mage; and afterwards another biſhopric, the deanery of Worcheſter, and a prebend of the church of Windſor, becauſe they were all places of deprived men.” He publiſhed ſeveral excellent works, particularly The Chriſtian Life, &c. and died in 1695. He was eminent for his humanity, affability, ſincerity, and readineſs to do good; and his talent for preaching was ex­traordinary.

SCOTUS (Duns). See Duns.

SCOTUS (John). See Erigena.

SCOUGAL (Henry), ſecond ſon of Patrick Scougal biſhop oſ Aberdeen, was born, June 1650, at Salton in Eaſt Lothian, where his father, the immediate predeceſſor of Biſhop Burnet, was rector. His father, deſigning him for the ſacred miniſtry, watched over his infant mind with peculiar care; nor was his care beſtowed in vain. He had ſoon the ſatisfaction of per­ceiving the moſt amiable diſpoſitions unfold themſelves, and his underſtanding riſe at once into the vigour of manhood. Relinquiſhing the amuſements of youth, young Scougal applied to his ſtudies with ardour; and, agreeable to his father’s wiſh, at an early period he di­rected his thoughts to ſacred literature. He peruſed the hiſtorical parts of the bible with peculiar pleaſure, and then began to examine its contents with the eye of a philoſopher. He was ſtruck with the pecularities of the Jewiſh diſpenſation, and felt an anxiety to underſtand the reaſon why its rites and ceremonies were aboliſhed. The nature and evidences of the Chriſtian religion alſo occupied his mind. He peruſed fermons with pleaſure, committed to writing thoſe paſſages which moſt affected him, and could comprehend and remember their whole ſcope. Nor was he inattentive to polite literature. He read the Roman claſſics, and made conſiderable proficiency in the Greek, in the Hebrew, and other oriental languages. He was alſo well verſed in hiſtory and mathematics. His diverſions were of a manly kind. After becoming acquainted with the Roman hiſtory, in concert with ſome of his companions He formed a little ſenate where orations of their own compoſition were delivered.

At the age of fifteen he entered the univerſity, where he behaved with great modeſty, ſobriety, and dili­gence. He diſliked the philoſophy then taught, and applied himſelf to the ſtudy of natural philoſophy; that philoſophy which has now happily got ſuch foot­ing in the world, and tends to enlarge the faculties. In conſequence of this, we may here obſerve, that when he was yet about eighteen years of age, he wrote the reflections and ſhort effays ſince publiſhed; which tho’ written in his youth, and ſome of them left unfiniſhed, breathe forth ſo much devotion, and ſuch an exalted foul, as muſt convince us his converſation was in heaven.

In all the public meetings of the ſtudents he was unanimouſly choſen preſident, and had a ſingular de­ference paid to his judgment. No ſooner had he finiſhed his courſes, but he was promoted to a profeſſorſhip in the univerſity of Aberdeen, where he conſcientiouſly performed his duty in training up the youth under his care in ſuch principles of learning and virtue as might render them ornaments to church and ſtate. When any diviſions and animoſities happened in the ſociety, he was very inſtrumental in reconciling and bringing them to a good underſtanding. He maintain­ed his authority among the ſtudents in ſuch a way as to keep them in awe, and at the ſame time to gain their love and eſteem. Sunday evenings were ſpent with his ſcholars in diſcourſing againſt vice and impiety of all kinds, and encouraging religion in principle and prac­tice. He allotted a conſiderable part of his yearly in­come for the poor; and many indigent families, of different perſuaſions, were relieved in their ſtraits by his bounty; though ſo ſecretly that they knew not whence their ſupply came.

Having been a profeſſor of philoſophy for four years, he was at the age of twenty-three ordained a miniſter, and ſettled at Auchterleſs, a ſmall village about twenty miles from Aberdeen. Here his zeal and ability for his great Maſter’s ſervice were eminently diſplayed. He catechiſed with great plainneſs and affection, and uſed the moſt endearing methods to recommend religion to his hearers. He endeavoured to bring them to a cloſe attendance on public worſhip, and joined with them himſelf at the beginning of it. He revived the uſe of lectures, looking on it as very edifying to com­ment upon and expound large portions of ſcripture. And though he endured ſeveral outward inconveniencies, yet he bore them with patience and meekneſs. But as God had deſigned him for an eminent ſtation, where he could be of more univerſal uſe in his church, he was removed from his private charge to that of training up youth for the holy miniſtry and the care of fouls. In the twenty-fifth year of his age he was admitted profeſſor of divinity in the king’s college, Aberdeen; and though he was unanimouſly choſen, yet he declined a ſtation of ſuch importance, from a modeſt ſenſe of his unſitneſs for it: And as he had been an ornament to his other ſtations of life, ſo in a particular manner he applied himſelf to the exerciſe of this office. After he had guarded his ſtudents againſt the common artifices of the Romiſh miſſionaries in making proſelytes, he propoſed two ſubjects for public exerciſes; the one, of the paſtoral care; the other, of caſuiſtical divinity: but there were no debates he was more cautious to meddle with than the decrees of God; ſenſible that ſecret things belong to God; and to us things revealed.

The inward diſpoſitions of this excellent man are beſt ſeen in his writings; and the whole of his outward behaviour and converſation was the conſtant practice of what he preached; as we are aſſured by the con­curring teſtimony of ſeveral reſpectable perſons who knew him. How unſuitable then would panegyric be, where the ſubject was full of humility? and therefore let it ſuffice to fay, that after he began to appear publicly, you ſee him as a profeſſor, earneſt at once to improve his ſcholars in human and ſacred learning; as a paſtor, he ceaſed not to preach the word, to ex­hort, to, reprove, and to rebuke with all authority: and as a profeſſor of divinity, he beſtowed the utmoſt pains to convince the candidates for the miniſtry of the weight and importance of that high office; that it was not to be followed for lucre, but purely to promote the worſhip of God and the ſalvation of men. Again, if we conſider his private life, how meek, how charitable, and how ſelf-denied! how diſintereſted in all things, how reſigned to the divine will! and above all, how refined his ſentiments with regard to the love of God! How amiable muſt he then appear! How