as here, of which see in the tractate ; or paraphrastical, of which in the following subsection.

6thly, Make use of these rules in the explication of the text. 1. If the text be clear in itself, ye may pass over the explication to the raising of doctrines ; for to endeavour to make that plainer which is enough already, happens rather to obscure, and proves the needless spending of time, postponing the word of exhortation from it, so much desired by the auditors. 2. Where the text needeth explication, proceed to it with all brevity and perspicuity ; for the being too prolix on one part wastes the time which should be reserved for the other part of the sermon : it is sufficient here to open up the words so far as is needful to understand the meaning of the text, deferring the more ample explication of the things herein contained to the amplification of the doctrines and uses. 3. As to the *quid nominis*, remove homonymy and ambiguity, mark the etymology, and assign some Scripture synonyms ; and whether ye give one or more significations to any word in the text, endeavour to cite some place of Scripture where the word is so taken. 4. If the text be hypothetical, ye may reduce it to a general thesis, and so open it up ; if theoretical, ye may descend to the hypothesis in the explication of it. 5. Bring nothing in by way of explication that is doubtful or obscure, for how can that give light to another that needeth light to itself. 6. The knowledge of the time and the occasion upon which the authors did write, gives much light to every particular passage of that book. 7. Many interpreters insist long upon the answering of objections and solutions of the doubts of the text ; but it is better to wave objections to their own pro-

per places. Objections seasonably brought tend much to awaken the attention, and gather wandering minds; only those objections that at the first sight appear obvious to the hearers, are to be answered in this place. 8. If the text and sense thereof be controverted and retorted by heretics, *e. g.* that text, This is my body, ye are to clear the words from the abuse thereof by adversaries at length, especially from the circumstances of the context, *nulla est objectio in lege* (inquiunt Rabbini), *quæ non habet solutionem a latere*, leaving the dispute the thing in controversy unto the use of refutation. 9. Finally, mix in with the spiritual parts of the explication some moral observations and short uses, to make it more savoury and refreshful to the hearers; and beware of all vain affectation of finding out or bringing in some new conceit upon the text. Such new conjectures in divinity (says one) *materia est aptissima ex cujus potentia, 1mo, Scepticus; 2do, Hæreticus, ac denique Atheos producat.* 2dly, Mention no different or contrary senses of the text in public which you are to reject, except the hearers know the text to be controverted; 1 Cor. iv. 3. Beware of needless digressions and curious conjectures in any part of your sermon, but especially in the explication of the text, which generally should be most clear, eminent, and brief.

SUBSECT. 5.—OF THE PARAPHRASE, OR PARAPHRASTICAL EXPOSITION OF THE TEXT.

1. The analytical explication of the text is to be carried on according to the directory in the two former subsections, and then proceed to the paraphrastical.

2. The paraphrase here is a recollection and short recapitulation of all the heads of the analytical explication proceeding with respect unto the scope; including also a clear and brief deduction of all the grounds of the doctrines which ye intend to raise from this text; and if any of them be want-

ing the paraphrase is imperfect. In a word, the paraphrase is presenting, as in a map, to the minds of the hearers the substance of the whole analytical explication conjunctly, what was separately by parts opened up before, as also the sum of the ensuing sermon. In framing the paraphrase, observe these rules following. 1st, It must be in other words than is contained in the text, to prevent the appearance of a tautology. 2dly, It is to be expressed in the first person, personating the speaker in the text, and therefore the greater spirituality of frame, and caution in expression, is to be studied here than in any other part of the sermon. 3dly, The transition from the analytical explication (or from the reading of the text when there is an paraphrastical exposition) to the paraphrase is usual after this or the like manner, *as if he had said, &c.* viz. the Spirit of God, or the writer. Others think this transition better, *Conceive with me the sense of the word to be this.* 4thly, Let it be short and succinct, for there is nothing more hurtful to the understanding than long periods and perplexity of words, when it might be otherwise, especially in these parts of a discourse which are intended to be compends of the rest. 5thly, Let it be perspicuous, so that we may rather seem to demonstrate and point out with our finger than to speak out with our mouth, the purpose we are treating of, which is in a most special manner necessary, if we consider that the rudeness of the common [people] is unknown and incredible. 6thly, This kind of interpretation is chiefly to be used in the books of the Psalms and Prophets. Ye may see instances of it in *Jansenio in Psalmos, Cartwrighto in Evangelia, et Erasmo in Novum Testamentum.*

SUBJECT. 6.—OF DOCTRINES TO BE DRAWN FROM THE TEXT.

1. In the bypast parts, the sermon is spent in dissecting the text, in the following parts it is spent in teaching from

it. Hitherto the analysis follows the genesis, consisting of doctrines and uses: in the former part much judgment is required; in the following part much heavenly wisdom, and supernatural prudence; Mat. xiii. 52. 'Every scribe which is instructed to the kingdom of heaven, is like unto a man that is a householder, that brings out of his treasure things new and old.' This latter part of the sermon is named *ορδοτροπία*, 2 Tim. ii. 15. 'Study (says Paul to Timothy, and in him to all the preachers of the gospel), 'to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth.' It is a metaphor taken from the Levites, who might not rashly divide the sacrifice into parts, but by precept; Is. l. 4. 'The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.'

2. A doctrine is a theological proposition, informing the understanding about things to be believed or done, either expressly contained in the text, or immediately or by direct consequence following therefrom.

3. Hence some doctrines are express and explicit, and others by consequence, and implicit. This distinction is *a forma et materia*: some are theoretical, *de veritate ac fide*; others practical, concerning manners. This distinction is taken from the end and use; for in sermons all are referred to practice.

4. Concerning the right manner of drawing right doctrine from the text, observe these rules:

1st, The Directory of the Westminster Assembly for preaching of the word, p. 26. runs, thus: 'In raising doctrines from the text, the preacher's care ought to be, 1st, That the matter be the truth of God: 2dly, That it be contained in and grounded upon the text, that the hearers may discern how God teacheth it from thence: 3dly, That he chiefly insist on those doctrines which are principally intend-

ed, and make most for the edification of the hearers : 4thly, The doctrine is to be expressed in plain terms : 5thly, The consequence of the doctrine must also be clear, and if need be cleared.'

2dly, Seeing a multitude of doctrines may be raised from every text, there is need of special prudence to choose the fittest, and to pass over the rest ; for there is a certain pleasant harmony betwixt some sacred truths and the hearers, which, when the preacher falls thereon, his sermon becomes acceptable and successful.

3dly, Let the doctrines be distinct, really as well as in words, that the hearers weary not upon pretence of tautology and vain repetition.

4thly, Though you are not to multiply your doctrines too much, yet ye are not to pass any that are obvious in and from the text ; and although ye cannot get them all presented at one time, yet it is fit that ye enumerate them all, that the hearers may know that ye have passed over none that deserves to be marked.

5thly, Let your doctrines be drawn forth from the text in a natural order, each of them depending on another ; and if they be many, let them be classed in and according to the several parts of the text, and the general observations first, and then the particular : if the matter contained in the text and doctrines be collateral, then follow the order of the words in the text, and let that which first occurreth be first handled.

6thly, Insist at greatest length on that doctrine in which the greatest force and design of the text is, handling the principal doctrines of the text fully, passing over the accessory doctrines shortly, and referring their full handling to their proper places and text.

7thly, Let your doctrines be enunciated in simple propositions, so they will be more easily understood, remembered,

proven, and amplified : what modifications ye incline to add to the subject or attribute, may come in better in the amplification than the proposition of the doctrine. Complex propositions are more hard to be proven, nor can they accurately be amplified or applied, but only with respect to the connection, which is often very difficult to be done.

8thly, Let your general and implied doctrines go before those that are particular, and expressed in the text, as preliminary thereunto.

9thly, When ye handle two doctrines that are only formally distinct, ye should shew plainly and fully wherein they differ, and how the prosecution of the one is different from that in the other, that your hearers may not think that there is a coincidence betwixt them.

10thly, Doctrines are after the same manner to be raised from every text. Observations may be gathered from the scope, connection, or any circumstance of doctrinal texts, but only from the scope of parabolical texts, because not every part but the whole concurs to make up the scope. Besides, observations from historical texts should not be long insisted upon, because they are chiefly and properly intended for illustration, as doctrinal texts for doctrines.

11thly, Doctrines should not be drawn in upon but from texts.

12thly, Shew the foundations and grounds of your doctrines at the delivery of each of them : this makes the text speak, and all sure ; for as the doctrine is an immediate consequence from the text, so its ground is the clearness of its consequence, and an illustration of its immediate dependence on the text.

SUBJECT. 7.—OF THE PROSECUTION AND AMPLIFICATION OF THE DOCTRINES.

It was observed before, that there may be a threefold proposition or narration of the theme and purpose handled in the

sermon. 1st, General, in shewing the scope of the text : 2dly, Special, in the analytical explication thereof ; and, 3dly, Particular, which pertains to this place, and it is a full enumeration of all the particulars to be handled in the sermon, and it is partly analytical in explication, and partly genetical in confirmation and amplification.

The prosecution and handling of the doctrine, or the particular proposition or narration of all things to be spoken of (taught and applied) in the sermon, may be reduced to these three : 1. Explication ; 2. Confirmation ; and, 3. Amplification of both.

1. In the explication of the text, the theme was only so far explained as was necessary for forming of the doctrines ; but here it comes to be more fully explained to the satisfaction of the hearers, in order to the application of it, where the several truths scattered up and down the Scriptures and in common-places are contracted into a method, and presented to the understanding in a compact order. 2dly, In order hereunto, first try what matter your memory and invention can furnish to you upon the doctrine ye are to prosecute : if these be jejune and scant, look what authors you have beside you upon this subject : if these also fail your expectation, then go to Newman's Concordance with the most material words of your doctrine, and read over and consider the Scriptures relating thereunto, which, through the blessing of God, will present to your invention matter for several heads as to the *quod sit, quid sit, et cur sit* of your doctrines, and also motives, means and directions, and marks belonging to your application of them, which you may digest in order as they occur, with this special advantage, that as the Scriptures give occasion for the invention of these several heads, so ye cannot want one apposite Scripture for each of them. 3dly, Among all the ways of explaining and amplifying your doctrine (concerning which see the Tractate in Latin, out of

which this is drawn), this is preferable to the rest, as being the most plain and popular, whereby your doctrine (either in its parts or in the complex of it, as your discretion shall determine it) is explained by the resolution of these three questions :

1. What it presupposeth.
2. What it imports.
3. What it inferreth.

As, for example, if your example to be amplified be about saving faith, proceed thus : (1st), It presupposeth knowledge of God, Ps. ix. 10 ; (2dly), historical faith of all supernatural revelation, Acts, xxvi. 27. ; Heb. xi. 6. ; (3dly), a sight of the sufficiency of the Mediator, Heb. vii. 25. 2dly, It imports, (1st), the receiving of Christ, as he is offered in the gospel, John, i. 12. ; (2dly), adherency unto, recumbency upon, and acquiescence in him, Is. xxvi. 3. ; Acts, x. 43 ; xi. 23. 3dly, It infers, (1st), confession of him and of his truths, Rom. x. 10. ; 2 Cor. iv. 13. with Ps. cxvi. 10. ; (2dly), hope of salvation, Rom. viii. 24. ; and under this head come in all the properties, effects, concomitants, and consequents of faith : thus by proportion you may proceed in all other themes.

The *second* thing in prosecution of the doctrine was probation or confirmation, which is twofold, *το οτι*, that it is so, the truth of the doctrine may be proven by Scripture and reason ; two or three apposite Scriptures are enough, with a short gloss on each of them, shewing how it proves the doctrine : 2dly, *το διοτι*, why it is so, which perfects the understanding of the hearers, not only by further confirming the truth of the doctrine ; but also further holding forth the equity of it, and so making the hearers more prompt and solid in receiving it. There is no need of confirmation where the doctrine is expressed in the text, or questioned by none. Where there is need thereof, then let your confirmation be by proofs and arguments that are more clear than that which

is to be proven : let them be proper, and not common, evident and certain, not debateable, not nakedly proposed only, but explained, proven from some Scripture, and amplified : let them be more scriptural than philosophical. If there be a reason contained in the text, insist mainly upon that ; the same may be a reason of the doctrine, as it respects the intellect, and a motive to the exhortation, considered with respect unto the will.

7thly, In the last place, both explication and probation of the doctrine are to be amplified, *ex omnibus argumentorum locis, maxime autem ex dissentaneis, et comparatis*.—See twenty rules in the Tractate for the right amplifying of the doctrine, among which this is one, that ye are to distinguish, and accordingly to make use of three kinds of citation of Scripture, viz. probative, allusive, and illustrative from examples. Also reduce all your doctrines to some head of the catechism, creed, decalogue, or the Lord's prayer ; for so the common people will both understand and remember better what is delivered to them ; the catechism being as it were the little Bible.

SUBJECT. 8.—OF THE USES THAT ARE TO BE MADE OF EACH DOCTRINE.

1. *Of them in general.*

As this is the most profitable, so it ought to be the largest part of the sermon, as being most accommodated to the edification of the hearers, which is the main scope of all the former parts, shewing what is truth, and the respecting it as good, in order to the practice.

2. As the doctrine should be an immediate consequent from the text, so the use should be an immediate consequent from the doctrine, and the connection is clearly to be shewn ; for nothing is more helpful both to the understanding and memory than a plain order of deduction of one part of the sermon from another, μεταβασις εἰς ἄλλο γινος ; and running

from one thing to another, without any connection, doth rather confound than edify the weak hearers, and is a dragging of here and there without any fruit.

3. Alstedius, Theol. lib. v. cap. 9. doth elegantly illustrate this by the following comparison :

Textus sit concionis radix seu centrum doctrinæ,
Sint loci communes, rami ; usus doctrinarum fructus.

4. The various uses that may be made of each doctrine may be reduced to these six, viz. information, refutation, reproof, consolation, terror, and exhortation. The first two have respect to the understanding (as also the use of examination, which is rather a qualification of the rest of the uses than a distinct species of them, and it may be made in each of them), the last four to the will ; dehortation comes in with exhortation, with respect to the contrary object.

5. The discretion of the preacher must guide him in the kinds of the uses which he is to make in each doctrine with respect to the case of the people. The people is not to be drawn to the preaching, but the preaching is to be accommodated to the people, as the foot is not to be made for the shoe, but the shoe for the foot. We need not anxiously seek to draw all kinds of uses from every doctrine, but only such as naturally and of their own accord flow from it ; and if the same uses arise from several doctrines, ye may refer some of these to one of the doctrines, and some to another, or amplify the doctrine and apply them together in all these uses ; or press these uses from all the doctrines together, and if ye insist long upon one doctrine the first day, you may touch a little upon the uses, and the next insist upon them the more fully.

6. For an example of gathering uses from the doctrine, take these following instances :

Doct. *That God is every where present.*

1st, An use of information, speculative or dogmatic : learn hence that the doctrine which our church teacheth concern-

ing the omnipresence of the divine essence is true. Information practical or admonitory, that wherever we are we have need to mind and believe that God is present where we are.

2dly, Use elenchtical, or of refutation, for reforming the mind, or for vindication of the truth, runs thus—heretics teach falsely that those Scriptures which mention God's omnipresence, are not to be understood of his essence, *sed de virtute et injuriâ*.

3dly, Use of reproof to all kinds of sinners, is—they sin in the sight of the Judge, and sin is in God's presence wherever they commit it.

4thly, Use of consolation to those who trust in God;—they are never deserted of him wholly; they are ay in the sight of their Father while the world is wronging them.

5thly, Use of terror to those that provoke God to anger;—he will find them out; they cannot hide themselves from him; Ps. cxxxix. throughout.

6thly, Of exhortation;—therefore, let us believe that he is still present, and let us walk always as before him; and of dehoration from all sin, because it is ay done in his sight.

7thly, The use of practical information above, which may be called an use of instruction, or *instructio ad præsens*, may go immediately before this of exhortation. Thus much on the uses of the doctrines in general, now follows to speak of them in particular.

1st, *Of the Use of Information.*

1st, The use of information is that whereby the mind is informed of such divine truths as have a connection with and may be naturally inferred from the doctrine.

2dly, This by the order of nature, claims the first place among the uses, as the intellect goes before the will and executive faculty. It may be amplified through all the common-

places, dogmatical, essential and practical. It is of very large extent, that the preacher may expatiate here more than many other uses, not only in bringing in many truths, and duties to be done, but also sins to be eschewed, as also by vindication and confirmation of the truth, and marks for discovering the same ; but in such a large field there should be a choice made of the more principal and immediate truths pertaining to the doctrine.

3dly, This use is distinguished into information speculative, elenchtical, and practical, or instruction tending unto practice, which differs from admonitions or exhortations in that where the practice of the duty is exhorted to be done ; but here such a duty is asserted to be duty with respect to the conviction of the understanding, and the use of conviction either anent duty or sin comes under this head.

2dly, Of the Use of Refutation.

This use claims the second place in order, as relating to the mind, and the reformation of it from error, as the former did belong to the information thereof. Truth is to be taught before its adversaries can be convinced, and truth must needs be known, before error can be refuted. Confutation, then, is that whereby the sentences and arguments of heretics contrary to the doctrine in hand, are recited and refuted, either by way of prevention and antidote to those errors that the auditors are in hazard of, or by way of remedy from those errors that they already are infected with.

In this use these things would be adverted to : 1. That nothing be condemned as an error that is not truly so ; for this brings under that curse, Is. v. 20. 2dly, That the opinion of the adversary be faithfully cited, and in such terms as they would take with it, else it is needless to refute that which they disown. 3dly, Let the refutation be founded on solid arguments, not with reflecting or passionately, for they

irritate more than convince, *adversarius ad absurdum ducatur, absque mediis absurdis*. 4thly, It is unfit to mention the errors which our auditors never heard of, nor are in danger of, nor such blasphemous ones as by their horror would more offend by narration of them, than edify by refutation of them. 5thly, More meekness is to be shewn forth in refuting error than reprehending vice, and in controverted scandals, except blasphemy and obstinacy accompany the errors. 6thly, Beware of mentioning before the people the arguments of the adversaries (except those that are known to them), lest their weakness make them receive more hurt by hearing these arguments, than profit by resolution of them. Besides, usually the arguments that have weight with people to error, are more to be sought among the people, than out of the writings of their leaders; for ye will find often that such scruples sway with the people that will not enter into the heads of the learned, and ye are mainly to yoke with these scruples, and clear them before the people. 7thly, If the error be not common, but in one or few, it seems more convenient to deal with them in private than in public, upon many accounts.

3dly, *Of the Use of Reproof.*

The two foregoing uses relate to the understanding: now follow those that pertain to the will, heart and affections. And they respect the heart, either, 1st, under some present distemper and indisposition, in which it needs rectification and correction, as the use of reproof and consolation; or, 2dly, with regard to some that is future of exhortation and and debortation. 2. The use of reproof is when men are rebuked for not doing their duty, either in the practice of grace and virtue, or abstaining from vice and sin, 2 Tim. iv. 2. The formal object of reproof is the evil of sin not repented of; the end is to stir up to sorrow and repentance. The mean for attaining this end is to argue and urge this evil, both as pre-

sent, and as great; the presence of it, is to be decided by marks taken from the properties, adjuncts, effects, and opposites to it; and the greatness of it is to be proven from its aggravations, of which see at large in the Tractate.

This use presupposes information and refutation, and by order of nature follows; therefore reproof properly pertains to them who will neither learn truth nor be convinced of error. To this may be referred the use of lamentation, sometimes used in Scripture, which is an indirect reproof of sinners for that which is lamented; and this lamentation is either taken up presently, Is. i. 2, 21, or foretold to be coming, 2 Cor. xii. 21.; and both are either over sin, out of respect to God, or over punishments, out of compassion to man.

This use may be amplified, 1st, By giving some observations out of Scripture, whereby the Spirit of God thunders against such a sin. 2dly, By dissuasives, to be drawn from the aggravations of that sin, threats denounced against it, and the execution thereof upon such sinners. 3dly, By directives treating of the impediments which hinder us from forsaking this sin, and of means and helps for eviteing and overcoming of it.

Right reproofing is not the least part of the ministerial work; for managing it, advert to these, 1st, Clearly to convince the person of his guilt, as 1 Sam. xv. 14; 2 Sam. i. 14. Other marks are very requisite when the sinner is impudent, or of a seared conscience. 2dly, It will go the better down that it be sugared with instructions of duty with respect to the person reproofed. 3dly, Shew no bitterness, but compassion, name none, no not by a periphrasis, for such is the object of discipline or reproof. 4thly, Take your formularies of reproof out of the Scripture; this offends least when done in Scripture words. 5thly, Hold not in general, *dum in genere est sermo nemo in parte tangitur*. 6thly, Direct this use

most especially against the sin of the time and place ye live in. *Sit canis Domini fidus, nec mutus nec mordax.*

4thly, *Of the Use of Consolation.*

1. Consolation here is the application of the doctrine, and the comforts resulting therefrom, to the particular state and conscience of the hearers, for removing or mitigating grief or sorrow, and confirming, strengthening and comforting our minds against the evils of our life, either spiritual or corporal. The formal object is *malum sive culpæ sive pænæ*, either really or apparently oppressing the mind: the end hereof excites unto joy; the mean for attaining this end is the proposing to the heart some great and present good.

2. This use is one of the special ends of sacred Scripture, Rom. xv. 4, and of the gospel ministry, 1 Tim. iv. 13. Give attendance *τη παρακλησει*, to consolation, like a prudent physician, who, after he hath given purgatives and corrosives in the use of reproof, administers lenitives and cordials according to the use of the patient.

3. Consolation follows reproof by the order of nature; for consolation is proper unto them who, being convinced of their errors and sins, take reproof in good part; Job xx. 3.; Zeph. iii. 2.

4. This use may be amplified these three ways: 1st, from the promises; 2dly, the experience of the saints; 3dly, removing those scruples and doubts which the afflicted soul suggests to itself.

5. For the right managing of this use, 1st, Let the consolation be pathetically expressed: 2dly, Because they are to be applied, not simply and absolutely, but upon condition of the promises being in the person comforted, that so ye may apply the promises: 3dly, It being the proper work of the Holy Ghost to comfort, hence called the Comforter, John, xiv. 16. The ends that God hath, both in affliction of his

children, and letting sin remain in them while here, are also much to be improven for consolation.

5thly, Of the Use of Terror.

1. This use follows next in order of nature, for terror is due, and no consolation, to those that are not touched either with information, refutation or reproof. To such, both by the prophets and apostles, curses and woes are denounced, as Lev. xxvi. 14-44.; Deut. xxviii. 15-68.; Is. v. 8, to the end; so also by Christ, Matt. xi. 16, 25. Mount Ebal is situated in the church forth against Mount Gerizzim, Deut. xi. 29, 30.; xxvii. 4, 5. 11-26. with Joshua, viii. 31-35. The curses follow our refusing the blessing, as well those which are written in the Bible, Deut. iv. 26, 27, 28.; xxx. 19, 20. as those that are not written therein, Deut. xxviii. 61.; and for this end, that whom the love of God does not constrain, the terrors of the Lord may persuade, 2 Cor. v. 10, 11. with 14.

2. This use is contained under the Apostle's *εικονοθεωσις*, with the text 2 Tim. iii. 16. whereby men are to be frightened from sin, and is near of kin to the use of reproof and dehortation, which are for correcting and amending the manners of men. It may be amplified, or man may be terrified from sin, 1st, By the threatenings, as Matt. xxiii. often inculcated. 2dly, From example, as Luke xiii. 1, &c. 3dly, By comparing of contrary examples, as Luke xvi. 15, 31. These rules are to be looked to here, *first*, that it be propounded pathetically; Is. xxii. 4.; Jer. ix. 1.; Luke xix. 41.; Rom. ix. 1, 2, 3.; x. 1.; *secondly*, peremptorily, Mark xvi. 16.; 1 Thess. v. 3.; *thirdly*, distinctly, by putting a difference between sins of infirmities and stubbornness; avowed enemies, malicious hypocrites are to be thundered against by the law; and summoned to Christ's tribunal, as Matt. iii. 7. with 12.; 1 Tim. vi. 17.; 2 Tim. iv. 1, 2.; *fourthly*, enumerating examples of God's wrath in Scripture; as Cain, Saul,

Achitophel, Sennacherib, Belshazzar, Ananias and Sapphira, Sodom and Gomorrah, &c.

6thly, *Of the Use of Exhortation and Dehortation.*

1. *Of Exhortation.*

1. This use respects the heart, with respect to somewhat future, whether it be exhortation or dehortation.

2. The use of exhortation has respect to some future good which pertains to the hearers, spurring their heart on to the prosecution of it ; which future good is some grace or virtue, or the exercise thereof ; the scope hereof is to excite hope or desire, therefore it propounds that which is exhorted unto, *sub formali ratione objecti, quod est bonum futurum, arduum, possibile.*

3. This comes under various names among various authors, as persuasion, instruction, direction, admonition, &c.

4. This is so chief a part of the preaching, that the whole thereof, yea the whole pastoral work, is called by this name ; Acts ii. 40. ; xiii. 15. ; 1 Tim. iv. 13. ; vi. 2.

5. This use may be drawn pertinently from any doctrine, and in what order seems best to the discretion of the preacher, and suits best to the edification of the hearers : yet it is fitly left to the last place, because, *first*, it is best to close a sermon with it ; *secondly*, because the prophets, apostles, yea, and Christ himself, used to do so ; they usually closing their sermons anent promises, threatenings, blessings, judgments, with exhortation ; Amos iv. 12. ; Mark ix. 50. ; and generally in all the epistles, exhortation following doctrine ends the epistle.

6. This use may be amplified these five ways : 1st, By explication of that which is first exhorted to, beside the textual and doctrinal explications, and more and more full and practical comes in fitly at the beginning of exhortation, that the hearers so may know, and have in their eye, what they

are pressed unto. 2dly, Motives to persuade the heart, and engage the will and affections to the things exhorted unto. These motives are, certain considerations and arguments to incline, impel, and animate us to the duty, Eccl. xii. 11. They differ from the reasons, *cur sit*, of the doctrine, *first*, That the reasons of doctrines prove the truth or goodness of the theme that is propounded therein; but motives shew that such a thing is to be done by us; *second*, Reasons of the doctrine respect the understanding, but motives the will; *third*, That reasons of the doctrine are drawn from the virtue of the things propounded therein, but motives from the relation that the thing exhorted unto, is to us as it is useful and necessary. Hence, motives are to be drawn from necessity, utility, decency, honour, honesty, facility, hurt, &c. Examples have also much force to draw us to imitation. In moving the affections, *first*, lean not to the strength of your reasons, but to the Spirit of God his motions, 1 Cor. iii. 7.; Paul may plant, and Apollos may water, but it is God that giveth the increase; Phil. ii. 12, 13. it is God that works in us to will and to do; yet God gives his assistance in the use of the means: therefore, *secondly*, draw motives from all the common-places thereof, as *a commodo, incommodo, honesto, utili, necessario, facili, exemplis*, &c. and add a pertinent Scripture to each argument; *thirdly*, explain clearly what ye persuade unto, *nam ignoti nulla cupido*; *fourthly*, speak to the second person, *nam loqui in tertia persona magis docere quam movere est*; *fifthly*, have some formularies of sound words that are most apt to move with; 2 Cor. v. 20.; Phil. ii. 1, 2.; *sixthly*, repeat and inculcate the exhortation, reiterate in various phrases, intermix threats, promises, reproofs, consolations, &c. and all with authority, fervency, &c. Be moved yourself for moving of others; see the Tractate. 3dly, Means and helps to do that ye are persuading unto, and these either general, as *first*, knowledge of what is to be done; *second*, con-

viction that it is duty, and of your own impotency and deficiency; *third*, a purpose to do it; *fourth*, sense of obligation to do so from divine precept; *fifth*, prayer for your help; *sixth*, diligent use of the means: or special, such as come nearest, and are proper unto the nature of that which is exhorted unto, wherein the sacred Scriptures and the preacher's own experience directs him. Motives have respect unto the will and end; but means relate unto all the faculties, especially the executive faculty; therefore, as intention and resolution goes before action, so, by order of nature, motives go before means. Again, means are of two sorts, either direct, as those above, or indirect, *per modum removendi prohibens*. There are two kinds of lets and impediments to be removed, *first*, common to elect and reprobate; *second*, peculiar to serious and well meaning souls, commonly called objections, which use to be the matter of soul-exercise, wherein exercise of conscience was more to be seen than now it is. We call the first kind real, which are more gross hindrances of duty and godliness, and the other supposed, being for most part sophisms and misrepresentations of the way of God and the soul's own case, maliciously suggested by Satan from without, through the compliance of a deceitful heart within. These are also more refined and twisted out of ourselves, wherein, though in the persons objecting there be ordinarily honesty and seriousness, yet in the exercise itself there is much sin, vain and curious disputings against the plain word of God, much marring folks own comfort, and prejudice to their establishment, and for the most part do rather hinder the exercise, growth, progress and joy of faith than faith itself and the being thereof, and argue many defects in those that have them, either ignorance or compliance with temptations against the Spirit, and your own souls, or at least not such holy and humble hearkening unto and compliance with God's voice as should be. We use to call the former sort hindrances or impediments, and the

latter obstructions, for distinction's sake, ex. gr. of the first kind, seeking to establish their own righteousness, &c. Of the latter, "I would fain believe, but I cannot; my heart will not come forward with me, I fear I have sinned the unpardonable sin." Before ye make mention of the means, if there be any general proposition required thereunto, without which ye cannot profit by these means, put that in by way of *præmittendum*. 4thly, Directions, which are certain qualities or reasons, teaching how and what way to do that to the doing whereof motives and means have been proposed, Heb. xiii. 3.; Eph. v. 15. Means and directions differ thus, that means have relation to it, as the cause to the effect; but directions *attinent ad modum agendi*, and are usually pronounced by adverbs, as to do it wisely, prudently, cordially, cheerfully, seriously, sincerely, &c. 5thly, Here usually comes in the use of trial and examination by signs and marks, whether they be in a state of grace; whether they be endued with such a virtue, or guilty of such a vice, it has place in all other uses, but chiefly in this. Great caution is to be used here, especially in assigning marks of good or bad estate, that no occasion be given either to presumption on the one hand, or despondency on the other. Therefore, let your marks be, *first*, few and fully explained and cautioned; *second*, proper and reciprocal; *third*, drawn rather from the being and sincerity, than the measure and degree of grace; *fourth*, rather from the principal motive, manner and end of acting, than from the matter of the action, &c. If ye cannot get such kind of marks, rather pass over the work than not do it aright; and exhort them to diligence in duty, which will at length bring to clearness anent your state: it is better to be diligent at duty one day, than to dispute about a state one year.

2. *Of the Use of Dehortation.*

In this we dissuade from sin, whether we be guilty or in hazard thereof, and proceed after the same manner as in exhortation to duty; but here we term these motives dissuatives, and the means remedies, preventives or cautions. If it be asked whether exhortation or dehortation should go foremost in order, I answer, according to the nature of your doctrine; so if it be concerning a virtue, then exhortation should proceed, if about a vice then dehortation. Some consider the evil dehorted from as future only, and not present, and so they distinguish this use both from the use of reproof and consolation. If ye desire to read of all these uses and foresaid parts of a sermon more fully, and to have an example of each out of the Scripture and practical writers, see the Tractate.

SUBJECT. 9.—OF THE APPLICATION.

This being proper to actual ministers who have a full commission, and are to speak from authority, it is needless to say any thing of it in this little directory for students of divinity, but let reference be to the reading of the Tractate.

SUBJECT. 10.—OF THE EPILOGUE, OR CONCLUSION OF THE HOMILY.

In the peroration, there is a twofold end proposed, 1st, To help the memory as to what hath been said: 2dly, To move the affections, according to which these two things must be done in it; *first*, there should be a compendious repetition of the heads of the homily; *second*, great fervour of spirit in doing it: the repetition should be such as if it seemed a new oration, wherein all the several heads of the sermon compacted into one body are set in a mass to the hearers' mind. Naked repetitions without some garnishing goes not well down, and it should be expressed vivaciously, *tamquam*

parta jam victoria et causa evicta, cum affectu concionatoris et exporrecta facie, verbis emphasin singularem habentibus omnia proferantur: see an example Gal. vi. 11. to the end. Some close with a general exhortation to practise what hath been delivered, some end abruptly with the time; but the most ancient custom is to close with a doxology or prayer unto God, who only can make his own word effectual. Lutheri illud erat monitum, ut tum finiret concionator, quando populum cerneret attentissimum, quo scenæ alacrior postmodum iterum rediret.

No. III.

A DIRECTORY FOR COMPOSING A LECTURE, ACCORDING TO WHICH CRITICISMS ALSO ARE TO BE MADE AFTER THAT IT IS DELIVERED.

1. READ over the whole text and chapter on which ye are to lecture before ye begin to lecture. 2. Make the lecture upon the whole chapter albeit long, and the longer the chapter be, let the lecture be the more short and comprehensive. 3. When the chapter is read over, introduce yourself to the lecture by a short preface, rarely exceeding one sentence, apposite to the contents of the chapter, and the matter ye are to deliver from it. 4. Propose the scope of the chapter, according to which ye are to level your division, and all that follows. 5. Sometimes the occasion of writing such a portion of Scripture is to be shewn, which does not always occur, except at the beginning of a book ; and frequently in the Psalms, pointed at in the titles thereof ; and in some singular and distinct portions of Scripture here and there, inserted either without apparent dependance on what goes before or following after, or else when the connection is surprising, until the occasion thereof be shewn : when this occurreth, it naturally takes place after the preface, before the scope, and he is to discover the same. 6. After the scope, make a brief analysis or division of the chapter, subordinating each of the divisions to the scope. 7. Then make a short explanation of the hard words of the several parts of the chapter, more abstruse phrases and dark connexion of the several parts of the chapter, keeping the order wherein they stand in the text and several verses, and making a choice of those that are most necessary to be understood, and the obscurity of which is most obvious to the hearers ; for often ye cannot in

half an hour's time (which is all the time allowed) absolve the several parts of a lecture, and all that seems to need exposition you may expound ; yea, it will be necessary to give a short hint at those which you cannot well pass over. 8. Remember that in all the foresaid particulars ye do not spend more than a quarter of an hour, that the other quarter may be reserved for the notes to be drawn from the chapter, so divided and explained as said ; the latter being most acceptable to the generality of the hearers, as the former is to the more judicious. 9. Let the transition from the explication of the chapter unto the observations deducible from it, be after this or the like manner. Thus, having explained the chapter in an analytical and textual way and manner, we proceed to lay open the chapter further unto you in a more full and practical way in these following notes, which ye may observe with me for instruction and direction. 10. In gathering notes from a chapter, observe these rules : *first*, In proposing them keep this order, have one or two from the scope, or general from the whole chapter ; next a few from each part of the chapter. *2d*, Let them be (as much as ye can) simple propositions. *3d*, Shew the ground of each of them from the text, with some gloss (as need shall be), to shew the clearness of the inference of your note from the text, and as the ground of it. *4th*, Let not the number of your notes be above ten or twelve at the most, for that would overwhelm the memory of your hearers, but let them be as few as can be, with dependence one upon another. *5th*, Apply one of your most useful and seasonable notes in the several usual six uses, making only one inference by way of information, another by way of refutation, &c. all so far as simple perspicuity will admit, in simple propositions, remembering that the nature of a lecture will not admit the application of many, or the amplification of any, but that these pertain properly to the sermons. *6th*, Endeavour, if the matter of the

chapter will allow, to take the note which ye apply from the last part of the chapter, and so have it last in order, that so ye may both conclude it and your lecture with a fit epilogue ; but if the matter determine you to amplify a note from another part of the chapter, study always to make it the last part of the notes which ye have from that part of the chapter.—11. Forget not to conclude your lecture with an apposite epilogue according to the common rules. 12. Remember that the rigorous observation of the doctrine foresaid is to be expected only in scholastic lectures, the method of popular lectures admitting that latitude the discretion of the preacher and the necessity of the hearers calls for, *Quare ædificatio populi suprema lex sit*, providing that the substance of a lecture be observed, and some of its specific differences from a preaching ; in short, that there be these three things in it, viz. 1st, That the whole chapter be read over ; 2^d, That there be some short analysis and explication of all the parts of the chapter ; 3^d, That there be several notes, and these not amplified and applied at such length as in sermons. 13. Finally, as to that method used by some in lectures, to subdivide each part of the chapter, and sometimes each verse, and explain the words thereof, and deliver the notes therefrom altogether before they proceed to explain the following part or verse, it hath its own advantages when the portion of Scripture lectured upon is short, or when the preacher makes the lecture long. But I see not how any man, in the space of half an hour, can go through a large chapter after that method. 2^{dly}, This method seems to make as many individual lectures as it makes parts of the chapter, each part so having all the essentials of a lecture. 3^{dly}, I have not yet reached how a discourse of half an hour's length, thus methodized, can contain the substance of a large chapter homogeneously disposed, and each part appearing dependent and subordinated to the scope, so as the hearers may discern this ; yea the

parting of the explication of the chapter after this manner, and intermixing heterogeneous things between the several parts of the explication, does hinder that clearness that the sense of the whole chapter when together would have from the scope and context; also the natural order among the notes from the whole chapter is thus marred *.

* The copy from which these two brief Treatises have been printed appears to have been taken by a Mr GEORGE FORMAN in 1709. The transcriber has not executed his work very happily, and, in spite of all the pains which could be taken to recover the true reading, several passages are not altogether intelligible.

FINIS.

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