

## The Life of Mr. Hugh Binning.

There being a great demand for the several books that are printed under Mr. Binning's name, it was judged proper to undertake a new and correct impression of them in one volume. This being done, the publishers were much concerned to have the life of such an useful and eminent minister of Christ written, in justice to his memory, and his great services in the work of the gospel, that it might go along with this impression. We living now at so great distance from the time wherein he made a figure in the world, must be at a considerable loss in giving an exact and particular relation. However, his pious and exemplary life may in some measure be known from his writings; and for this end, a great many bright passages might be gathered out of them, which would raise his character highly in the eyes of all good men; for the Rev. Mr. Robert M'Ward, minister in Glasgow, observed, "That his life was his sermons put in print, by which means they who did forget what he had said in the pulpit, by seeing what he did in his conversation might remember what they had forgot; he lived as he spoke, and spoke as he lived." All due pains have been taken to procure proper materials, and good vouchers of the following narration. Some few things are learned from the prefaces prefixed to his several pieces, by worthy and able divines, who revised and published them; more accounts of him were furnished by persons of great credit, on whose veracity we can safely rely. But the most remarkable passages in his life are happily preserved, in a letter written by Mr. M'Ward,<sup>87</sup> to

---

<sup>87</sup> [Mr. Robert Macward went to England as the secretary, or amanuensis, of the famous Samuel Rutherford, when the latter was appointed one of the commissioners to the Westminster Assembly (Murray's Life of Rutherford, p. 233). When mentioning Macward's institution, as Professor of Humanity in

---

the old college of St. Andrews, in April, 1650, Lamond says of him, that he was previously “servant to Mr. Sam Rutherford, m. of St. Andrews” (Diary, p. 16, Edin. 1830). Sir John Chiesley was, in the same sense, and at the same period, the servant of the celebrated Alexander Henderson, another of the commissioners (Kirkton’s Hist. of the Ch. of Scot., *note*, p. 71). It is justly remarked by Dr. M’Crie, when speaking of Richard Bannatyne, who was also called *the servant* of Knox, “that the word servant, or servitor, was then used with greater latitude than it is now, and, in old writings, often signifies the person whom we call by the more honourable name of clerk, secretary, or man-of-business” (Life of Knox, p. 349. *Sixth edition*). Mr. Macward succeeded Mr. Andrew Gray as one of the ministers of Glasgow, in the year 1656, chiefly through the influence of Principal Gillespie (Baillie’s Letters, vol. ii. pp. 406, 407. Cleland’s Annals of Glasgow, vol. i. p. 128). A sentence of banishment was unjustly passed upon him for a sermon on Amos iii. 2, which he preached in the Tron Church, Glasgow, after the Restoration. As to what he said in that sermon regarding the conduct of the parliament, Baillie declares, that “all honest men did concur with him,” though he disapproves, at the same time, of Macward’s “high language,” and blames him, because “he obstinately stood to all,” and thereby provoked his persecutors (Letters, pp. 453, 454). But it appears, from Wodrow (Hist. of the Sufferings of the Ch. of Scot., vol. i. p. 213, Glasg. 1829), that when Mr. Macward understood that

---

what had given offence was the use he had made, in his sermon, of the words “protest” and “dissent,” he did not hesitate to explain he did not mean thereby a legal impugning of the acts, or authority of parliament, but “a mere ministerial testimony” against what he conceived to be sin. Macward retired to Holland.

After repeated applications from Charles the Second, the States General, on the 6th of February, 1677, ordered Mr. Macward, and other two Scottish exiles, to withdraw from the Seven Provinces of the Netherlands (Dr. M’Crie’s Mem. of Veitch and Brysson, p. 367). That the States came to this determination with very great reluctance, will appear from the following passage in one of Sir William Temple’s Letters: “I will only say that the business of the three Scotch ministers hath been the hardest piece of negotiation that I ever yet entered upon here, both from the particular interest of the towns and provinces of Holland, and the general esteem they have of Mackand [Macward] being a very quiet and pious man” (Vol. i. p. 291). It is creditable to the good feeling, though not certainly to the firmness of the States General that at the time they determined to require Macward and his two friends to leave the Seven Provinces, they voluntarily furnished them with a certificate bearing that each of them had lived among them “highly esteemed for his probity, submission to the laws, and integrity of manners” (Dr. M’Crie’s Mem. of Veitch and Brysson, p. 368). He was afterwards permitted to return to Rotterdam, where he had been officiating as minister of the Scottish Church at the time he was ordered to remove out

the Rev. Mr. James Coleman,<sup>88</sup> sometime minister at Sluys in Flanders. The writer of his life must in the entry confess that his part is so small, that he can scarce assume any thing to himself, but the procuring the materials from others, the copying out of those things that were of any moment, and disposing them in the best and most natural order he could think of; having studied the strictness of a severe historian, without helping out things with his invention or setting them off by a rhetorical style of language. Nay, all that is contained in Mr. M. Ward's large letter concerning him, is told almost in his very words with a little variation of the order wherein he had placed the same, omitting the many long digressions on several subjects which that worthy person judged fit to insist upon, taking occasion from what he had noticed concerning Mr. Binning to enlarge on the same.

John Binning of Dalvennan was married to Margaret M'Kell,

---

of the country. He died there in the month of December, 1681. Dr. Steven's "History of the Scottish Church, at Rotterdam", p. 336.—*Ed.*]

<sup>88</sup> [In his very interesting "History of the Scottish Church, Rotterdam," Dr. Steven mentions (p. 72) that Mr. James Koelman was deprived of his charge at Sluys in Flanders, for refusing to observe the festival days and to comply with the formularies of the Dutch church. He appears to have been a very conscientious and pious man. Among the Wodrow MSS in the Library of the Faculty of Advocates Edinburgh (Vol. ix., Numb. 28) there is a copy of "A Resolution of the States of Zeeland anent the suspension of Thomas Pots and Bernardus Van Deinse, ministers of Vlissing, because of their suffering or causing Jacobus Coelman to preach, together with the Placinet (or proclamation) whereby the said Coelman is for ever banished out of the province of Zeeland, Sept. 21, 1684." Extract out of the Registers of the Noble and Mighty Lords, the States of Zeeland, Sept 21, 1684. It is set forth in this paper, that though Koelman had been suspended from his office by the States of the Land and Earldom of Zeeland, in consequence of their "Resolution and penal discharge of the 21st of September, 1674, made by reason of his perverse opinions, and disobedience to his lawful high superiors," he had notwithstanding "adventured and undertaken to go about private exercises within this province and also to preach twice publickly within the city Vliesing [Flushing] on Sabbath the 3d of this instant moneth, September, and so hath rendered himself guilty of the punishment

---

contained in our forementioned Resolution, and penal discharge, bearing that he should be banished the province, so be he happened to hold any publick or private exercises there.”

Mr. Koelman, Mr. Macward and Mr. Brown of Wamphray, were the three clergymen who officiated at the ordination of Mr. Richard Cameron in the Scottish Church, Rotterdam, previous to his coming to Scotland in the beginning of the year 1680 (*Biographia Presbyteriana*, Vol. i., p. 197). It was Richard Cameron, when in the language of one of his friends, he was carrying Christ's standard over the mountains of Scotland, who repeated three times that simple and pathetic prayer, before he was killed at Airds-moss, *Lord, spare the green, and take the ripe* (Id. p. 203) From a letter written from Holland, 7th December, 1685, by Mr. Robert Hamilton of Preston, it may be seen how much Mr. Koelman interested himself in the affairs of the Scottish refugees (*Faithful Contendings Displayed*, pp. 203-205, 214, 215). There is prefixed to a Dutch translation of Binning's *Common Principles of the Christian Religion*, which was executed and published by Koelman at Amsterdam in 1678, a Memoir of the author. Koelman acknowledges he had derived all his information respecting Binning from a letter which he had received from Mr. Macward, through a mutual friend. This letter, or a copy of it, with some other of Macward's MSS., was in the possession of the publisher of the duodecimo volume of the sermons of the author, printed at Glasgow, 1760 (Preface, pp.

a daughter of Mr. Matthew M'Kell,<sup>89</sup> minister at Bothwell, and

---

iv, xxv). Koelman concludes his Memoir of Binning, which contains some excellent pious reflections, but almost no facts with which the English reader is not already acquainted, with a feeling allusion to his ejection from his charge at “Sluys in Vlaanderen.” After this painful separation from his flock, besides writing many useful original works, he seems to have employed his leisure in translating into his native language some of the most esteemed practical writings of foreign divines, such as *Guthrie's Great Concern*, *Rutherford's Letters*, &c. Dr. Steven's Hist. ut supra.—*Ed.*]

<sup>89</sup> [Adverting to a sermon, which was preached by Mr. Matthew M'Kell, at a field meeting in the year 1669, Wodrow says, that he was “a true Nathanael, and a very plain dealer” (Hist. of the Suf. of Ch. of Scot., vol. ii. p. 127). After having been, on different occasions brought before the Privy council, and imprisoned, he was, on the 8th of January, 1674, upon his refusing to engage not to preach, ordered to confine himself to the parish of Carluke, and security was required from him that he would appear before the Council at their summons (Id. vol. i. pp. 371, 372, vol. ii. p. 248. See also History of Indulgence, p. 36). He died at Edinburgh, in March 1681 (Laws Memorialis, p. 183).

Wodrow does not speak with much confidence, as to the degree of propinquity which existed betwixt Mr. Matthew M'Kail minister of Bothwell and Mr. Hugh M'Kail, the young licentiate who was executed at Edinburgh, 22d Dec,

---

1666, for being concerned in the insurrection at Pentland. But Colonel Wallace, who commanded the insurgents on that unfortunate occasion, styles “Mr. Hugh M’Kell son of Mr. Matthew M’Kell minister of Bothwell” (Wallace’s Narrative of the Rising at Pentland, in Dr M’Crie’s Memoirs of Veitch and Brysson, p. 430). The unhappy father was allowed to see his son in prison, after his sentence. There is an affecting account in Naphtali (pp. 339, 345) of this mournful interview, and of another which took place on the morning of the execution. The address of young M’Kail on the scaffold concluded with these sublime expressions—“Farewell, father and mother, friends and relations. Farewell the world, and all delights. Farewell meat and drink. Farewell sun, moon and stars. Welcome God and Father! Welcome sweet Lord Jesus the Mediator of the new covenant! Welcome blessed Spirit of grace, and God of all consolation! Welcome glory! Welcome eternal life! Welcome death!” (Id. p. 348 Edin. 1761). We are told by Kirkton that “when Mr. M’Kail died, there was such a lamentation as was never known in Scotland before, not one dry cheek upon all the street or in all the numberless windows in the market place” (Hist. of Ch. of Scot. p. 249). It was discovered afterwards, that Burnet, archbishop of Glasgow, had in his possession at the time, a letter from the king, forbidding any more blood to be shed. But to the disgrace of his sacred profession, and of his feelings as a man, “Burnet let the execution go on, before he produced his letter, pretending there was no council day between”—Burnet’s Hist. of his

sister to Mr. Hugh M'Kell.<sup>90</sup> one of the ministers of Edinburgh; he had by her Mr. Hugh and Alexander. The father was possessed of no inconsiderable estate in the shire of Ayr, for Mr. Hugh having died before his father, John, the only son of Mr. Hugh, was served heir to his grandfather in the lands of Dalvennan. Alexander, the second son, who died about ten years ago, got the lands of Machrimore, and was married to a daughter of Alexander Crawford of Kerse, and is succeeded therein by his son John Binning, at present a writer in Edinburgh. [xxxv]

The worldly circumstances of the grandfather being so good, he was thereby enabled to give his son Hugh a liberal education, the good and desirable effects of which appeared very early upon him; the greatness of his spirit and capacity gave his parents good ground to conceive the pleasant hope of his being a promising child. When he was at the grammar school, he made so great proficiency in the knowledge of the Latin tongue, and Roman authors, that he outstripped his condisciples, even such as were

---

of Scotland for the purpose of bringing ridicule upon the presbyterian clergy of that day, quotes a passage from the MS. sermons of Mr. Hugh M'Kail. We are much mistaken, however, if on reading that passage and after making some allowance for an antiquated style, and a certain degree of quaintness, one of the characteristics of the age,—the impression produced upon the mind of any candid person, who admires strong good sense, though presented in a homely dress, is not in a very high degree favourable to the character and talents of the author (See Kirkton's History, pp. 227, 228). In the preface to Stevenson's History of the Church and State of Scotland, reference is made to a manuscript, having this title, "A true relation of the Prelates their practice for introducing the Service book, &c, upon the Church of Scotland, and the Subjects, their lawful proceedings in opposing the same." This manuscript, Mr. Stevenson observes, was believed to have belonged to "one of the Mr. Mackails, once famous ministers in this church". Some information respecting it will be found in the Appendix (pp. 191, 192) to Lord Rothess' Relation of Proceedings concerning the Affairs of the Kirk of Scotland, printed in Edinburgh, 1830. for the Bannatyne Club.—*Ed.*]

own Times, vol. ii. p. 435 Oxford, 1833.—*Ed.*]

<sup>90</sup> [All accounts agree in stating that Mr. Hugh M'Kail, minister in Edinburgh, was uncle to the preacher of the same name who was executed. The minister of Bothwell, therefore, instead of being the father, must have been the brother

[xxxvi]

some years older than himself. When his fellow schoolboys went to their play and diversion, he declined their society, and choosed to employ himself, either in secret duty with God, or conference with religious people. His pastime was to recreate himself in this manner. He had an aversion to sports, games, and other diversions, not from any moroseness, or melancholy of temper, being rather of an affable, cheerful and debonair disposition, but thinking that time was too precious to be lavished away in these things. Religion and religious exercises were his choice, and the time he had to spare from his studies he spent that way. He began to have sweet familiarity with God, and to live in near communion with him, before others began seriously to lay to heart their lost and undone condition by nature, and that additional misery they expose themselves to, by walking in a wicked way and sinful course. When he arrived at the thirteenth or fourteenth year of his age, he had even then attained so much experience in the ways of God, that the most judicious and exercised Christians in the place confessed they were much edified, strengthened, and comforted by him, nay, that he provoked them to diligence in

---

of the minister in Edinburgh. In the years 1636, and 1637, when Mr. Samuel Rutherford was in Aberdeen, according to his own description of himself, "a poor Joseph, and prisoner," with whom his "mother's children were angry," he wrote several letters to Mr. Hugh M'Kail, in answer to others which he received from him (*Rutherford's Letters*, pp. 41, 247, 272, 292 *Sixth edition* Edin., 1738). The name of Mr. Hugh M'Kail is included in the list of ministers who, on the 19th of August 1643, were by the General Assembly appointed Commissioners for the Visitation of the University of Glasgow (*Evidence of Royal Commissioners for Visiting the Universities of Scotland*, vol. ii. p. 261, London, 1837). Mr. Hugh M'Kail, minister at Irvine, was likewise one of the ministers commissioned by the Assembly, in 1644, to visit the church in Ulster (*Dr. Reid's History of the Presbyterian Church in Ireland*, vol. ii. p. 57). As a further proof of the estimation in which he was held by his brethren, when it was proposed by the Assembly, in 1648, to recommend to the general session of Edinburgh six ministers, that they might choose four from these to fill their vacant churches, Mr. Hugh M'Kail was selected to be one of the number (*Baillie's Letters*, vol. ii. p. 303). He was a Resolutioner (*Id.* p. 387). He died in 1660 (*Lamont's Diary*, p. 121) The editor of *Kirkton's History of the Church*

the duties of religion, being abundantly sensible that they were much outrun by a youth.

Before he was fourteen years old, he entered upon the study of philosophy in the university of Glasgow, wherein he made very considerable progress, and with as much facility outstripped his fellow students, as he had done his condisciples in the Latin school, by which means, he came to be taken notice of in the college by the professors and students. And at the same time that he made proficiency in the liberal sciences, he advanced remarkably in religion. The abstruse depths of philosophy, which are the torture of slow engines and weak capacities, he dived into without any trouble or pain. And notwithstanding his surprising attainments and improvements, his great acumen and ready apprehension of things, whereby he was able to do more in one hour, than others in some days by hard study and close application, and though on these accounts he was much respected by the eminent ministers of the city, and learned professors of the university, yet was he ever humble, never exalted above measure, nor swelled with the tympany of pride and self conceit, the common foible and disease of young men of any greatness of spirit.

So soon as he had finished his course of philosophy, he was made Master of Arts<sup>91</sup> with great applause, and having furnished his mind with an uncommon measure of the ancillary knowledge of letters, he began the study of divinity, with a view to serve

---

<sup>91</sup> [It appears from the dedication prefixed to the “Theses Theologicæ, Metaphysicæ, Mathematicæ et Ethicæ, Preside Jacobo Darimplo, Glasg. Excudebat Georgius Andersonus, An. Dom. 1646,” that “Hugo Binningus” graduated “ad diem 27 Julii, Anno Domini 1646.” Under the ancient Statutes of the University, no student was entitled to receive the degree of master, till he had reached his twentieth year. But this rule was not always strictly adhered to (Report of the Royal Commission of Inquiry into the state of the Universities of Scotland, appointed in 1830, p. 220). Binning was not nineteen years of age at the date of his laureation. His distinguished contemporary, Mr. George Gillespie, took his degree in his seventeenth year.—*Ed.*]

God in the holy ministry. At which time there happened to be a vacancy in the college of Glasgow, by the resignation of Mr. James Dalrymple of Stair, who had been Mr. Binning's Master. This gentleman was so great and so good a man, that it is impossible to avoid giving an account of some of the remarkable things of his life. The first employment he had, was in the army, being a captain in William Earl of Glencairn's regiment of foot; but as he had made his studies with great application, at the earnest request of the professors of the university of Glasgow, he stood as candidate for a chair of philosophy, in a comparative trial, (in buff and scarlet, the military dress of those days,) to which he was with great applause preferred. In this station he was greatly esteemed for his uncommon abilities in philosophy, and other parts of learning. But being resolved to follow the study of the law, he soon resigned his office of professor, and entered Advocate upon the 7th of February, 1648; and quickly distinguished himself by his pleadings before the Court of Session, avoiding always to take any employment, either as advocate, or judge, in criminal matters, though often respectively pressed to accept of both; which proceeded from a delicacy in his opinion, lest, to wit, he might possibly be the instrument either of making the innocent suffer, or to acquit the guilty. In this situation he continued, till the Tender was imposed, when he, with many other eminent lawyers, withdrew from the bar. On June 26th, 1657, he was, by a commission signed by General Monk,<sup>92</sup> in name of

---

<sup>92</sup> [General Monk, who, for the part he took in the restoration of Charles the Second, was made Duke of Albemarle, encouraged most during the time he was in Scotland the *Resolutioners*, while Cromwell, on the other hand, befriended the *Protesters* (Life of General Monk, by Dr. Gumble, one of his chaplains, who was with Monk in Scotland, p. 51, London, 1671). Monk professed to be a Presbyterian ("The Mystery and Method of His Majesty's Happy Restoration," by John Price, D.D., one of the late Duke of Albemarle's chaplains. Baron Masseres, Tracts, pp. 723, 775). "In Scotland Mr. Robert Douglas [one of the ministers of Edinburgh] was the first so far as I can find, who ventured to propose the king's restoration to General Monk, and that very

the Protector's council of Scotland, appointed to be one of the Judges, which was soon confirmed by a nomination directly from the Protector himself, in the month of July thereafter, which he had no inclination to accept of, being himself no favourer of the usurpation. For as he had been secretary to the commission which had been sent to the king to Breda, he had waited upon his majesty upon his landing in the North. However, being importunately pressed to accept by many eminent men, and amongst them by several ministers, who all distinguished between his serving as one of the Council under the Protector, and exercising the office of a Judge, by administrating justice to his fellow subjects, he did accept, and his act of admission only bears his giving his oath, *de fidei administratione*. After the Restoration, he was made by the king one of the ordinary Lords of Session, by his majesty's nomination, dated at Whitehall, February 13th, 1661-2. And in the year 1671, he was created President of that Court, in the room of Sir John Gilmour of Craigmiller. In the parliament 1681, he made a great appearance for securing the Protestant religion, and by reason of the difficulties of the times, he desired leave of his majesty to retire from business, and live quietly in the country. But in this he was prevented by a commission, dated the 14th of October, 1681, which having passed the great seal, was produced the 1st of November thereafter, by which commission he was superseded as President of the Session, and in the year 1682, was obliged for his safety to retire to Holland. For though he had the king's promise that he should live undisturbed, yet he was let know that he could not be in safety, and after his retreat to Holland, several unjust but fruitless attempts were made to have him tried for treason, both before the parliament and judiciary,

---

early. He travelled, it is said, *incognito* in England, and in Scotland engaged considerable numbers of noblemen and gentlemen in this project. From his own original papers, I find that when Monk returned from his first projected march into England, Mr. Douglas met him and engaged him again in the attempt"—Wodrow's Hist. of the Ch. of Scot., vol. i. p. 59.—*Ed.*]

for no other reason than that he had always with sincerity and firmness, given his opinion to the king and his ministers, against the measures that were then followed, and which in the following reign, at length brought about the glorious Revolution, at which time, anno 1668, he attended King William in that expedition, by the success of which we were most happily delivered from tyranny and slavery. On November 1st, 1689, Sir James Dalrymple of Stair, his letter as President of the Session was produced and recorded, and he was accordingly admitted and restored to his office. In the year 1690 he was created a Viscount upon account of his great services and merit. He published, while in Holland, his Institutions of the law of Scotland, (a more full edition of which came out in 1693,) and two volumes in folio, of Decisions, from the year 1661, to 1681 inclusive. He also published a system of physics,<sup>93</sup> valued greatly at the time. And a book entitled, A Vindication of the divine attributes, was also his, in which there is discovered great force of argument and knowledge. He was looked upon before his death, as the living oracle of our law, and at present his Institutions are appealed to, as containing the true and solid principles of it.<sup>94</sup>

[xxxviii]

---

more than eight, or less than four), they generally obtained appointments in the church, and thus transferred to another field the intellectual industry and aptitude for communicating knowledge, by which they had distinguished themselves in the university. It may well be conceived that, by stimulating and exemplifying diligence, their influence on their brethren in the ministry was not less considerable than on the parishioners, who more directly enjoyed the benefit of attainments and experience more mature, than can be expected from such as have never had access to similar means of improvement." Rep. of Roy. Com. ut. supra, p. 221.—*Ed.*]

<sup>93</sup> [Physiologia Nova Experimentalis, Lugd. Bat. 1686.—*Ed.*]

<sup>94</sup> [The Appointment of Mr. James Dalrymple, as one of the Regents of the University of Glasgow, took place by "Id Martu 1641" (*Annales Collegæ*). He was then only twenty two years of age. In the year 1635, a clause was introduced into the oath, which the Regents were required to take at their election, binding them to resign their situation in the event of their marriage. Accordingly, having married in 1643, Mr. Dalrymple vacated his charge, but was immediately afterwards re-elected. Sir Walter Scott has said of James

Mr. Binning, who had lately been his scholar, was determined after much entreaty, (of which we shall presently give an account,) to stand as a candidate for that post. The Masters of the college, according to the usual laudable custom, emitted a programme, and sent it to all the universities in the kingdom, inviting such as had a mind to dispute for a profession of philosophy, to sist themselves before them, and offer themselves to compete for that preferment, giving assurance that without partiality and respect of persons, the place should be conferred upon him who should be found *dignior et doctior*.

The Ministers of the city of Glasgow considering how much it was the interest of the Church, that well qualified persons be put into the profession of philosophy, and that Universities by this means become most useful seminaries for the Church; and that such as had served as Regents in the college, were ordinarily brought out to the ministry, who, as the Divinity chairs became vacant, were advanced to that honour,—many instances of which I am able to condescend upon, and they knowing that Mr. Binning was eminently pious, and one of a solid judgment, as well as of a bright genius, set upon him to sist himself among the other competitors, but had great difficulty to overcome his modesty. However, they at last prevailed with him to declare, before the Masters, his willingness to undertake the dispute with

---

Dalrymple, that he was “one of the most eminent lawyers that ever lived, though the labours of his powerful mind were unhappily exercised on a subject so limited as Scottish Jurisprudence, on which he has composed an admirable work.” It has been properly observed, that during the whole of the seventeenth century, not only at Glasgow, but in the other universities of Scotland, “the Regents, or Teachers of Philosophy (with very few exceptions), were young men who had recently finished their academical studies, and who were destined for the church. The course of study which it was their duty to conduct, was calculated to form habits of severe application in early life, and to give them great facility both in writing and in speaking. The universities had the advantage of their services during the vigour of life, when they were unencumbered by domestic cares, and when they felt how much their reputation and interest depended on the exertions which they made. After serving a few years (seldom

others.

There were two candidates more, one of them had the advantage of great interest with Doctor Strang, principal of the college at that time, and the other a scholar of great abilities, and of the same sentiments with the Doctor, in some problematical points of divinity, which with great subtilty had been debated in the schools. Mr. Binning so managed the dispute and acquitted himself in all the parts of trial, that to the conviction of the judges he very much darkened his rivals. And as to the precise point of qualification, in respect of literature, cut off all shadow of a demur and pretence of difficulty in the decision. However, the Doctor and some of the Faculty who joined him, though they could not pretend that the candidate they appeared for, had an equality, much less a superiority in the dispute, yet they argued, a *cæteris paribus*, that the person they inclined to prefer, being a citizen & son, having a good competency of learning, and being a person of more years, had greater experience than Mr. Binning could be supposed to have, and consequently was more fit to be a teacher of youth. Mr. Binning being but yesterday a fellow student with those he was to teach, it was not to be expected, that the students would behave to him with that respect and regard which should be paid to a master. But to this it was replied, that Mr. Binning was such a pregnant scholar, so wise and sedate as to be above all the follies and vanities of youth, that he knew very well how to let no man despise his youth, his wit was neither vain nor light, and his fancy was obedient to his reason, and what was wanting in years was sufficiently made up by his singular endowments, and more than ordinary qualifications. A Member of the Faculty, perceiving the struggle among them to be great (and indeed the affair seemed to have been argued very plausibly on both sides), proposed a dispute between the two candidates extempore, upon any subject they should be pleased to prescribe. This being considered by the Faculty, did quickly put a period to the division among them, and those who had opposed him not

being willing to engage their friend again in the lists, with such an able antagonist, yielded the question, and Mr. Binning was elected.<sup>95</sup>

[xxxix]

Mr. Binning was not full nineteen years of age, when he

---

place. Mr. Wil. Diled got a promise (bot with difficultie) of the next vacant place. Mr. Ro. Noue, professor of Humanitie in the said colledge, had no voice in the forsaide electione because, he was not present at all the meittings of the disputs.”—(Lamont's Diary, p. 4, Edin. 1830)

The last instance of a public competition for a chair in the University of Glasgow, occurred towards the close of the seventeenth century soon after the Revolution. It is remarkable enough that in this case also, the result was ultimately determined by lot. “A programme was immediately published, and on the day appointed no less than nine candidates appeared to enter the lists in a comparative trial. All of them acquitted themselves so well during the whole course of a long trial that the electors were at a loss whom to choose. Setting aside some of the nine who were thought less deserving, they could not find a ground of preference among the rest. It was therefore resolved, after prayer to God, to commit the choice to lot. The lot fell upon Mr. John Law, and a present of five pounds sterling was given to each of the other candidates. One of the competitors was Mr. William Jamieson, a blind man known to the learned world by his writings. He was after some years chosen to give public lectures in the college upon Ecclesiastical History for which he had a pension from the Crown till his death.”—MS. History of the University of Glasgow, written by Dr. Thomas Reid, formerly Professor of Moral Philosophy.—*Ed.*]

<sup>95</sup> [About the same period Mr. Alexander Jamieson, who was afterwards

commenced Regent and Professor of Philosophy,<sup>96</sup> and though he had not time to prepare a system of any part of his profession, being instantly after his election to take up his class, yet such was the quickness and fertility of his invention, the tenaciousness of

---

minister of Govan, obtained the appointment of Regent in the University of St. Andrews, after engaging in a public disputation. The description of what took place on that occasion given by Mr. John Lamont of Newton, is not devoid of interest as a picture of the times—1649 Apr. 10, 11—“There were three younge men that did disputte for the vacant regents place in St. Leonard's Colledge, Mr. David Naeue, (formerlie possessing the same, bot now deposed, as is spoken before), viz., Mr. Alex Jamesone, ane Edenbroughe man, having for his subject, *Syllogismus*, Mr. William Diledaffe, a Cuper man, his subject, *Liberum Arbitrium*, and Mr. James Weymes, a St. Androus man, he having *De Anima* for his subject. All the tyme they had ther speeches, ther heads werre couered, bot when they came to the disputte, they were vncouered. Ther werre three of the five ministers forsaide present at the disputs, viz., Mr. Alexander Moncriefe, Mr. Walt. Greige, and Mr. Ja. Sharpe [afterwards archbishop of St. Andrews], wha had decisive voices in the electione of a Regent (thir werre the first ministers that ever had voice in the electione of a measter to ane of the colleges there, the custome formerlie, and of olde, was, that every colledge had libertie to chose thir owne measters) For Mr. Ja. Weymes he was the warst of the three, for in the disputs, he bracke Priscian's head verry often, for Mr. Alex. James and Mr. Wil. Diled they werre judged *pares* by the wholle meitting, so that after longe debeatte, they werre forcet to cast lotts, and the lott fell upon Mr. Alex Jamesone wha did succeide to the forsaide vacant regents

<sup>96</sup> [The day of his election was “iiij Cal. Nov 1646 (Annal. Colleg.)” The

---

*Nova Erectio* or foundation charter, granted to the University of Glasgow 13th July, 1577, in the minority of James VI, made provision for the appointment of three Regents, or Professors, along with the Principal. The first Regent was required to teach Rhetoric and Greek, the second Logic, Ethics, and the principles of Arithmetic and Geometry, and the third, who was also sub principal, Physiology, Geography, *Astrology*, and Chronology (See Copy of the *Nova Erectio* in Evidence for University Commissioners for Scotland vol. 8. p. 241 London, 1837). In the year 1581, the Archbishop of Glasgow gifted to the University the customs of the city, which enabled them to establish the office of a fourth Regent, to whom was allotted exclusively the teaching of Greek, and, sometime previous to the year 1637, a fifth Regent was chosen, who was Professor of Humanity, “humanitarum literarum” (Old Stat. Acc. of Scot., vol xxi. Append. pp 24, 25). This professorship however, was not permanently established till the year 1706 (Rep. of Roy. Com. appointed in 1830, p. 241). By the foundation-charter the Regents were restricted to particular professions, or departments of academical instruction, that they might be found better qualified for the discharge of their different functions (ut adolescentes qui gradatim ascendunt, dignum suis studus et ingenuus præceptorem repetre queant). But this practice, as will be seen from the following minute of a University Commission, was changed in the year 1642. “The Visitat on after tryall, taking to consideration that everie Regent within the Colledge has

[x1]

his memory, and the solidity of his judgment, that his dictates<sup>97</sup> to the scholars had a great depth of learning of that kind, and perspicuity of expression. And I am assured, that he was among the first in Scotland that began to reform Philosophy from the barbarous terms, and unintelligible distinctions of the schoolmen, and the many vain disputes and trifling subtilties, which rather perplexed the minds of the youth, than furnished them with solid

---

allowed to be used by the students even in their common conversation. At a meeting of commissioners from the different universities of Scotland, which was held at Edinburgh on the 24th of July, 1648, one of the resolutions agreed upon, was to this effect—"Because the *diting* [dictating] of long notes has in time past proved a hindrance, not only to necessary studies, but also to a knowledge of the text itself, and to the examination of such things as are taught, it is therefore seriously recommended by the commissioners to the dean and faculty of arts that the regents spend not so much time in *diting* of their notes, that no new lesson be taught till the former be examined." (Bower's History of the University of Edinburgh, vol. i. p. 244). Binning, it is said, "dictated all his notes off hand" (Wodrow's Analecta, vol. i. p. 338. MS in Bib. Ad.) Had he lived it was thought "he had been one of the greatest schoolmen of his time."—Id. vol. v. p. 342.—*Ed.*]

beine accustomed hithertills to continue for more years togithere, in and on the same professione so that the schollers of one and the self-same class are necessitat yearlye to change their masters, have found it more profitable and expedient, that the present course of teaching the schollers be altered, and that everie master educate his own schollers through all the foure classes, quhalk is appointed to begin presentlie thus that the classes, which are taken up with the masters the zeir they go on with them, so that Mr. David Munro having the Magistrand [or oldest] classe now, he take the Bejane classe [or the youngest

and useful knowledge.<sup>98</sup>

He continued in this profession for the space of three years, and discharged his trust so well, that he gained the general applause of the university for his academical exercises. And this was the more wonderful, that having turned his thoughts towards the ministry, he carried on his theological studies at the same time, and made vast improvements therein, to which he was enabled, by his deep penetration, and a memory so retentive, that he scarcely forgot any thing he had read or heard. It was easy and ordinary for him to transcribe any sermon, after he returned to his chamber, at such a full length, as that the intelligent and judicious reader who heard it preached should not find one sentence to be wanting.

During this period of his life, he gave a proof and evidence of the great progress he had made in the knowledge of Divinity, by a composure on that choice passage of the Holy Scripture, 2

---

students, the *Bejani*, derived from the French word *bejaune*, a novice] the next zeir.” (*Sessio 2<sup>da</sup>*, September 17. Evid. for Univ. Com. ut supra p. 260). This new mode of instruction continued to be followed till the year 1727, when the old system enjoined in the foundation charter was revived (Rep. of Roy. Com. ut supra p. 223). It is said that Dr. Thomas Rand, the celebrated philosopher, was an advocate of the system of ambulatory professors, which was adhered to in Kings College, Aberdeen down to the beginning of the present century (Old Stat Acc. of Scot., vol. xxi. Append., p. 83). The first class that Binning taught was the class of the *Bejani* (Wodrow's *Analecta*, vol. i, p. 338. MSS in Bib. Ad.). He and the other Regents were all styled “Professors of Philosophy.” Appendix to Spottiswood's *Hist. of Ch. of Scot.*, p. 22, London, 1777.—*Ed.*]

<sup>97</sup> [It was the custom of the Regents to *dictate*, to the students their observations on such parts of the writings of Aristotle, Porphyry, and others, as were read in their classes. This was done in Latin which was the only language

<sup>98</sup> [Long after the publication of the *Novum Organum* of Lord Bacon and even after the successful application of his principles by Sir Isaac Newton and Locke, the logic and metaphysics of Aristotle continued to occupy the chief place, in the course of instruction, in the most celebrated universities of Europe. The first great reform, in the mode of teaching philosophy, introduced into the college of Glasgow, was effected through a royal visitation, which took place in 1727. “The improvements in this university,” says Professor

Cor. v. 14, "For the love of God constraineth us, because we thus judge, that if one died for all, then were all dead."

This performance he sent to a certain gentlewoman for her private edification, who had been detained at Edinburgh for a long time with business of importance, and having perused the same, she judged it was a sermon of some eminent minister in the West of Scotland, and put it into the hands of the then Provost of Edinburgh for his opinion, who was so well satisfied with it, that supposing it to be taken from the mouth of one whom the city had formerly resolved to call, was restless till a call was brought about to him, to be one of the ministers of the city. But when the lady returned back to Glasgow, she found her mistake, by Mr. Binning's asking the discourse from her. This was the first discovery he had given of his great dexterity and ability in explaining of Scripture. At the expiration of his third year as a professor of philosophy, the parish of Govan, which lies adjacent to the city of Glasgow, and is within the bounds of that

[xli]

---

led him afterwards to shine in a more exalted sphere was thought of, by some of the electors, as a proper person to fill it. He did not, however, actually come forward as a candidate, and the gentleman who was appointed to succeed Dr. Smith, without introducing any change as to the subjects formerly taught in the logic class, followed the example of his illustrious predecessor in giving his prelections in English.—*Outlines of Philosophical Education Illustrated by the Method of Teaching the Logic class in the University of Glasgow*, pp. 20-21, Glasgow 182.—*Ed.*]

Jardine, arising from the regulations introduced by the royal visitation, were greatly promoted by the appointment, which took place shortly afterwards of more than one professor of singular zeal and ability. The first of these was Dr. Francis Hutcheson. This celebrated philosopher, whose mind was stored with the rarest gifts of learning, illustrated, with a copious and splendid eloquence, the amiable system of morality which is still associated with his name, producing thus the happiest effects not only on his own students but also on his colleagues, and infusing at once a more liberal spirit, and a greater degree of industry, into all the departments of teaching. Great obstacles, however, still remained. The professor of the first philosophy class according to the practice of the times continued to deliver his lectures in the Latin language, a method of instruction which, although it must long have proved a great impediment to the ready communication of knowledge on the part of the teacher, and to the

presbytery, happened to be vacant. Before this time,<sup>99</sup> whoever was principal of the college of Glasgow, was also minister of

---

reception of it on the part of the pupil, was not discontinued in this college, till upon the following occasion.

In the year 1750 Adam Smith was appointed professor of logic and, being rather unexpectedly called to discharge the duties of his office he found it necessary to read to his pupils in the English language, a course of lectures on rhetoric and belles lettres, which he had formerly delivered in Edinburgh. It was only during one session however, that he gave these lectures, for at the end of it, he was elected professor of moral philosophy and it was on the occasion of this vacancy in the logic chair that Edmund Burke whose genius<sup>99</sup> [The office of principal of the University of Glasgow was disjoined from the cure of the parish of Govan, in 1621, and the immediate predecessor of Binning was Mr. William Wilkie, who was deposed by the synod on the 29th of April, 1649. "Mr. William Wilkie, I thought," says Principal Baillie "was unjustly put out of Govan, albeit his very evil carriage since, has declared more of his sins." (MS Letters, vol. iii., p. 849, in Bib. Col. Glas.)

There are certain extracts from the letters of Mr. William Wilkie to Dr. Balcanqubal, dean of Rochester, published in Lord Hailes's Memorials and Letters (vol. ii pp. 47, 48). The learned judge, however, has mistaken the name Wilkie for *Willie*. Not knowing, therefore, who the writer of the letter was, he says, in a note, "This *Willie* appears to have been a sort of ecclesiastical spy employed by Balcanqubal the great confidant of Charles I. in every thing

---

relating to Scotland" (Ibid.). In his preface, Lord Hailes acknowledges that the letters he has published were "chiefly transcribed from the manuscripts, amassed with indefatigable industry by the late Mr. Robert Wodrow." But Wodrow himself states, in his *Life of Dr. Strang* (Wodrow MSS, vol. xiii, pp. 4, 5, in *Bib. Coll. Glasg.*), that he was possessed of six original letters, which had been written by Mr. William Wilkie, minister of Govan, during the sitting of the famous Glasgow Assembly in 1638, and addressed to Dr. Balcanqubal, who had come down to Scotland with the Marquis of Hamilton, the Lord Commissioner, and was then residing in Hamilton palace. He also informs us that these and some other letters were discovered "after Naseby encounter, or some other, where Dr. Balcanqubal happened to be, in a trunk found among the baggage, which fell into the hands of the parliament's army." Wilkie's letters contained an account of the proceedings of the Assembly, Wodrow says, not very favourable to the majority there. And he then adds it was "from these and such other informations upon the one side, Doctor Balcanqubal drew up The Large Declaration, under the Kings name, in 1642." At the time of the Glasgow Assembly, Mr. William Wilkie was one of the regents of the university.

Since this was written, Wilkie's letters have been printed, without abridgment in the Appendix to vol. of a new edition of Ballie's Letters, published at Edinburgh by the Bannatyn club.

"The originals of all these letters are contained in folio vol. xxv. of the

Govan. For Mr. Robert Boyd of Trochrigg,<sup>100</sup> (a person of very great learning, as his commentary on the Epistle to the Ephesians, and his *Hecatombe Christiana* testify) after he had been minister at Vertuille in France, and professor of Divinity in Saumur, returned to Scotland, and was settled principal of the college, and minister of Govan. But this being attended with inconveniences, an alteration was made, and the presbytery having a view of supplying that vacancy with Mr. Binning, did take him upon

[xlii]

---

cousin Mr. Zachary Boyd, who was one of the Regents at Saumur, and attended the delivery of them (harum prelectionum assiduitis tuit auditor). Some time after the death of the learned and pious author, a copy of the *Prælectiones* was transmitted to Holland to his friend Andreas Rivetus, that he might superintend the printing of it. As Chouet, a well known Genevese printer, happened to be in Holland at the time, Rivetus parted with the manuscripts to him, that they might be put to press immediately on his return to Switzerland. But, unfortunately, the vessel in which the manuscripts were shipped was taken by another vessel from Dunkirk, and having thus fallen into the hands of some Jesuits they never could be recovered. Rivetus consoled himself with the reflection that the original manuscripts, in the author's own hand writing, were safe in Scotland in the keeping of the family. The church and the nation, however, being at this period in such a distracted state, the work was not given to the world till the year 1652, when it was published by the London Stationers Company, (Andrea Riveti Epistoli de vita, scriptis, moribus, et feliei exitu Roberti Bodn, ante Prelectiones Bodn) though the General Assembly had passed numerous acts, and entered into arrangements with different printers for the purpose. See Index of Unprinted Acts for the years 1645, 1646 and 1647.—*Ed.*]  
 Wodrow manuscripts, which is now preserved among the Archives of the Church of Scotland.”—*Id.* p. 481.—*Ed.*]

<sup>100</sup> [The estate of Trochrigg which is one of the largest in the parish of Girvan,

trials, in order to his being licensed as a preacher<sup>101</sup> and after he was licensed, he did preach at Govan, to the great satisfaction of that people. Mr. Binning was sometime after called and invited to be minister of the said parish, which call the presbytery heartily approved of, and entered him upon trials for ordination, about the 22d year of his age, and as a part of trials, they prescribed to him a common head, *De concursu et influxu divino cum actionibus creaturarum*,—the occasion of which was, that Dr. Strang, principal of the College, and a member of the presbytery, had vented some peculiar notions upon that profound subject. And having delivered a very elaborate discourse, *viva voce*, to the admiration of all who heard it, he gave in, according to custom, his thesis to be impugned by the members of the presbytery, which was the direct antithesis of Doctor Strang's opinion in his dictates to the students on that controversy. The Doctor being pitched upon to be one of his opponents, found his credit and reputation much engaged, and exerted his metaphysical and subtile talent on that

---

in the county of Ayr, is now the property of John Hutchieson Fergusson Esq. It was sold by the descendants of the ancient proprietors about the year 1782. It was to his paternal residence at Brodrigg that Principal Boyd retired with his family in 1621, when he resigned his office as Principal of the University of Glasgow, and it was in this retreat he wrote the Latin poem entitled, *Ad Christum Servatorem Hecatombæ*. This beautiful poem has been justly described to be, *cannon totius fere Christianæ Religionis, seu evangelii æ doctrinæ medullam, vel compendium verius, cultissians dul tissimisque versibus, ex intimoque Latio petitis, stropbarum Sopplicarum centuria lectori ob oculos proponens*, “a song embracing almost the whole of the Christian religion, or placing before the eyes of the reader in a hundred Sapphic stanzas, the marrow, or rather a compend of evangelical doctrine, in the most polished and mellifluent verses and in language taken from that of the Augustan age.” (Poet. Scot. Musa. Sacræ, p. 198, præfatio, vol. vi., Edin., 1739. Life of Boyd, Wodrow MSS., vol. xv. p. 123 in Bib. Coll. Glas.).

The commentary on the Epistle to the Ephesians (Roberts Bodn, *A frocheregia Scoti*, In *Epistolam ad Ephesios Prælectiones*, fol. pp. 1236. London, 1652) contains the substance of the Lectures, which Boyd delivered, when he was a professor of theology in the University of Saumur. This is attested by his<sup>101</sup> [When the Presbytery of Glasgow had met on the 22d August 1649, “The parochineris of Govane gave in ane supplicatione shewing that whereas you

occasion. But Mr. Binning maintained his ground by the weight and solidity of his defence, to the great satisfaction of all that were present, so that some were pleased to say, that young Mr. Binning appeared to be the old learned Doctor; Nay, the Doctor himself after the recounter, admiring Mr Binning's abilities and parts, said, "Where hath this young man got all this learning

---

are destitute of ane minister, and being certanelie informed of the qualifications of Mr. Hew Binnen, one of ye regents of ye colledge of Glasgow, for ye work of ye ministrie," they were unanimously desirous he should be sent to preach to them, "so soone as he shall have past his tryels." The presbytery, in consequence of this supplication, "ordaines Mr. Patrik Gillespie, moderator of the presbyterie to wrytt to ye said Mr. Hew, to acquaint him w<sup>t</sup> the desyre of the parochineris of Govane, and to repar to the presbytery to undertake his tryels for ye effect forsaid." Records of the Presbytery of Glasgow.

On the 5th September, 1649, "Mr. Robert Ramsay reported Mr. Hew Binnen had exercised on the text prescribed, and had given the brethren full satisfaction. He is ordained to handle the contraversie scientia media, and to give in theses thereupon." Id.

"Sept 19, 1649—The qlk daye Mr. Hew Binnen gave in theses upon the contraversie prescribed unto him, de scientia media, to be sustenit by him, he presbyterie appoint him to handle this contraversie this daye eight dayes at nyne houres." Id.

"Sept 26, 1649—The qlk daye Mr. Hew Binnen made his Latin lesson, de scientia media, and sustenit the dispuitt thairupon, and was approven in both. The following ministers were present, Mr. Patrik Gillespie, Mr. David Dickson, Doctor Jhone Strang, Mr. Zach. Boyde, Mr. George Young, Mr. Hew Blair, Mr. Gab. Conyngnam, Mr. David Benett, Mr. Matthew Mackill.

[xlili]

and reading?"<sup>102</sup> When he had finished his trials, he had the unanimous approbation of the presbytery, nay, their declaration and testimony of his fitness to be one of the ministers of the city, upon the first vacancy. And I am assured, that at the very same time the Masters of the University had it in their view to bring him back again to their society, whenever the profession of Divinity should become vacant.

He was, considering his age, a prodigy of learning, for before he had arrived at the 26th year of his life, he had such a large stock of useful knowledge, as to be philologus, philosophus, and

---

University of Glasgow, Dr. Strang succeeded him. He died at Edinburgh, on the 20th of June, 1654, in the seventieth year of his age and was buried near his distinguished predecessor, Principal Boyd. At his death, an old friend and very learned man, *Andreas Rawinæus octogenarius*, composed some Latin verses, as an affectionate tribute to his memory. These may be seen in a short Life of Dr. Strang which was written by Baillie and prefixed to Dr. Strang's work, *De Interpretatione et Perfectione Scripturæ, Rotterodami*, 1663. It is from this Life the preceding particulars respecting the learned author have been taken.

It appears to have been chiefly through the influence of Archbishop Law, who was his cousin, that Dr. Strang was made principal of the University of Glasgow. When the latter understood that *Trocheregius* wished to be reinstated in his office, a correspondence took place betwixt them, which is in the highest degree honourable to the feelings and character of Dr. Strang. This correspondence is inserted by Wodrow in his *Life of Robert Boyd of Trochrig* (Wodrow MSS. vol. xv. pp. 99-104 in Bib. coll. Glasg.). Butler represents Dr. Strang to have been an acute philosopher, and second to none in the kingdom as a disputant (nullique ad hunc usque diem, in nostra gente, hac in parte secundus. Vita Autoris, ut supra.) The strongly expressed commendation of such a man was no mean compliment to Binning's talents and learning. Wodrow says he was told by a neighbouring clergyman, Mr. Patrick Simson, minister of Renfrew, who was ordained the same year that Binning died, and who lived

---

for some years after the commencement of the following century, “yt qn they were seeking to get old principal Strang out of the colledge, ye principal said, ‘Ye are seeking to get me out of my place, qm have ye to fill my room? I know none, unless it be a young man newly come out of the school, viz., Mr. Hugh Binning’” (Analecta, vol. iv. p. 171. MSS in Bib. Ad.)—The Presbytery Records show that the common head which was presented to Binning was not, *De concursu*, &c, but one closely allied to it: *De scientia media*.—*Ed.*] Mr. Wm. Young, Mr. Arch. Dennestoune, Mr. Jhone Carstaires, Mr. James Hamilton.” The presbytery “ordaines Mr. Hugh Binner to make ye exercise this daye fyfteen dayes, and the rest of his tryels to be ye said day.” Id.

On the 10th October, 1649, after Mr. Hugh had “exercised”—“compeared the laird of Pollok and the parochineris of Govane, and desyred that Mr. Hew Binner might preach to them the next Lordis daye, qlk was granted, and he ordained to go and preach yr.” Id.

On the 24th Oct., 1649, “Compeared the parochineris of Govane, and gave in ane call to have Mr. Hew Binner to be their minister.” Id.

“December 19, 1649—The qlk day Mr. Hew Binner handled the contraver-sie, de satisfactione Christi, and sustenit the dispuitt upon the theses given in be him, and was approven.” Id.

On the 2d January, 1650, his admission to the ministerial charge of the parish of Govan is appointed to take place “next Fryday.” The minister who

theologus præstans,<sup>103</sup> and might well have been an ornament to the most famous and flourishing university in Europe. This was the more astonishing, if we consider his weakness and infirmity of body, not being able to read much at one time, or to undergo the fatigue of assiduous study. But this was well supplied, partly by a memory that retained every thing he heard or read, and partly by a solid penetrating judgment, whereby he digested it well, and made it his own, so that with a singular dexterity, he could bring it forth seasonably, and communicate it to the use and advantage of others, drained from the dregs he found about it, or intermixed with it; insomuch that his knowledge seemed rather to be born with him, than to have been acquired by hard and laborious study.

From his childhood he knew the Scriptures, and from a boy had been under much deep and spiritual exercise, until the time (or a little before it) of his entry upon the office of the ministry, when he came to a great calm and lasting tranquillity of mind, being mercifully relieved of all those doubtings which had for a long time greatly exercised him, and though he was of a tender and weakly constitution, yet love to Christ, and a concern for the good of precious souls committed to him, constrained him to such diligence in feeding the flock, as to spend himself in the work of the ministry. It was observed of him, that he was not much averse at any time from embracing an invitation to preach before the most experienced Christians, even the learned professors of the university, and the Reverend ministers of the

---

presided on that occasion was Mr. David Dickson, who was one of the professors of Theology in the University of Glasgow. Id.—*Ed.*]

<sup>102</sup> [Dr. John Strang, who was the son of Mr. William Strang, minister of Irvine, was born in the year 1584. He studied at the University of St. Andrews, where he took the degree of master at sixteen. After having been a regent in St. Leonard's college for several years, he was ordained in 1614, minister of Errol, in the Presbytery of Perth. When Cameron *le grand*, as he was called, (Vide Bayle's Dict. Art. Cameron) resigned his situation as principal of the

<sup>103</sup> [See his epitaph, p. 1.—*Ed.*]

city, and when one of his most intimate friends noticed herein a difference from that modesty and self denial, which appeared in the whole of his way and conduct, he took the freedom to ask him, how he came to be so easily prevailed with to preach before persons of so great experience and judgment, whose eminent gifts and graces he highly valued and esteemed? He made this excellent reply, that when he had a clear call to mention his blessed Master's name in any place, he had no more to say, but, "Here am I, send me. What am I that I should resist his heavenly call? And when he, whose name is holy and reverend, is spoken of and to, and is there present, the presence of no other person is to be regarded or dreaded, and under that impression, I forget who is present, and who is absent."

Though he was bookish, and much intent upon the fulfilling of his ministry, he turned his thoughts to marriage, and did marry a virtuous and excellent person, Mistress Barbara Simpson,<sup>104</sup> daughter of Mr. James Simpson, a minister in Ireland.<sup>105</sup> Upon [xliv]

---

Presbyterian Church in Ireland, vol. i. pp. 369, 370.—*Ed.*]

<sup>104</sup> [Her name was *Mary*, or *Maria* Simpson. The inventory of the effects of "Mr. Hew Binning, at Govane, deceasit in ye monith of Sept. 1658," is given up "be Marie Sympsone, his relict, and onlie exe<sup>rix</sup> dative." (Com. Rec. Glasg.). Towards the close of her life, Mrs. Binning became connected with the Society people. She seems to have corresponded with the Rev. James Renwick, one of their ministers, who, in a letter dated July 9, 1685, speaks of her as "like to die in prison," and in another, of her having "gone to Ireland" (Renwick's Letters, pp. 104, 179). Howie of Lochgoin, the author of "Lives of the Scots Worthies," assures us that it is Mrs. Binning who is alluded to by Renwick in his Letters pp. 49, 104. He likewise quotes part of a letter written to her in 1692 by Sir Robert Hamilton of Preston, who commanded the army of the Covenanters at the battle of Bothwell bridge (Shields' Faithful Contendings, pp. 486, 487). In a catalogue of the manuscripts of the Rev. Robert Wodrow, minister of Eastwood, which is in the library of the Faculty of Advocates vol. xxiv. folio is stated to contain "50 letters from Mrs. Binning to Mr. Ham." It is not known where this volume is now to be found.—*Ed.*]

<sup>105</sup> ["The Rev. James Simpson was chaplain to the Lord Sinclair's regiment. He appears to have settled in the charge of a congregation in Ulster, perhaps at Newry, which was the headquarters of his regiment for several years—He

the day on which he was to be married, he went accompanied with his friends (amongst whom were some grave and worthy ministers) to an adjacent country congregation, upon the day of their weekly sermon. The minister of the parish<sup>106</sup> delayed sermon till they should come, hoping to put the work upon one of the ministers he expected to be there. But all of them declining it, he next tried if he could prevail with the bridegroom, and succeeded, though the invitation was not expected, and the nature of the occasion seemed to be somewhat alien from his being employed in that work. It was no difficult task to him upon a short warning to preach, having a prompt and ready gift. He was never at a loss for words and matter, and having stepped aside a little time to premeditate and implore his Master's presence and assistance (for he was ever afraid to be alone in that work) he went immediately to the pulpit, and preached upon 1 Pet i. 15 "But as he who hath called you is holy, so be ye holy in all manner of conversation." At which time, he was so remarkably helped, that all acknowledged that God was with him of a truth. And the people of the parish, who had come to hear their own minister, (a truly pious and excellent man,) were so surprised and taken with him, as if God, besides his ordinary resident (so Mr. McWard expresses it) had sent them an extraordinary ambassador to negotiate a peace between God and them, and a prompt paranympth unto, and a skilful suitor of a spouse for Jesus Christ the blessed Bridegroom, that he might present them as a chaste virgin to this divine Husband.

However he studied in his public discourses to condescend to the capacity of the meaner sort of hearers, yet it must be owned,

---

was still in his charge in Ireland in 1650 in which year the Rev. Hugh Binning, minister of Govan, was married to his daughter." Dr. Reid's History of the  
<sup>106</sup> [What Koelman says is this that the adjoining parish to which he and his friends went was the one in which after sermon, the marriage ceremony was to be performed. Mrs. Binning it is probable was residing there at the time.—*Ed.*]

that his preaching gift was not so much accommodated and suited to a country congregation, as it was to the judicious and learned.<sup>107</sup> The subjects of sermons are so numerous and various, and the order of men's disposing of their thoughts upon these subjects so different, that a suit of clothes may be as soon made to answer every man's back, as a fixed and invariable method may be prescribed, that shall agree to every subject, and every man's taste. Mr. Binning's method was singular and peculiar to himself, much after the haranguing way.<sup>108</sup> He was no stranger to the rules of art, and knew well how to make his method subservient to the subjects he handled. And though he tells not his discourse has so many parts, yet it wanted not method, it being *mani* [xlv]

---

xxii-xxiii.—*Ed.*]

<sup>107</sup> [His eloquence procured for him, according to Macward, the name of the Scots Cicero. Along with a distinct articulation he possessed great fluency. When he preached in Glasgow, which being the minister of a neighbouring parish was frequently the case, he was much admired and followed (Koelman's "Het Leven en Sterven van Mr. Hugo Binning" prefixed to his translation of Binning's Common Principles of the Christian Religion). With regard to the estimation in which as a preacher, he was held in his own parish, his mode of preaching being so completely different from what they had been accustomed to, it is said "he was more valued by Govan people after his death, than when alive." *Analecta*, vol. i. p. 338, MSS in Bib. Ad.—*Ed.*]

<sup>108</sup> [The writer of "A Short Account of the Life and Writings of Mr. Hugh Binning," prefixed to the small volume of his sermons, published for the first time in 1760, remarks "By the *haranguing way* I suppose he means those sermons that are not divided or sub-divided into dominant observations and heads, marked by the numbers 1, 2, 3, &c. But the reader will see many of these discourses, where there are no figures, no first, second, third, or any number of heads mentioned, as regularly divided or sub-divided, as those sermons where we will see a good number of doctrines and heads.... Some useful sermons have been often perplexed with a great multitude of minds consisting of two or three sentences without any proof or illustrations of which the hearer or reader

*num artis celare artem.*<sup>109</sup> His diction and language is easy and fluent, neat and fine, void of all affectation and bombast. His style is free from starch lusciousness and intricacy, every period has a kind of undesigned negligent elegance, which arrests the reader's attention, and makes what he says as apples of gold set in pictures of silver, so that, considering the time when he lived, it might be said, that he had carried the orator's prize from his cotemporaries in Scotland, and was not at that time inferior to the best pulpit orators in England, the English language having got its greatest embellishments and refinings but of late years. In his Sermons, his matter gives life to his words, and his words add a lustre to his matter. That great divine, Mr. James Durham,<sup>110</sup> an excellent judge of men, gave this verdict of him, that "there is no speaking after Mr. Binning," and truly he had the tongue of the learned, and knew how to speak a word in season. The subject-matter of his Sermons is mostly practical, and yet rational and argumentive, fit to inform the understanding of his hearers,

---

will remember or retain less than some sermons that contain five or six heads, or have not their distinct divisions marked with different figures or faces;" pp.

<sup>109</sup> [It being "the perfection of art to conceal art."—*Ed.*]

<sup>110</sup> [Mr. James Durham, minister of the Inner High church, Glasgow, was the son and heir of John Durham of Easter Powrie, now named Wedderburn, a considerable estate in the parish of Muirhouse, and county of Forfar (Old Stat. Acc. of Scot., vol. xiii, pp. 162, 163). In the time of the civil wars, and before he contemplated being a clergyman, he was a captain in the army. He held the office of king's chaplain, when Charles the Second was in Scotland. The description which "Old Aitkenhead, who had it from the gentlewoman," gave, of Cromwell's visit, in April 1651, to the High church of Glasgow, where Mr. Durham was preaching, is this: "The first seat that offered him was P. Porterfield's, where Miss Porterfield sat, and she, seeing him an English officer, was almost not civil. However he got in and sat next Miss Porterfield. After sermon was over he asked the minister's name. She sullenly enough told him, and desired to know wherefore he asked. He said because he perceived him to be a very great man, and in his opinion might be chaplain to any prince in Europe, though he had never seen him nor heard of him before. She inquired about him, and found it was O. Cromwell" (Wodrow's Anal., vol. v. p. 186, MSS in Bib. Ad.).

Mr. Durham sided neither with the Resolutionists nor Protestors. For this he

and move their affections and when controversies come in his way, he shows great acuteness and judgment in discussing and determining them, and no less skill in applying them to practice. His discourses are so solid and substantial, so heavenly and sublime, that they not only feed but feast the reader, as with marrow and fatness. In the most of them, we meet with much of the sublime, expressed in a most lofty, pathetic, and moving manner. Mr. M'Waid says in his letter, "That as to the whole of Mr. Binning's writings, I know no man's pen on the heads he hath handled more adapted for edification, or which, with a pleasant violence, will sooner find or force a passage into the heart of a judicious experienced reader, and cast fire, even ere he is aware (O happy surprise!) into his affections, and set them into a flame." And in another part of the same letter, he says, "The subjects he discourses upon are handled with such a pleasant and profitable variety of thought and expression, that the hearer or

---

was strongly blamed at the time by Principal Baillie, who took a keen part in the controversy, (*Let. and Jour.*, vol. ii. p. 376) though after his death, he recorded, in the following terms, his opinion of Mr. Durham's character and talents. "From the day I was employed by the presbytery to preach, and to pray, and to impose, with others, hands upon him, for the ministry at Glasgow, I did live to the very last with him in great and uninterrupted love, and in high estimation of his egregious endowments, which made him to me precious among the most excellent divines I have been acquainted with in the whole isle. O, if it were the good pleasure of the Master of the vineyard to plant many such noble vines in this land!" (*Durham's Commentary upon the book of Revelation, Address to the Reader*, p. vi). The work written by Durham, entitled, "The Law Unsealed, or a Practical Exposition of the Ten Commandments," has commendatory prefaces prefixed to it, by two distinguished English puritans, Dr. John Owen, and Mr. William Jenkyn. Dr. Owen wrote likewise a preface to the *Clavis Cantici*, or an Exposition of the Song of Solomon, by James Durham, minister at Glasgow, 4to, 1669. Doubts have been expressed, however, whether Wood, in his *Athenæ Oxonienses*, (vol. ii, p. 747, Lond. 1721) was warranted to attribute this preface to Owen, "as the preface is anonymous" (*Orme's Life of Owen*, *Append.*, p. 505). But the only copy of the work, which is in my possession, (*Glas.* 1723) has attached to it the name of "John Owen, May 20, 1669."

[xlvi]

reader is taken with it, as if he had never met with it before. He was such a skilful scribe, as knew how to bring out of his store things new and old; the old with such sweetness and savour as it seemed still new, and the new retained its first sweetness so as never to grow old.”

He and some young ministers in the same presbytery, who had been students of divinity when he was professor of philosophy, did keep private meetings for Christian fellowship, and their mutual improvement. But finding that he was in danger of being puffed up with the high opinion they had of him, he broke up these meetings, though he still kept up a brotherly correspondence with them, for the rigorous prosecution of their ministerial work. He studied to be clothed with humility, and to hide his attainments under that veil. Though he wanted not matter and words wherewith to please and profit all his hearers, yet at every thought of his appearing in public to speak of God and Christ to men, his soul was filled with a holy tremor, which he vented by saying, “Ah! Lord, I am a child and cannot speak. Teach me what I shall say of thee, who cannot order my speech by reason of darkness.” In his first Sermon, on the fourth question of our Shorter Catechism, he expresses himself in a most elegant and rapturous manner. “We are now,” says he, “about this question, What God is? But who can answer it? Or if answered, who can understand it? It should astonish us in the very entry, to think we are about to speak and to hear of his majesty, ‘whom eye hath not seen, nor ear heard,’ nor hath it entered into the heart of any creature to consider what he is. Think ye, blind men could understand a pertinent discourse of light and colours? Would

---

The widow of Mr. Durham, who was the daughter of Mr. William Muir of Glanderston, a branch of the family of the Muirs of Caldwell, was, in 1679, twice committed to prison, for having in her house religious meetings, or conventicles, as they were called in those days of relentless tyranny and oppression. On one of the occasions, she was taken to Edinburgh, and imprisoned there, along with her sister, the mother of Principal Carstairs. Wodrow's Hist. of the Suff. of the Church of Scot., vol. iii, pp. 10, 54.—*Ed.*]

they form any suitable notion of that they had never seen, and cannot be known but by seeing? What an ignorant speech would a deaf man make of sound, when a man cannot so much as know what it is, but by hearing of it? How then can we speak of God who dwells in inaccessible light, since though we had our eyes opened, yet they are far less proportioned to that resplendent brightness, than a blind eye is to the sun's light?"

He was a great student in the books of creation and providence, and took much pleasure in meditating upon what is written in these volumes. The wonders he discovered in both, led him up to the infinitely wise and powerful Maker and Preserver of all things. Once, when he came to visit a gentleman of good learning, and his intimate acquaintance, the gentleman took him to his garden, and in their walk he discoursed with him to his great surprise of the objective declarations, which every thing makes of its Almighty Creator and talked of the wisdom and goodness of God, particularly in clothing the earth with a green garb, rather than with a garment of any other colour, and having plucked a flower from it, he made a most savoury spiritual discourse. He so dissected and anatomized the same, as to set forth the glorious perfections of its Maker in a most taking and entertaining manner.

But the main object of his pious and devout contemplations was God in Christ reconciling the world to himself. For God who commanded the light to shine out of darkness, had shined into his heart to give him the light of the knowledge of God, in the face of Jesus Christ, so that he not only understood the mysteries of the kingdom of God himself, but it was given to him to make others know them. His preaching was in the demonstration of the Spirit, and of power. His Sermons are the very transcript of what had past betwixt God and his own soul. He spoke and wrote his experimental knowledge, and did both speak and write because he believed He did earnestly contend for the articles of faith and truths of religion, and could never think of parting with one

hoof, or the least grain of truth, being persuaded, that Christian concord must have truth for its foundation, and holiness for its attendant, without which it will decline into a defection, and degenerate into a conspiracy against religion. As to the duties of Christianity, he enforced the performance of these with all the arguments of persuasion, so that, through the blessing of God, his pulpit discourses became the power of God to the illumination of the understandings of his hearers, the renovation of their natures, the reformation of their lives, and the salvation of their souls.

The difficult part of a reprover he acted in the most prudent and gaining manner, when he did lick with his tongue the mote out of his brother's eye, he did it with all tenderness, and with the tear in his own. His words wanted neither point nor edge for drawing the blood, when the case of the offender made it an indispensable duty; and when he was necessitated to use sharpness with any, they were convinced that he honestly and sincerely intended their spiritual good. His compassion on the ignorant and them that were out of the way, made it evident how much he considered himself as encompassed with infirmities, and so within the hazard of being tempted.

[xlvi]

He was a person of exemplary moderation and sobriety of spirit, had healing methods much at heart, and studied to promote love and peace among his brethren in the ministry. He vigorously contributed to the recovery of the humanity of Christianity, which had been much lost in the differences of the times, and the animosities which followed thereupon. These virtues and graces had such an ascendant in his soul, that when he carried coals about with him, taken from the altar to warm the souls of all, with whom he conversed, with love to God, his truths, interests and people, so he carried sanctuary water about with him to cool and extinguish what of undue passion he perceived to accompany the zeal of good and well designing persons; a temper that is rarely found in one of his age. But ripe harvest grapes were found upon this vine in the beginning of spring; and

no wonder, since he lived so near the Sun of Righteousness, and lay under the plentiful showers of divine grace, and the ripening influences of the Holy Spirit.

The prevailing of the English sectarians under Oliver Cromwell, to the overthrow of the Presbyterian interest in England, and the various attempts which they made in Scotland, on the constitution and discipline of this church, was one of the greatest difficulties which the ministry had then to struggle with. Upon this he made the following most excellent reflection, in a Sermon preached on a day of public humiliation, "What if the Lord hath defaced all that his kingdom was instrumental in building up in England, that he alone may have the glory in a second temple more glorious?"<sup>111</sup> And when he observed, that the zeal of many for the Solemn League and Covenant, (by which they were sworn to endeavour the preservation of the reformed religion in Scotland, and the reformation of religion in the kingdoms of England and Ireland,) was not attended with a suitable amendment of their own lives, he takes up a bitter lamentation over them in a very remarkable paragraph. "Alas! we deceive ourselves with the noise of a covenant, and a cause of God, we cry it up as an antidote against all evils, use it as a charm, even as the Jews did their temple, and in the mean time we do not care how we walk before God, or with our neighbours. Well, thus saith the Lord, 'Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these. For if ye throughly amend your ways and your doings, if ye throughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt,' &c. Jer. vii. 4-6. If drunkenness reign among you, if filthiness, swearing, oppression, cruelty reign among you, your covenant is but a lie, all your professions

---

<sup>111</sup> [See page 368.—*Ed.*]

are but lying words, and shall never keep you in your inheritances and dwellings. The Lord tells you what he requires of you, is it not to do justly, and love mercy, and walk humbly with God? Mic. vi. 8. This is that which the grace of God teaches, to deny 'ungodliness and worldly lusts,' and to 'live soberly, righteously, and godly,' towards God, your neighbour, and yourself, Tit. ii. 11, 12, and this he prefers to your public ordinances, your fasting, covenanting, preaching, and such like."<sup>112</sup>

[xlviiii]

When the unhappy distinction betwixt the public Resolutioners and Protesters<sup>113</sup> took place in this church. Mr. Binning was of the last denomination. This distinction proved to be of fatal consequences. He saw some of the evils of it in his own time, and being of a catholic and healing spirit, with a view to the cementing of differences, he wrote an excellent Treatise of Christian

---

as to the course he adopted. "We carried unanimously at last," says he in a letter to Mr. Spang, dated Perth, January 2, 1651, "the answer herewith sent to you. My joy for this was soon tempered when I saw the consequence, the loathing of sundry good people to see numbers of grievous bloodshedders ready to come in, and so many malignant noblemen as were not like to lay down arms till they were put into some places of trust, and restored to their vote in parliament." (Letters and Journals, vol. ii, p. 366). In the Life of Professor Wodrow written by his son, (pp. 29, 30, Edin. 1828) it is said, "There were great endeavours used in the year 1659, and 1660, entirely to remove that unhappy rent 'twixt the public Resolutioners and Protesters 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 debate to give you either my judgement 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.”—*Ed.*]

<sup>112</sup> [See page 406.—*Ed.*]

<sup>113</sup> [The following account of the origin of the differences between the Resolutioners and Protesters, is that given by Kirkton. “After the defeat of Dumbar, the king required a new army to be levyed, wishing earnestly it might be of another mettale than that which hade been lossed. So he desired that sort of people who were called Malignants, his darlings, might be brought into places of trust, both in council and army, though they hade been secluded from both by their own consent. And this request was granted both by committee of estates and commission of the church sitting at Perth. But there was a party in both these councils which alledged confidently, that though the malignants were content to profess repentance for their former practices, yet they should be found to be men neither sincere in their profusions, nor successful in their undertakings. This was the beginning of the fatal schism in the Scottish church. For though the king, to secure Scotland, was content once more to take the covenant at his coronation in Scoon (which instrument he caused burn at London) yet the dissatisfied party continued still in their jealousies, and even of the king himself whom they doubted most of all. This party was called Protesters and Remonstrators as the other was called Resolutioners, which names occasioned lamentable distraction” (History of the Church of Scotland

love,<sup>114</sup> which contains very strong and pathetic passages, most apposite to this subject, some of which we will afterwards have occasion to quote. He was no fomenter of faction, but studious of the public tranquillity. He was a man of moderate principles and temperate passions. He was far from being confident, or vehement in the managing of public affairs, never imposing or overbearing upon others, but willingly hearkened to advice, and yielded to reason.

After he had laboured four years in the ministry, serving God with his spirit in the gospel of his Son, whom he preached, warning every man and teaching every man in great ministerial wisdom and freedom, that he might present every man perfect in Christ Jesus—whereunto he laboured, strong according to his working, which wrought in him mightily,—he died of a consumption, when he was scarce come to the prime and vigour of life, entering on the twenty sixth year of his age, leaving behind him a sweet savour after he was gone, and an epistle of commendation upon the hearts of his hearers. While he lived, he was highly valued and esteemed, having been a successful instrument of saving himself and them that heard him, of turning sinners unto righteousness, and of perfecting the saints, and died much lamented by all good people, who had the opportunity and advantage of knowing him. He was a person of singular piety, of a humble, meek, and peaceable temper, a judicious and lively preacher, nay, so extraordinary a person, that he was justly accounted a prodigy for the pregnancy of his natural parts, and his great proficiency in human learning, and knowledge of divinity. He was too shining a light to shine long and burned so intensely that he was soon put out. But he now shines in

---

p. 53). A more particular account of this unhappy controversy, so fatal in its results to both parties, may be seen in the introduction to Wodrow's history.

Though Baillie was a Resolutioner, he seems to have had some misgivings<sup>114</sup> [This treatise was afterwards printed and is included in the present edition of the works of the author.—*Ed.*]

the kingdom of his Father, in a more conspicuous and refulgent manner, even as the brightness of the firmament, and as the stars for ever and ever.

The last Sermons he preached were those on Rom. viii. 14, 15: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father." He concluded the last of these discourses with a reflection on these words. "We cry, Abba, Father." "This (says he,) is much for our comfort, that from whomsoever, and whatsoever corner in the world, prayers come up to him, they cannot want acceptance. All languages, all countries, all places are sanctified by Jesus Christ, that whosoever calls upon the name of the Lord from the ends of the earth, shall be saved. And truly it is a sweet meditation to think, that from the ends of the earth the cries of souls are heard; and that the end is as near heaven as the middle, and a wilderness as near as a paradise, that

[xlix]

"all former foundations, mortifications, and donations made in its favour, particularly that of the bishopric of Galloway, to which he added the vacant stipends of the parishes, which had been in the patronage of the bishop of Galloway, for seven years to come; and also in perpetuity the revenues of the deanery and sub-deanery of Glasgow" (Old Stat. Acc. of Scot., vol. xxi., Append. pp. 25, 26). Through his influence with the Protector, he likewise procured a grant to the town of Glasgow, "for the use of the poor who had been injured by the fire in 1653," [1652] (Brown's Hist. of Glasg., p. 120) and "assisted and pleased sundry in the matter of their fines" (Baillie's Letters, vol. ii. p. 390). As to what is said by the editor of Kirkton's History, that after the Restoration, "Gillespie had made great efforts for a pardon, and offered to promote episcopacy in Scotland" (p. 111), the reader is referred to a Review of that work, in the Christian Instructor (Vol. xvii. pp. 339, 340). He died not long after this at Leith (Law's Memorials, p. 11).

Gillespie's work, entitled "The Ark of the Covenant Opened," (London, printed for Tho. Parkhurst, 1677) has a preface from the pen of Dr. John Owen, who was with Cromwell in Scotland, as one of his chaplains, and in this way, no doubt, became acquainted with Gillespie (Wood's Athenæ Oxomensis, vol. ii., p. 738, London, 1721). In his preface, Dr. Owen says, "My long Christian acquaintance with the author made me not unwilling to testify my respects unto him and his labours in the church of God, now he is at rest, for whom

though we understand not one another, yet we have one loving and living Father, that understands all our meanings. And so the different languages and dialects of the members of this body make no confusion in heaven, but meet together in his heart and affection, and are as one perfume, one incense, sent up from the whole catholic church, which is here scattered upon the earth. O that the Lord would persuade us to cry this way to our Father in all our necessities!”<sup>115</sup> Thus having contemplated that subject concerning the adoption of children, he was taken hence to the enjoyment of the inheritance reserved in the heavens for them, and the Spirit called him by death, as the voice did John the divine, Rev. iv. 1, “Come up hither.”

He was buried in the churchyard of Govan, where Mr. Patrick Gillespie,<sup>116</sup> then principal of the university of Glasgow, at his own proper charges, (as I am credibly informed,) caused a [1]

---

I had so great an esteem while he was alive.” Wodrow expresses his regret, that “the other three parts” of Gillespie's work have not been printed, which, he informs us, the author “wrote and finished for the press” (Hist. of the Suff. of Ch. of Scot., vol. i., p. 204, Glasg. 1829). The Synod of Glasgow were informed, on the 8th of Oct., 1701, that “Mr. Parkhurst, at London,” possessed two unpublished parts of Gillespie's *Ark of the Covenant*. They, therefore, appointed a committee to communicate with him on the subject, through some of the booksellers of Glasgow, “conceiving that the publishing of these pieces may be of use to the Church, from the experience they have had of the works of that worthy author already come to light, upon the same subject” (Records of Synod). On the 5th April, 1709, “Mr. Robert Wodrow reports, that Mr. Parkhurst continues still indisposed, so that nothing can be done with respect to the printing of Mr Gillespie's book formerly mentioned. Wherefore, the Synod lets the matter fall out of their minutes.” Id.

Chalmers (Caledonia, vol. iii., p. 591) seems to have imagined that Patrick Gillespie was the “Galasp” ridiculed by Milton, in one of his sonnets. Warton says, this was “George Gillespie, one of the Scotch ministers of the Assembly of Divines” (Warton's Milton, p. 339, Lond. 1791). But Milton referred neither to the one nor the other, but to Allaster Macdonald *Macgillespie*, (son of *Archibald*) otherwise known by the name of Colkittoch, or Colkitto, who commanded the Irish auxiliaries in Montrose's army. See the new edition of

---

Baillie's Letters, now in course of publication, formerly quoted, vol. ii. p. 499.—*Ed.*]

<sup>115</sup> [See page 226.—*Ed.*]

<sup>116</sup> [Mr. Patrick Gillespie, who was brother to George Gillespie one of the ministers of Edinburgh, was for some time minister of Kirkcaldy. On the 4th December, 1641, "Mr. Pa. Gillespie produceit," to the magistrates and council of Glasgow, "a presentation grantit to him, be his Majestie, of the place of the Highe Kirke, instead of the bischope" (Glasgow Burgh Records). He was one of the three ministers who, in 1651, were summarily deposed by the Assembly, for their opposition to the Public Resolutions, and protesting against the lawfulness of that Assembly (Lamont's Diary, p. 33). His sentence was reversed by the Synod of Glasgow (Baillie's Letters, vol. ii., pp. 414, 415). Gillespie was evidently desirous to effect a reconciliation between the Resolutions and Protesters, by means of mutual concessions (Id. pp. 388, 401, 411). In the year 1553, he was elected principal of the University of Glasgow, by the English sequestrators (Id. p. 371, Lamont's Diary, p. 53).

No one in Scotland had more influence with Cromwell than Principal Gillespie, who is said to have been the first minister in the Church of Scotland, who prayed publicly for him (Nicol's Diary, p. 162). In April 1654, the Protector called him up to London, along with Mr. John Livingston of Ancrum, and Mr. John Menzies of Aberdeen, to consult with them on Scottish affairs

monument<sup>117</sup> to be erected for him, on which there is to this day the following inscription in Latin:

HIC SITVS EST MR. HVGO BINNINGVS,  
 VIR PIETATE, FACVNDIA, DOCTRINA  
 CLARVS, PHILOLOGVS, PHILOSOPHVS,  
 THEOLOGVS PRSÆ, PRÆCO  
 DENIQVE EVANGELII FIDELIS ET  
 EXIMIVS, QVI E MEDIO RERVVM CVRSV  
 SVBLATVS, ANNO ÆTATIS 26, DOM  
 AVTEM 1653. MVTAVIT PATRIAM NON  
 SOCIETEM, EO QVOD VIVVS CVM  
 DEO AMBVLAVIT, ET SI QVID VLTRA  
 INQVIRAS CÆTERA SILEO, CVM NEC  
 TV NEC MARMOR HOC  
 CAPIAT

He left behind him a disconsolate widow, and an only son, called John after the grandfather, to whom the grandfather at his death had left the estate of Dalvennan,<sup>118</sup> but John having been

---

(Life of Livingston, p. 55). He preached before the Protector in his chapel, and obtained from him, for the University of Glasgow, the confirmation of<sup>117</sup> [This is a simple marble tablet surmounted with a heart, and the emblems of mortality. It was placed in a niche in the front wall of the old parish church; but, in 1826, when the present church was erected, which is a Gothic structure, it was removed to the vestibule. It is seen in the vignette of the title page. The inscription may be turned into English, thus “Mr. Hugh Binning is buried here, a man distinguished for his piety, eloquence, and learning, an eminent philologist, philosopher, and theologian; in fine, a faithful and acceptable preacher of the gospel, who was removed from this world in the 26th year of his age, and in the year of our Lord 1653. He changed his country, not his company, because when on earth he walked with God. If thou wish to know any thing beyond this, I am silent as to any thing further, since neither thou nor this marble can receive it.”—*Ed.*]

<sup>118</sup> [John Binning of Dalvennan was served heir to his grandfather on the 19th of March, 1672 (Inq. Ret. Ab. Ayr, 580). And the Retour of his heritable property, at the date of his forfeiture, specifies, as having belonged to him, the ten mark land of the ten pound land of Keires, comprehending the

engaged in the insurrection at Bothwell bridge, anno 1679, it was forfeited, and he continued dispossessed of it till the year 1690, when, by the 18th act of parliament in the said year, the forfeitures and fines past since the year 1665, to the 5th day of November, 1688, were rescinded.<sup>119</sup> His widow was afterwards [ii]

---

Gordon for the compositione and expenses of the gift, with what he has payed of John Binning's reall and confirmed debts, far exceeds the value of his land." In consequence of these representations, "Their Majesties High commissioner and said Estates of Parliament remitt the case of Mr. Roderick M<sup>C</sup>Kenzie, petitioner, anent the forfaulture of Dalvennan, to the consideratione of the commission nominate in the General Act recissory of ffynes and forefaulters, with power to them to hear the parties concerned thereanent, and to report to the next session of this, or any other ensuing parliament."—Id. pp. 162, 163.

John Binning was declared at this period to be "altogether insolvent." This is the reason probably, if he was not in the mean time satisfied that his claim was untenable, that his case does not appear to have been brought under the notice of parliament again, and that he did not persist in his attempts to regain possession of Dalvennan (Id. Appendix, p. 32). To confirm his title to a property, which considering the office he held, seems to have been acquired under very suspicious circumstances, M<sup>C</sup>Kenzie had contrived to get an act of parliament passed in his favour, in the year 1685. In this Act, he is lauded for "suppressing the rebellious fanatical partie in the western and other shires of the realme, and putting lawes to vigorous execution against them, as His Majesties Advocate Deput," and the lands of Dalvennan are said to have been transferred to him by "Jean Gordon, as donatrix," who was the uterine sister of John Binning, and who is described as "relect of the deceist Daniel M<sup>C</sup>Kenzie

---

sometime ensign to the Earle of Dalhousie, in the Earle of Marr's Regiment" (Id. vol. viii. pp. 565-567). John Binning taught a school for some time (Faithful Contendings p. 66). The General Assembly showed kindness to him, on different occasions, for his father's sake. In 1702, the Commission of the Assembly being informed by a petition from himself of his "sad circumstances," recommended him to the provincial Synods of Lothian and Tweedale, and of Glasgow and Ayr "for some charitable supply" (Rec. of Commission, Sess. 39). In 1704, he applied for relief to the General Assembly, and stated that he had obtained from the Privy Council a patent to print his father's works, of which twelve years were then unexpired, and that it was his intention to publish them in one volume. The Assembly recommended "every minister within the kingdom to take a double of the same book, or to subscribe for the same." They likewise called upon the different presbyteries in the church to collect among themselves something for the petitioner (Unprinted Acts, Sess. 11). The last application he made to the Assembly for pecuniary aid was in 1717, when he must have been far advanced in life—Idem, 13th May.—*Ed.*]

lands of Dalvennan, Yondertoun and Burntoun, Daluy, Milntown, The Fence, Drumore, Hillhead, Rashiefauld, Chappel, the mill of Keires, &c., in the parish of Straiton; the lands of Over Priest-Craig and Nether Priest-Craig in the parish of Colmonell; and a house, garden, and land in the parish of Maybole, in the

married to one Mr. James Gordon,<sup>120</sup> a presbyterian minister for some time in the kingdom of Ireland. She lived to a great age, and died in the year 1694, at Paisley in the shire of Renfrew, about four or five miles from Govan; which, when the people of that parish heard, the savoury memory they still had of their worthy pastor, made them to desire the friends of the defunct, to allow them to give her a decent and honourable burial, beside her deceased husband, undertaking to defray all the charges of the funeral, which was done accordingly. And to this day Mr. Binning is mentioned among them with particular veneration. He

---

county of Ayr—Inq. De Possess Quinquen (18).—*Ed.*]

<sup>119</sup> [The name of “Binning of Dalvennan” appears in the Act of the Scottish parliament, “Rescinding the Forefaultures and Fynes since the year 1665” (Acts of the Parl. of Scot. vol. ix. p. 165) Previous to the passing of that Act, however, a petition was presented to the parliament by Mr. Roderick M<sup>C</sup>Kenzie, who had been a Depute Advocate in the former reign, in which he stated, “That John Binning of Dalvennan having been forefault for being in armes at Bothwell bridge, anno 1679, and the deceased Matthew Colvill, writer in Edinburgh, John Binning’s greatest enemy, being very active to obtain the gift of his forefaulture, with a designe of his ruine, and the prejudice of his numerous and just creditors, the deceased Mr. James Gordon, minister at Cumber in Ireland, John Binning’s father in law and former Curator, to whom he was oweing a considerable soume of money, came over to Scotland, at John Binning’s desire, who was then in Ireland, to obtaine the said gift, to disappoint Matthew Colvill thereof, who prevailed with the petitioner to lend the money to pay the compositione and expenses of the gift.” Mr. M<sup>C</sup>Kenzie also affirmed, that he had “no other security for the money soe lent, but a right to the said gift,” and that the money he had advanced “to the said Mr. James

<sup>120</sup> [Mr. James Gordon was minister of Comber, in the county of Down. He was ordained about the year 1646. We find his name in Wodrow’s list of the non-conforming ministers in the synod of Ballimnoch in Ireland (Hist. of

was succeeded by Mr David Vetch,<sup>121</sup> who likewise died young.

Before I conclude this Relation, it is proper I give some account of his writings. The books published at different times under his name, which are contained in this volume, are all posthumous. Wherefore it will not be strange, if the reader shall meet with some passages in them that are less perfect and complete, since he did not intend them for the press, and that they want those finishing strokes, which such a masterly pen was able to give them. The good effects his discourses had upon the hearers, and the importunity of many judicious and experienced Christians to have them published, that they might have the same influence on such as should read them, encouraged some worthy ministers to revise and print them. And since these sermons have for a long time had the approbation both of learned divines and serious Christians, they need not any recommendation of mine.

[lii]

---

and ordained, that if any person had any thing to object ag<sup>t</sup> the said Mr. David being min<sup>r</sup> at the s<sup>d</sup> church, they would come and signifie it to the session, now presently to meet at the s<sup>d</sup> church for that effect, according to the practice in such cases. The session having met, and none compearand to signifie their dissent, or assent, they take their non compearance for their signification of satisfaction, so, after three severall byesses at the most patent door of the s<sup>d</sup> church, by the officer intimating the fors<sup>d</sup> words, none at all appeared. So the s<sup>d</sup> Mr. David being desired to come in to session, they presented to him their unanimous and cordiall call of election to the ministrie of the kirk of Govan, which he accepted." Records of Kirk-Session of Govan—*Ed.*] Suff. of Ch. of Scot. vol. i. p. 324). According to Dr Reid, "Mr. Gordon, after having been deposed with the rest of his brethren in 1661, continued to officiate privately at Comber for many years, but about the year 1683, in his old age, he appears to have deserted his principles, and conformed to prelacy." Hist. of the Presb. Ch. in Ireland, vol. ii. pp. 129, 130.—*Ed.*]

<sup>121</sup> [May 14, 1654—"Sederunt Mr John Carstaires and the Elders.

"The qlk day the session being conveened for election and calling of a min<sup>r</sup> to the kirk of Govan, and having now this forenoon heard Mr. David Veetch, with whom most are satisfied, but for the satisfaction of all persons interested,

The first of his works that was printed,<sup>122</sup> is entitled, “The Common Principles of the Christian Religion, clearly proved, and singularly improved, or a Practical Catechism, wherein some of the most concerning foundations of our faith are solidly laid down, and that doctrine which is according to godliness, is sweetly, yet pungently pressed home, and most satisfyingly handled.” Mr. M’Ward speaking of this performance, says, “That it was not designed for the press, that it contained only his notes on those subjects he preached to his flock, and which he wrote (I suppose he means<sup>123</sup> in a fair hand) for the private use and edification of a friend, from whom he had them, and when put into his hand to be revised, he says, he did not so much as alter, or add one word, to make the sense more plain, full, or emphatical.” This book is an excellent exposition of the Westminster Catechism, so far as it goes, viz. to the twenty first question, “Who is the Redeemer of God’s elect?” Mr. Patrick Gillespie writes a preface to the reader, wherein he expresses his high opinion of it in the following encomium. “In this book Mr. Binning explains many of the fundamental articles of the Christian faith and had he lived to have perfected and finished this work, he had been upon this single account famous in the church of Christ.” The

---

who heard him never but once, both of heritors and elders, the session have delayed their election till they hear him again in the afternoon, and the session then were to meet again for that effect.

“Sederunt Mr John Carstaires and the Elders.

“The heritors and elders having now heard the said Mr. David Veetch twice, and both being well satisfied, and clear, and unanimous, the satisfaction of the session being first enquired, and next of the heritors, which, being both of one mynd, cordially for the thing, a call was presently drawn up, and sub<sup>t</sup> by moderator and clerk, also by session and heritors, according to order. After the fors<sup>d</sup> draught, at appointment of the presbytery and session, Mr. John preached in the s<sup>d</sup> church, and, after sermon, did intimat to the people their nomination of Mr. David to take charge in the ministrie of that congregation,<sup>122</sup> [12mo., Glasgow, 1609.—Ed.]

<sup>123</sup> [Macward’s words are, *a prima manu*. Het Leven en Sterven van Mr. Hugo Binning.—Ed.]

Assembly's Catechism has had many expositions by pious and learned ministers, some of them by way of sermon, and others by way of question and answer. But this, so far as it goes, is not inferior to any. A learned layman, Sir Matthew Hales chief justice of the king's bench, the divine of the state in King Charles II.'s reign, judged the Assembly's Catechism to be an excellent composure, and thought it not below him, or unworthy of his pains to consider it. For in the second part of his "Contemplations moral and divine," we have his most instructive meditations upon the first three questions. These had been the employment of his *horæ sacræ*, and it is a pity he did not go on to the other questions. The shortness of Mr. Binning's life has deprived us of a complete course of useful catechetical discourses. This book was so greatly esteemed in this country, that before the year 1718, there had been no less than five impressions cast off the press,<sup>124</sup> and all these being sold off, a sixth was made in the said year. As they were much valued at home, so they were highly prized abroad, and as an evidence of this, I find that Mr. James Coleman, minister at Sluys in Flanders, translated them into the Dutch language.<sup>125</sup>

In the year 1670, another posthumous work was printed; it is entitled, "The Sinner's Sanctuary, being forty Sermons upon the Eighth chapter of the Epistle to the Romans, from the first verse down to the sixteenth." The Publishers in their preface acquaint us, that they were encouraged to print it because the former treatise was universally received by the intelligent and judicious in the principles of the Christian faith. In this book, as in all his other writings, the readers will perceive a pure stream of piety

<sup>124</sup> [A copy of "The Common Principles of Christian Religion" is now before me which was Printed by R. S. Printer to the Town of Glasgow, 1666, and which bears to be "The 5 Impression".—*Ed.*]

<sup>125</sup> [All the works of Binning, which were published in the lifetime of Koelman, were translated by him into the Dutch language. No fewer than four editions of these have been printed at Amsterdam.—*Ed.*]

and learning running through the whole, and a very peculiar turn of thought, that exceeds the common rate of writers on this choice part of the Holy Scriptures. Dr. Horton, Dr. Manton, and others, have printed a great number of useful practical discourses, but so far as he goes, he is not exceeded by any of them.

A third treatise was printed at Edinburgh, in the year 1671. The title of it is, "Fellowship with God, being twenty eight Sermons on the First Epistle of John, Chap. 1st, and Chap. 2d, Verses 1, 2, 3." In this book, we have the true ground and foundation of attaining the spiritual way of entertaining fellowship with the Father and the Son, and the blessed condition of such as attain to it, most succinctly and distinctly explained. This book was revised and published by one A. S. who, in his preface to the reader, styles himself, his servant in the gospel of our dearest Lord and Saviour. I need give no other commendation of it, than that summary eulogium which that minister has left us. "In a word, (says he,) here are to be found, convictions for atheists, [liii] piercing rebukes to the profane, clear instructions to the ignorant, milk to the babes in Christ, strong meat for the strong, strength to the weak, quickening and reviving for such as faint in the way, restoratives for such as are in a decay, reclamations and loud oyeses after backsliders to recall them, breasts of consolation for Zion's mourners. And to add no more, here are most excellent counsels and directions to serious seekers of fellowship with God, to guide them in their way, and help them forward to the attainment of that fulness of joy which is to be had in fellowship with the Father and the Son."

The last treatise that has been printed is, "Heart Humiliation, or Miscellany Sermons, preached upon some choice texts at several solemn occasions." These likewise were revised and published by the above A. S. in the year [1676]. Mr. Binning considering the great confusions and lamentable divisions that prevailed in the church in his day, and the abounding immorality and profaneness of the age, was deeply weighed therewith. His

righteous soul was so vexed and grieved on these accounts, that he vented his mind in a most pathetic and moving manner, when the days of public humiliation and fasting were observed. With respect to the many fasts then appointed, and the few good effects they had, he says in his sermon on Isa. lxiv. 7—“There is none that calleth upon thy name, that stirreth up himself to take hold of thee,”—“The fasting days of Scotland will be numbered in the roll of the greatest provocations, because there is no real and spiritual conviction of sin among us, custom now hath taken away the solemnity, and there remaineth nothing but the very name.”<sup>126</sup> And in this same sermon, he says, “Doth any of you pray more in private than ye used? Or what edge is upon your prayers? Alas! the Lord will get good leave to go from us, it feareth me we would give Christ a testimonial to go over seas. Hold him, hold him! Nay the multitude would be gladly quit of him,—they cannot abide his yoke, his work is a burden, his word is a torment, his discipline is bands and cords, and what heart can ye have to keep Christ? What violence can ye offer to him to hold him still? All your entreaties may be fair compliments, but they would never rend his garment.”<sup>127</sup> There are still several manuscripts of Mr. Binning's carefully preserved, which are in nothing inferior to any of his printed works. There is a valuable Treatise upon Christian Love, consisting of several sheets writ in a very small character,—it is divided into chapters, and several sermons upon very edifying subjects, useful and profitable for our times,—which are designed to be printed in a separate volume, which every body may easily discover from the style and genius of the author to be his genuine writings, his manner of thinking and writing being a talent so peculiar to himself, that it scarcely can be imitated by any other person.

Had it pleased the Almighty to have spared so valuable a life for some time longer, he would have vindicated divinity from

---

<sup>126</sup> [See page 457.—*Ed.*]

<sup>127</sup> [See page 465.—*Ed.*]

the many fruitless questions, unintelligible terms, empty notions, and perplexed subtillies, wherewith it had been corrupted for a long time by the schoolmen. As he was excellently fitted for this, so it was much upon his heart to have reduced divinity to that native simplicity, which had been lost in most parts of the world. A good specimen of his ability this way he hath given us in his catechism, and so, though he lived but a short time, he yet lived long enough to raise the greatest expectation that hath been known of any of his standing.

Mr. M'Ward assures us, That if Dr. Strang's dictates *De Voluntate Dei circa peccata*<sup>128</sup> had been published before Mr. Binning's death, Mr. Binning had an examen of them ready for the press. But this treasure, to the great loss of the learned world, cannot now be found. As for his philosophical writings which he taught in the University, I am assured that his course of philosophy is in the hands of a learned gentleman in this city, who gives them an high commendation. [liv]

own accord the addition of certain words to what was previously somewhat ambiguous (*Vita Autoris, Strangu De Interpret. Script.*).

So far as can be collected from the imperfect account we have of the circumstances of the case, Dr. Strang discovered, it was imagined, a bias to Arminianism, whereas he seems to have been merely more of a sublapsarian than a supralapsarian. The "peculiar notions" he entertained were vented, we have been told, upon that profound subject *De concursi et influxu deimo cum actionibus creaturarum* or the concurrence and influence of God in the actions of his creatures. In the two chapters of his published work which treat expressly upon this point, we can perceive nothing that is at variance with our own Confession. But this does not warrant us to infer that the dictates, as originally delivered and before they were amended and enlarged by the author himself, may not have contained some very objectionable language at least, especially when we look to the Report of the committee of the Assembly regarding them. Indeed, all that Baillie himself says, who was one of that committee, is, that Dr. Strang was pursued "without any ground at all *considerable*," and that "he got him *reasonably* fair off." Letters and Journals, vol. ii., p. 338.

The publication of Dr. Strang's work, "*De Voluntate et Actionibus Dei circa Peccatum*" (*Amstelodami Apud Ludovicum et Danielson Elzeurios, 1657. 4to. pp. 886*), was intrusted to Mr. William Spang, minister of the English church at Middleburgh in Zealand. The manuscripts were sent to him by his cousin,

There is a book published under his name in 4to, consisting of fifty-one pages, with this title, "An Useful Case of Conscience, learnedly and accurately discussed and resolved, concerning associations and confederacies with idolaters, infidels, heretics, malignants or any other known enemies of truth and godliness." But it is very much questioned by the most intelligent, if that book was really Mr. Binning's. The publisher does indeed put Mr. Binning's name to the title page, but conceals his own, and he brings no manner of voucher, showing that Mr. Binning was the author, but sends it abroad into the world in a clandestine manner. Neither the name of the printer, nor of the place where it

---

Mr. Robert Baillie, at that time Professor of Theology in the University of Glasgow, who, after the death of his first wife, had married a daughter of Dr. Strang. "Dr. Strang, your good friend," says Baillie, in a letter to Mr. Spang, dated July 20, 1654, "having to do in Edinburgh with the lawyers, concerning the unjust trouble he was put to for his stipends, did die, so sweetly and graciously, as was satisfactory to all, and much applauded over all the city, his very persecutors giving him an ample testimony. His treatise, *Dei circa peccatum*, he has enlarged, and made ready for the press. Be careful to get it well printed, according to the constant friendship that was always betwixt you and him." (Letters, vol. ii. pp. 382, 383) At the request of Mr. Spang, Alexander Morus furnished a preface, and *Ad Lectorem Commomito*, for Dr. Strang's work.—*Ed.*]

<sup>128</sup> [A contemporary of Binning, Mr. P. Simson, minister of Renfrew, informed Wodrow, "That Dr. Strang was in hazard to have been staged for his Dictates qch wer smoothed in his printed book, *De Voluntate Dei*, and would have been removed from his place if he had not demitted." (Life of Dr. Strang, Wodrow MSS. vol. xiii. p. 9, in Bib. Coll. Glas.) Complaints regarding Dr. Strang having been presented to the General Assembly, a committee was appointed, on the 18th of June, 1646, to examine his written dictates, a copy of which was produced by Dr. Strang, and to find out whether the doctrines which he taught were in accordance with the doctrines of their own and other

was printed is mentioned in the title page.<sup>129</sup> It was printed in the year 1693, when the first General Assembly of this church after the Revolution, which consisted of both Public Resolutioners and Protesters, had agreed to bury for ever all their differences about the Public Resolutions, concerning the question of employing malignants in the army, that was raised against the kingdom of England. It seems that he dreaded the frowns and censure of those worthy and faithful ministers of Jesus Christ, who had been a long time in the fire of persecution. But if we further consider, that our late glorious deliverer, King William, was in the year 1693 engaged in a defensive war with the Emperor of Germany and the King of Spain, against Louis XIV., the bloody tyrant of France and terror of Europe, who aimed at the universal monarchy thereof, and to overturn the happy revolution, the blessed benefits of which we have enjoyed ever since, it is evident, that the publisher was afraid of the resentment of the civil powers, especially when the spreading of that pamphlet [lv]

sentiments with them, as appears by several letters yet extant in their own hand-writ—and Mr. Renwick speaks of her in some of his letters, as in the 49 and 104 pages of the printed volume of his letters but especially it appears, by a paragraph which is omitted in the printed copy, page 58, (which shall be here transcribed from the original, written with his own hand,) wherein he says, ‘Likewise, according to your direction, I challenged Mrs. Binning upon the commendation she gave to John Wilson in her letter to you. But she says that she had not then seen his testimony, and was sorry when she saw it that it was so contrary both to her thoughts and commendation of him.’ And likewise a postscript to the 20th Letter, relative to the same matter is also omitted. And about the same time that Mr. Binning’s book was printed, while Sir Robert Hamilton was prisoner, upon account of the declaration [Sanquhar Declaration] in 1692, he wrote a letter to Mrs. Binning, wherein he complains of her unwonted silence, in his honourable bonds for such a noble Master. Yet trusting her sympathy is not diminished, he adds, ‘O, my worthy friend, I cannot express Christ’s love and kindness since the time of my bonds. He hath broke up new treasures of felt love and sweetness, and hath been pleased to give me visitations of love and access to himself, to comfort and confirm poor feckless me many ways, that this is his way that is now persecuted, and that it is his precious truths, interests, and concerns, that I am now suffering for, whatever enemies with their associated ministers and professors may allege,

might have an unhappy tendency to alienate the affections of his subjects, when he was carrying on that just and necessary war, for the preservation of our civil and religious liberties, to which we had been but lately restored. Nay, it is said, that when this pamphlet was spreading in the army in Flanders, it was like to have a bad influence on the soldiers, which made King William take an effectual method to suppress it. Further, Mr. Binning died in the year 1653, and this pamphlet was not published till the year 1693, so that, for the space of forty years it was never heard of nor made public by any of the Protesters themselves in that period, which would not have been neglected, had they known that Mr. Binning was the author of it. And lastly, Mr. Binning was of a pacific temper, and his sentiments with respect to public differences were healing, which are evident from the accounts already given of his printed books. And to show that he was a promoter of brotherly love, and of the peace of the

---

&c.’”

“By which it is evident that they had much correspondence with Mrs. Binning. And there is yet a fair and correct manuscript copy of the foresaid book extant, which was in Sir Robert's custody, and it is more than probable that it was procured from Mrs. Binning, especially as she survived its publication without quarrelling it.

“It is unnecessary to notice what further is thrown out by the foresaid anonymous writer, against the book and the publisher, as Mr. Wodrow, in the preface to Mr. Binning's octavo volume of sermons, printed 1760, hath modestly animadverted thereupon, and says there is no reason to doubt if it was Mr. Binning's. He also ingenuously confesseth, that there is in it the best collection of scriptures he knows, concerning the sin and danger of joining with wicked and ungodly men, &c., and that it was wrote in a smooth good style, agreeable enough to Mr. Binning's sentiments in some of his sermons.” Faithful Contendings Displayed, pp. 486, 487, note. See likewise Faithful Witness-bearing Exemplified, preface, p. iv.—*Ed.*]

reformed churches, and whether there were any expressions used by him which gave countenance to the views of the enemies of the truth. This committee was composed of some of the most able men in the church, including several professors from the four universities The list contains, along with others, the names of Alexander Henderson, John Sharpe, the author of *Cursus Theolo-*

church, I shall set down a few passages taken from his Treatise of Christian Love, which are as bright and strong for recommending the same, as any that I have met with in the writings of any of our divines, so that I can't allow myself to think he could be the author thereof. In chapter 2d of that Treatise, he says, "There is a greater moment and weight of Christianity in charity, than in the most part of those things for which Christians bite and devour one another. It is the fundamental law of the gospel, to which all positive precepts and ordinances should stoop. Unity in judgment is very needful for the well being of Christians. But Christ's last words persuade this, that unity in affection is more essential and fundamental. This is the badge he left to his disciples. If we cast away this upon every different apprehension of mind, we disown our Master, and disclaim his token and badge."<sup>130</sup> He goes on in the same strain in the following paragraph—"The apostle Paul puts a high note of commendation upon charity, when he styles it the bond of perfection. 'Above all things (says he) put on charity, which is the bond of perfectness,' Col. iii. 14. I am sure it hath not so high a place in the minds and practice of

---

*gicus*, Robert Douglas, George Gillespie, Robert Blair, Samuel Rutherford, James Wood, William Strahan, David Dickson, Robert Baillie, John Neave, Edward Calderwood and Robert Leighton, afterwards Archbishop of Glasgow. On the 27th of August, 1647, the committee gave in a Report to the General Assembly, to the effect that Dr. Strang had employed some expressions in his dictates which were calculated to give offence, but that on conferring with him, they were satisfied in regard to his orthodoxy, and that to put an end to all doubts as to his meaning, the Doctor had gratified them by proposing of his<sup>129</sup> ["This is somewhat strange, observes Howie of Lochgoin, "that a nameless author should quarrel that book because the publisher hath omitted to tell his name, and hath only inserted the author's name. He might have known that it was not long a secret that Mr. James Kid (who was afterwards settled minister in Queensferry) was the publisher, and upon that account suffered both long imprisonment at Utrecht, and the seizure of all that they could get of the books. And as for vouchers, Mrs. Binning the relict of the worthy author, being then alive, had connexion and much correspondence with Mr. Hamilton, Mr. Renwick, and many of the persecuted Society people, and was of the same<sup>130</sup> [See page 527.—*Ed.*]

[lvi]

Christians now, as it hath in the roll of the parts and members of the new man here set down. Here it is above all. With us it is below all, even below every apprehension of doubtful truths. An agreement in the conception of any poor petty controversial matter of the times, is made the badge of Christianity, and set in an eminent place above all.”<sup>131</sup> And in the same chapter he adds, “This is the sum of all, to worship God in faith and purity, and to love one another. And, whatsoever debates and questions tend to the breach of this bond, and have no eminent and remarkable advantage in them, suppose they be conceived to be about matters of conscience, yet the entertaining and prosecuting of them to the prejudice of this, is a manifest violence offered to the law of God, which is the rule of conscience. It is a perverting of scripture and conscience to a wrong end. I say then, that charity and Christian love should be the moderatrix of all our actions towards men. From thence they should proceed, and according to this rule be formed. I am persuaded if this rule were followed, the present differences in judgment of godly men, about such matters as minister mere questions, would soon be buried in the gulf of Christian affection.”<sup>132</sup> I shall mention only another in the same chapter. “Is not charity more excellent than the knowledge and acknowledgment of some present questionable matters about government, treaties, and such like, and far more than every punctilio of them? But the apostle goes higher. Suppose a man could spend all his substance upon the maintenance of such an opinion, and give his life for the defence of it, though in itself it be commendable, yet if he want charity and love to his brethren, if he overstretch that point of conscience to the breach of Christian affection and duties flowing from it, it profits him nothing. Then certainly charity must rule our external actions, and have the predominant hand in the use of all gifts, and in

---

<sup>131</sup> [See page 527.—*Ed.*]

<sup>132</sup> [See page 528.—*Ed.*]

the venting of all opinions.”<sup>133</sup> And now, having given a just character of this eminent minister of the gospel, a true account of his life, and some slight remarks upon his writings, I shall no longer detain the reader from the perusal of those treatises that are contained in this volume; from which you will know more of Mr. Binning, than from all I and others have said in his just praise. I shall now conclude, by acquainting the purchasers and readers of this volume, that I am allowed by the publishers to assure them, that the rest of his practical manuscripts are revising for the press; and that with all expedition they shall be printed; from which I am hopeful they shall receive as great satisfaction, as from any of his pieces already published.

[001]

---

<sup>133</sup> [Ibid.—*Ed.*]