ſole power of ordination, was very limited in the go­vernment of the church. They did every thing with the conſent of the preſbyters over whom they preſided. Dioceſan ſynods were held at ſtated times for purpoſes of the ſame kind with thoſe which employ the meetings of preſbyteries at preſent (ſee Presbyterians), and the only prerogative which the biſhop ſeems to have enjoyed was to be permanent preſident, with a nega­tive voice over the deliberations of the aſſembly. The acts of each ſynod, and ſometimes the charge deliver­ed by the biſhop at the opening of it, were regiſtered in a book kept by the clerk, who was always one of the moſt eminent of the dioceſan clergy.

Mr Sage continued in this office, diſcharging in Glaſgow all the duties of a clergyman, in ſuch a manner as endeared him to his flock, and gained him the eſteem even of thoſe who were diſſenters from the eſtabliſh­ment. Many of his brethren were trimmers in eccleſiaſtical as well as in civil politics. They had been re­publicans and preſbyterians in the days of the cove­nant; and, with that ferocious zeal which too often cha­racterizes intereſted converts, had concurred in the ſeverities which, during the reign of Charles II, were exerciſed againſt the party whom they had forſaken at his reſtoration. When that party again raiſed its head during the infatuated reign of James, and every thing indicated an approaching change of the eſtabliſhment, thoſe whoſe zeal for the church had ſo lately incited them to perſecute the diſſenters ſuddenly became all gentleneſs and condeſcenſion, and advanced towards the preſbyterians as to their old friends.

The conduct of Mr Sage was the reverſe of this. He was an epiſcopalian and a royaliſt from conviction: and in all his diſcourſes public and private he laboured to inſtil into the minds of others the principles which to himſelf appeared to have their foundation in truth. To perſecution he was at all times an enemy, whilſt he never tamely betrayed through fear what he thought it his duty to maintain. The conſequence was, that in the end of the year 1688 he was treated by the rabble, which in the weſtern counties of Scotland roſe againſt the eſtabliſhed church, with greater lenity than his more complying brethren. Whilſt they, without the ſmalleſt apprehenſion of their danger, were torn from their families by a lawleſs force, and many of them perſecuted in the cruelleſt manner, he was privately warned to withdraw from Glaſgow, and never more to return to that city. So much was conſiſtency of con­duct and a ſteady adherence to principle reſpected by thoſe who ſeemed to reſpect nothing elſe.

Mr Sage retired to the metropolis, and carried with him the ſynodical book, which was afterwards demand­ed by the preſbytery of Glaſgow, but not recovered till about three or four years ago, that, on the death of a nephew of Dr Roſe the laſt eſtabliſhed biſhop of Edinburgh, it was found in his poſſeſſion, and reſtored to the preſbytery to which it belonged. Mr Sage had detained it and given it to his dioceſan and friend, from the fond hope that epiſcopacy would ſoon be re-eſtabliſhed in Scotland; and it was doubtleſs with a view to contribute what he could to the realiſing of that hope, that, immediately on his being obliged to leave Glaſgow, he commenced a keen polemical writer. At Edinburgh he preached a while, till refilling to take the oaths of allegiance when required by the govern­

ment, he was obliged to retire. In this extremity, he found protection in the houſe of Sir William Bruce, the ſheriff of Kinroſs, who approved his principles and admired his virtue. Returning to Edinburgh, in 1695, he was obſerved, and obliged to abſcond. Yet he re­turned in 1696, when his friend Sir William Bruce was impriſoned as a ſuſpected perſon. He was ſoon forced to look for refuge in the hills of Angus, under the name of Jackſon.

After a while Mr Sage found a ſafe retreat with the counteſs of Callendar, who employed him to inſtruct her family as chaplain, and her ſons as tutor. Theſe occupations did not wholly engage his active mind: for he employed his pen in defending his order, or in expoſing his oppreſſors. When the counteſs of Callendar had no longer ſons to inſtruct, Sage accept­ed the invitation of Sir John Steuart of Garntully, who wanted the help of a chaplain, and the converſation of a ſcholar. With Sir John he continued till the decency of his manners, and the extenſiveneſs of his learning, recommended him to a higher ſtation. And, on the 25th of January 1705, he was conſecrated a biſhop by Paterſon the archbiſhop of Glaſgow, Roſe the bi­ſhop of Edinburgh, and Douglas the biſhop of Dumblain. But this promotion did not prevent ſickneſs from falling on him in November 1706. After linger­ing for many months in Scotland, he tried the effect of the waters of Bath in 1709, without ſucceſs. At Bath and at London he remained a twelvemonth, recogniſed by the great and careſſed by the learned. Yet though he was invited to ſtay, he returned in 1710 to his native country, which he deſired to ſee, and where he wiſhed to die. And though his body was debilitated, he engaged, with undiminiſhed vigour of mind, in the publication of the works of Drummond of Hawthornden, to which the celebrated Ruddiman lent his aid. Biſhop Sage died at Edinburgh on the 7tl1 of June 1711, lamented by his friends for his vir­tues, and feared by his adverſaries for his talents.

His works are, lſt, Two Letters concerning the Perſecution of the Epiſcopal Clergy in Scotland, which with other two by different authors were printed in one volume at London in 1689. 2dly, An Account of the late Eſtabliſhment of Preſbyterian Government by the Parliament of Scotland, in 1690, London, 1693. 3dly, The Fundamental Charter of Preſbytery, London,

1695. 4tl1ly, The Principles of the Cyprianick Age with regard to Epiſcopal Power and Jurisdiction, Lon­don, 1695. 5thly, A Vindication of the Principles of the Cyprianick Age, London, 1701. 6thly, Some Remarks on the Letter from a Gentleman in the City, to a miniſter in the Country, on Mr David Williamſon’s Sermon before the General Aſſembly, Edinburgh, 1703. 7thly, A Brief Examination of ſome Things in Mr Meldrum’s Sermon, preached on the 16th of May 1703, againſt a Toleration to thoſe of the Epiſ­copal Perſuaſion, Edinburgh, 1703. 8thly, The Reaſonableneſs of a Toleration of thoſe of the Epiſcopal Perſuaſion inquired into purely on Church Principles, Edinburgh, 1704. 9thly, The Life of Gawin Dou­glas, in 1710. 10thly, An introduction to Drum­mond’s Hiſtory of the Five James’s, Edinburgh, 1711.Of the principles maintained in theſe publications, dif­ferent readers will think very differently; and it is pro­bable that the acrimony diſplayed in ſome of them will