

E R M O N,

PREACHED BEFORE

Society in *Scotland* for propaga-

CHRISTIAN KNOWLEDGE,

HIGH CHURCH of *Edinburgh*,

On *Monday, January 2. 1758.*

JOHN WITHERSPOON, A. M.

Minister of the Gospel at *Paisley.*

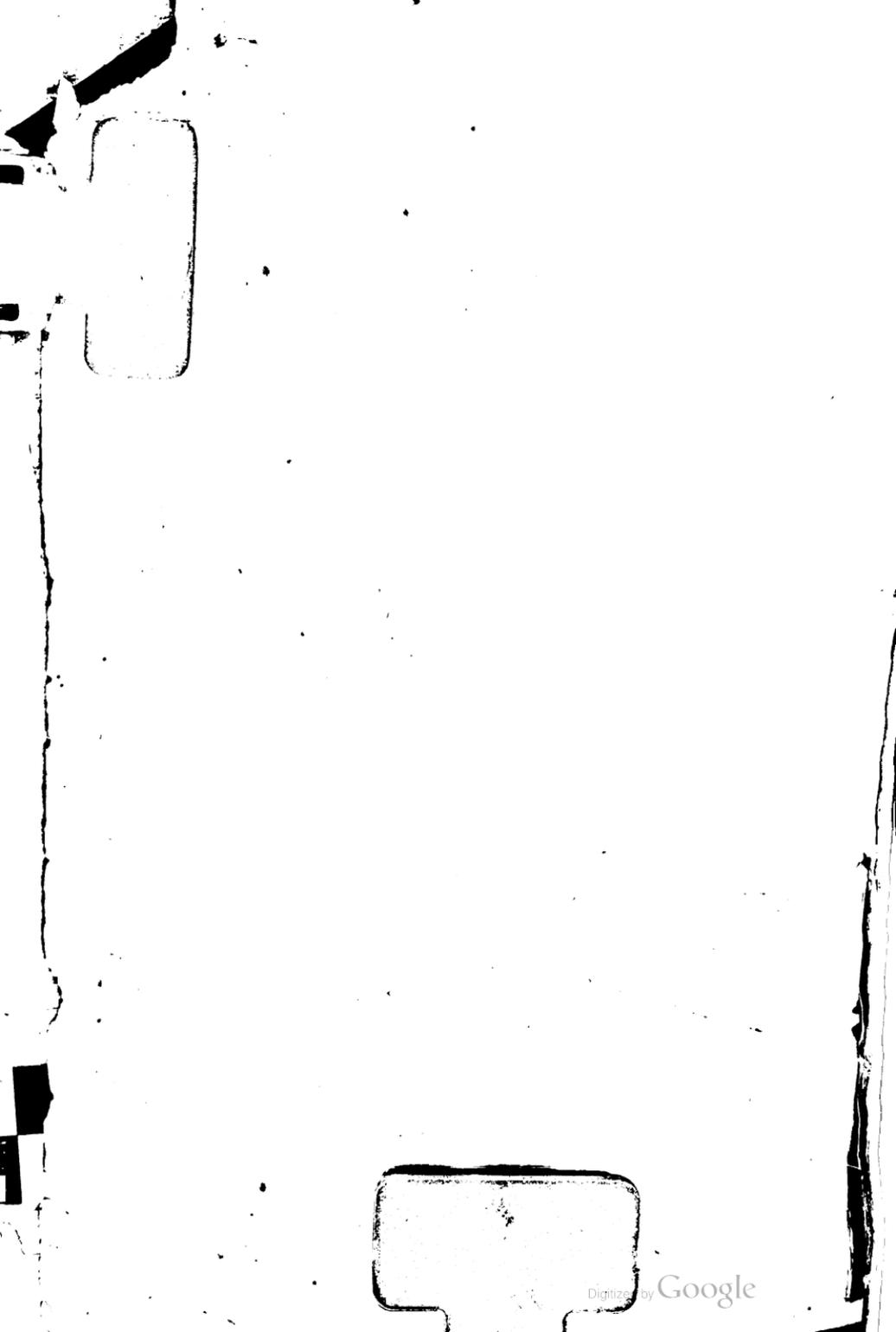
(President of Princeton College.)

To which is subjoined,

Account of the present State of the Society.

EDINBURGH:

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T O

The Most Honourable,

WILLIAM Marquis of *Lothian*,

PRESIDENT of the General Meeting of
the *Society in Scotland for propaga-
ting Christian Knowledge* ;

T O

The Committee of DIRECTORS,

A N D

The other MEMBERS of said SOCIETY,

At whose request the following SERMON was published,

The same is humbly dedicated by

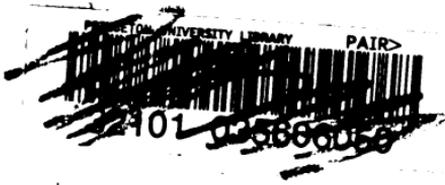
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JOHN WITHERSPOON.



A⁷

S E R M O N,

Preached before the SOCIETY in Scotland
for propagating CHRISTIAN KNOWLEDGE,

A C T S I V. 12.

*Neither is there salvation in any other : for there
is none other name under heaven given among
men whereby we must be saved.*

IT is not easy to conceive any subject, at
once more important in itself, more fea-
sonable in this age, and more suited to
the design of the present meeting, than
the absolute necessity of salvation through
CHRIST. We live in an age in which (as
is often complained) infidelity greatly prevails;
but yet in which the cause of truth hath much

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less to fear from the assaults of its open enemies, than from the treachery of its pretended advocates. The latest infidel writers have carried their own scheme to such perfection, or extravagance, that it must discredit the cause in the eye of every sober judge. And indeed the gospel can scarce receive a greater injury, than when any professing attachment to it, condescend to enter the lists with such absurdities, or give ground of suspicion that they stand in need of a serious refutation.

BUT there is another quarter from which we have much greater reason to apprehend danger, *viz.* that class of men, who, being nominal Christians, disguise or alter the gospel, in order to defend it. These often endeavour to give such views of Christianity, as will render it palatable to a corrupt worldly mind; and instead of abasing, will sooth and gratify the pride of man. Hence the unnatural mixture often to be seen of modern philosophy with ancient Christianity. Hence the fundamental doctrines of the gospel are softened, concealed, or denied; as, the lost and guilty state of man by nature, his liableness to everlasting misery, and the necessity of that satisfaction and ransom which was paid by our Redeemer when he died upon the cross. Instead of these, are we not many times presented with a character of Christ as a teacher only, and not a saviour; as one excellently qualified to reform the
abuses.

abuses that had some how or other crept into the world, but the real source of which is hardly confessed, and never willingly brought into view? Is not our blessed Redeemer thereby put on a level, and expressly classed with mortal reformers? Perhaps, indeed, a small compliment of superiority is paid him; which, however, there is reason to suspect arises more from a prudent compliance with established faith, than from any inward and cordial esteem.

WHAT could be reasonably expected as the effect of such conduct? No other than we find by experience hath actually taken place, that a cause so ill defended must daily lose ground. The nearer Christianity is brought to the principles of infidels to solicit their esteem, the less occasion they will see for it at all; and when it is perverted from its original purpose, it can expect no countenance from its real author. The truth is, if there be no more in the gospel than many by their language and writings would lead us to conceive, it is of small consequence whether it be embraced or not; and there can be little merit in a society who have this as the design of their union, to spread and propagate Christian knowledge. But very different are the sentiments expressed by the apostle *Peter* in the text; where, speaking of Jesus Christ of *Nazareth*, he says, *Neither is there salvation in any other: for there is*

none other name under heaven given among men whereby we must be saved.

I AM sensible, there are some of the very persons hinted at above, who endeavour to explain away this text, and give it a very different meaning from that in which you will easily perceive I understand it. They make salvation to refer to the cure, recorded in the preceding chapter, wrought upon the lame man; as if the apostle had said, Neither is there a power of healing in any other, &c. This is but one instance among many of the force and constraint they put upon scripture, in order to accommodate it to their own sentiments. I shall not waste your time by a tedious refutation of this criticism, as the sense I affix to the words will be sufficiently supported by what shall follow on the subject. They appear to me plainly to affirm, That there is no other way by which sinners of mankind can escape everlasting misery, but through Christ.

IN discoursing on this subject, I propose, through divine assistance,

1. AFTER a little illustrating the meaning of the assertion, to establish and confirm its truth from the word of God.

2. To make a few reflections on this scheme, and shew, that it is not only most self-

self-consistent, but most agreeable to the other parts of scripture, as well as to the visible state of the world; and therefore that those who, in reasoning with infidels, depart from it in any measure, do thereby betray the cause which they profess to support.

3. I SHALL make some practical improvement of what may be said.

I RETURN to the *first* of these.

AND as to the meaning of the assertion, the word *saving* or *salvation* evidently supposes a state of misery from which our deliverance must be wrought; and therefore no more than the full meaning of the passage is expressed in what follows, That all the posterity of Adam are conceived in sin, and brought forth in iniquity; alienated in heart from the love of God, and exposed to the dreadful consequences of his displeasure; That they have not only access to salvation through Christ, but that in this work he hath no rival; it is his, exclusive of all others: so that no man, whatever be his character, or whatever be his hope, shall enter into rest, unless he be reconciled to God through Jesus Christ.

Now, that all mankind are by nature in a state of guilt and condemnation, is evident from the whole strain of the holy scriptures. This originally constituted the necessity of a Saviour, and alone illustrates the love and mercy

cy of God in the appearance of his Son in our nature. Unless this is supposed, the whole dispensations of the grace of God, both in the Old Testament and in the New, lose their beauty, and lose their meaning; nay, and would be justly esteemed foolishness, as they are in fact by all who see not this foundation upon which they are built. As our first parents, and the earth for their sakes, were laid under a curse immediately after the original transgression; so the effects of this apostasy on their posterity are amply declared in scripture. We have this repeated testimony from God himself concerning the old world, *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually (a)*. And again, *And the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth (b)*.

THE rites and ceremonies of the Mosaic dispensation also, together with the whole history of providence contained in the Old Testament, suppose the guilt and impurity of our nature. But the gospel, as it is in all respects a clearer dispensation than the former, so it is most full and express upon this subject. Instead of enumerating many passages, we may consult the epistle of the apostle *Paul* to the

(a) Gen. vi. 5.

(b) Gen. viii. 21.

Romans, where there is a distinct and labour-
 ed illustration of the guilt and apostasy of all
 mankind; towards the conclusion of which
 he thus expresses himself: *For we have before
 proved both Jews and Gentiles that they are all
 under sin; as it is written, There is none righ-
 teous, no not one: there is none that understand-
 eth, there is none that seeketh after God. They
 are all gone out of the way, they are together be-
 come unprofitable; there is none that doth good,
 no not one (c).*—And a little after, *That every
 mouth may be stopped, and all the world become
 guilty before God (d).* To this I shall only add
 one passage from the same apostle: *Among
 whom also we had our conversation in times past,
 in the lusts of our flesh, fulfilling the desires of the
 flesh, and of the mind; and were by nature the
 children of wrath, even as others (e).*

THAT the same scriptures point out to us
 one only remedy for this our misery, is equal-
 ly evident. Christ Jesus was promised to our
 first parents under the designation of the seed
 of the woman, who should bruise the head
 of the serpent. He is afterwards promised to
Abraham as his seed, in whom all the nations
 of the earth should be blessed; to *Jacob* as
 Shiloh, to whom the gathering of the people
 should be. He is pointed out by *Moses* as the
 great Prophet that should come into the world.
 And unless we suppose a typical reference to

(c) Rom. iii. 9.—12. (d) Rom. iii. 19. (e) Eph. ii. 2.

Christ

Christ in the legal washings, sacrifices, and other services, they will appear altogether unworthy of God, and altogether insufficient for the purposes for which they were used. This indeed is affirmed by the apostle to the *Hebrews*, *For it is not possible that the blood of bulls and of goats should take away sins (e)*. In the later prophets, there are many distinct and particular, many high and magnificent descriptions of the glory of Christ's person, and the greatness of his work. The attention and expectation of every believer is directed to him; and he is styled *the desire of all nations (f)*.

AND in the New Testament, at his conception it is said, *Thou shalt call his name Jesus, for he shall save his people from their sins (g)*. At his entrance on his public ministry, he is thus designed by *John the Baptist*, *Behold the Lamb of God, that taketh away the sin of the world (h)*. The great design of his appearing in our nature, is declared in many passages of scripture. And as salvation is promised to those who believe, so the condemnation of all unbelievers is necessarily implied as its counter-part, and often expressly affirmed. Thus the apostle *John* represents our Saviour himself as teaching, *God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not PERISH, but have everlasting life (i)*. And when he gave com-

(e) Heb. x. 4. (f) Hag. ii. 6. (g) Matth. i. 21.
 (h) John i. 29. (i) John iii. 16.

mission

mission to his disciples to preach the gospel, it was in these terms: *Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned* (k). The very meaning of the word *gospel* is glad tidings; importing not only the great, but the distinguishing happiness of those who hear the message, and comply with the call. The apostles, who spread these glad tidings through the world, considered themselves as bringing salvation to those who before sat in darkness, and in the region and shadow of death. And by the following description given by the apostle *Paul* of the state of the *Ephesians* before conversion, may be seen what view he had of the condition of all who knew not God, as well as who believed not the gospel, *That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world* (l).—From the above summary, I hope it clearly appears, that, according to the scriptures, there is no salvation in any other than in Jesus Christ of *Nazareth*.

IT will, however, be proper, for the further illustration of this subject, to consider a little to what this doctrine stands opposed. And though it is impossible distinctly to enumerate every

(k) Mark xvi. 15. 16. (l) Eph. ii. 12.

B

thing

thing that may in some shape or other be put in Christ's room, or attempt to rob him of his glory as a Saviour; yet, in general, they may all be reduced to the two following heads: *1st*, False religions, and uninstituted rites; *2^{dly}*, Self-righteousness, or the merit of our own defective obedience to the moral law. It is necessary to consider each of these by itself, and to state the bounds between them: for however little relation they may seem to have one to another, they are often mingled together in our apprehensions, and mutually support and strengthen each other's cause.

IN the *first* place, then, All worship of false gods, holding for truth what hath not the stamp of divine authority, and all uncommanded worship, be the object of it what it will, is wholly ineffectual to salvation: nay, so far is any thing of this kind from being sufficient to supplant, or proper to co-operate with what Christ hath done, that it is detestable in the sight of God. Perhaps it may be thought, that this is of small moment, and wholly unworthy of notice; as in these days few or none will so much as pretend, except in jest, to lay any stress upon fabulous deities, or superstitious practices of human invention. But I did not chuse to omit it, because it appears to me a thing peculiarly insisted on in the holy scriptures, which contain nothing unnecessary. It is also very much the object of the

the resentment of infidels *. At the same time, many pretended Christians have, by design or inadvertence, spoke too much the language of infidels on this subject, or on subjects nearly related to it.

How much stress the scriptures lay upon the knowledge of the true God, nay how pernicious and destructive all false religions are, it were easy to shew at great length; but a few hints will suffice, as it is not a point controverted so much as neglected and forgotten. The very first commandment of the moral law is, *Thou shalt have no other gods before me (m)*. And the second, which forbids uninstituted worship, hath this strong sanction, *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me (n)*. Through the whole Old Testament, the idolatry and false worship of the Heathens is represented as highly criminal in them, and an abomination in the sight of God. It is there considered, not as a small part, but as the first and most provoking of their enormities; and in particular is assigned as the ground of the utter extirpation of the nations of *Canaan*. In a perfect consistency with which, in the

* It is very remarkable, that though infidels always set out on pretence of searching impartially after truth; yet they have unanimously agreed in putting truth and error entirely upon the same footing, both as to worth and influence.

(m) Exod. xx. 3.

(n) Ib. v. 5.

B 2

charge

charge brought against them by the apostle Paul, this is the leading part or ground-work of the whole, *Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened (o).— And changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things (p).*

THE great end also of the separation of the children of *Israel*, and their being kept from intercourse with other nations, was, that they might be preserved from idolatry. To the worship of the true God their blessings are promised, and against defection from his service to other gods the heaviest curses are denounced. Thus, after an enumeration of the blessings that should attend them if they kept God's commandments, it is said, *And thou shalt not go aside from any of the words that I command thee this day, to the right hand or to the left, to go after other gods to serve them (q).* And when they stood before the Lord, to enter into his covenant, it is said, *For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by. And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them. Lest there should be among*

(o) Rom. i. 21. (p) Ib. ψ 23. (q) Deut. xxviii. 14.

you,

you, man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood (r). The same thing may be seen running through the whole of the prophetic writings. Almost every judgment of God threatened or inflicted, is ascribed to their idolatry as its cause. I only mention one passage, not for any thing particular in it, but as a sufficient specimen of the whole. It is a message from God by Ezekiel to the children of Israel: Therefore say unto the house of Israel, Thus saith the Lord God, Repent and turn yourselves from your idols, and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself, and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people, and ye shall know that I am the Lord (s).

IN the very same manner, in the New Testament, embracing the gospel of Christ, and continuing stedfast in the faith, is required as absolutely necessary to salvation: *He that be-*

(r) Deut. xxix. 16. 17. 18.

(s) Ezek. xiv. 6. 7. 8.

lieth

lieth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him (t). The importance of holding the truth without mixture, is plainly declared in the following passage: *Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins (u).*

IT had been easy to have given a much larger proof of this from scripture; but it is unnecessary; for our enemies themselves confess it, nay object it as a ground of reproach. How many invectives have we from infidel writers against the unpeaceable, unsocial spirit of the Jewish first, and afterwards of the Christian religion? and how often are these contrasted with the mild and associating temper of the Heathen worshippers? Among them it implied no absurdity, that different nations should have different gods, and different forms of worship; nay, they often intermixed, compounded, and mutually adopted each other's worship. The *Athenians*, that wise people, were so prone to receive every foreign rite, that they got this character from an ancient writer, (whether by way of encomium indeed, or satire, is at this distance uncertain), that they were hospitable to the gods. According

(t) John iii. 36.

(u) James v. 19, 20.

to the sentiments of modern unbelievers, they would deserve much praise for this ; but, according to the sentiments of an inspired apostle, *professing themselves wise, they became fools.*

IN this then it is acknowledged, that the gospel of our salvation essentially differs from every human invention ; that it constantly represents itself as THE TRUTH, and all things opposite to it, as false, dishonourable to God, and unprofitable to men. This has been the case in every step of its progress, from its first rise in the comparative obscurity of the original promise, through all the preparatory discoveries of succeeding ages, to its complete manifestation in the fulness of time. And though it has been exposed on this account to the virulent reproaches of men of corrupt minds, it is but so much the more credible, and appears to be from the one only, the living, unchangeable, and true God *.

IT may be proper here to observe, that it is either the same objection assuming a different form, or one very much akin to it, when it is alledged against the gospel, That it lays too much stress upon mere belief of the truth. To this some have, perhaps by mistaking the true spring of the objection, given a very wrong and dangerous answer. They deny

* See this subject handled with great clearness and precision by Dr Warburton in his *divine legation of Moses.*

the

the fact, that the gospel does lay too much, or any stress at all upon bare belief separate from goodness of life. The danger of this answer does not lie in its being false, but in its being ambiguous, incomplete, and in a great measure improper. It seems to allow, at least not to deny, that there may be sincere belief, while yet it is not attended with its proper fruits. Thus unbelievers, whose real quarrel is with the alledged importance and efficacy of the truth, are hardened in their indifference and disregard to it; whereas they ought to be taught to consider the principles which are productive of real reformation, as more excellent in themselves, as both necessary and effectual for this purpose.

THE gospel does indeed lay great stress upon belief of the truth, not without, but as the only way of producing holiness. Many passages may be cited from the Old Testament, in which going after false gods, and committing other gross crimes, are represented as inseparable branches of the same character; and worshipping and serving the true God, as a summary description of universal obedience (*x*). And many passages may be produced from the New Testament, in which the good effects of the truth, and the misery of departing from it, as necessarily implying an un sanctified state, are declared (*y*). From all this I conclude,

(*x*) See Deut. xxix. 18. 19. Numb. xxv. 1. 2.

(*y*) See John viii. 31. 32. Id. xvii. 17. 2 John 7 4. Col. i. 5. 6.

that

that Christ Jesus, the promise of old made unto the fathers, the hope of *Israel*, the light of the world, and the end of the law for righteousness to every one that believeth, is the only Saviour of sinners, in opposition to all false religions, and every uninstituted rite; as he himself says, *I am the way, and the truth, and the life: no man cometh unto the Father but by me* (z).

V BUT, 2dly, Christ is the only Saviour, in opposition to the merit of our own obedience to the moral law. I know, some will be ready to suppose, that though false religion and uninstituted rites may have no positive influence in procuring salvation to those who embrace them, yet they may not hinder their acceptance with God by virtue of their own personal merit and obedience. On this subject there are many things which deserve a more particular and distinct consideration than there is room for at present; such as, 1. That all false religion is not merely unprofitable, but highly criminal in the sight of God. Thus the apostle *Paul*, *But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils* (a).—2. That all who embrace not the truth as it is in Jesus, must neglect the whole duties of the first table of the moral law, and so their obedience be

(z) John xiv. 6.

(a) 1 Cor. x. 20.

not only greatly, but essentially defective.—
 3. That the scriptures give us no ground to believe, that false principles can produce any virtue but what is spurious. But instead of insisting upon these at present, I shall only attempt to shew, that the scriptures exclude all human merit, and indeed seem to have it as their express purpose, to stain the pride of all human glory ; and therefore that no pretence of this kind can possibly be admitted.

AND here I shall wholly pass the sacrifices of atonement under the Mosaic dispensation, because they all pointed at the sacrifice offered by Christ upon the cross ; and therefore, in the account given of the end and destination of this last, we may expect the clearest view of the grounds of our acceptance with God. Now, Christ appears in scripture, as *the Lamb of God, which taketh away the sin of the world* ; as *giving his life for his people* ; as *bearing their sins in his own body on the tree*. And indeed every expression is used that could well be imagined to signify a propitiatory sacrifice, an atonement for sin, or the punishment of an innocent person in the room and stead of the guilty. If this was necessary for any, it was necessary for all ; as there is not the least intimation given in scripture of any distinction, or hint, as if there were any persons with regard to whom it was superfluous. Nothing, therefore, can stand more directly opposed to the design of the gospel, than any plea of merit in man :

man : and none do in fact receive it with more disdain, than those who trust in themselves that they are righteous.

BUT, for our satisfaction on this point, we need only consult the epistle to the *Romans*, before referred to, as there is no part of the sacred writings where there is a more full and connected account of the foundation of the gospel. There, after proving that all the world are become guilty before God, the apostle says, *Therefore by the deeds of the law, there shall no flesh be justified in his sight : for by the law is the knowledge of sin (b)*. Being justified freely by his grace, through the redemption that is in *Jesus Christ : whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God (c)*. And again, *Therefore as by the offence of one, judgment came upon all men to condemnation ; even so by the righteousness of one, the free gift came upon all men to justification of life (d)*. Consonant to this is the doctrine of the same apostle elsewhere : *Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law,*

(b) Rom. iii. 20. (c) Ib. v. 24. 25. (d) Chap. v. 18.

but that which is through the faith of Christ, the righteousness which is of God by faith (e).

I AM not insensible, that great pains have been taken, even by some Christians, to evade the force of these passages of scripture, which exclude the merit of man's obedience from any share in his justification before God. Particularly, the passages from the epistle to the *Romans* are evaded, by alledging, that the law, and the works of the law, there, mean only the rites of the Mosaic dispensation. This is not a proper time and place for entering fully into that controversy; and therefore I shall only observe, that, besides the correspondence of the above interpretation with all the other parts of scripture, it may be sufficiently supported by this one consideration, That the apostle, who is speaking both of *Jews* and *Gentiles*, expressly states the opposition with respect to our justification between grace and debt, and excludes every thing that might make it of debt: *Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude, that a man is justified by faith, without the deeds of the law (f).* And to the same purpose, a little after, *Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for*

(e) Phil. iii. 8. 9. See also Rom. iv. 23.—25. Tit. iii. 5.

(f) Rom. iii. 27. 28.

righteousness

righteousness (g). Whatever would make our acceptance with God not free, or not of grace, is here excluded. Now, certainly, as there is a much more plausible plea of merit in favour of works of obedience to the moral, than the ceremonial law; the first are at least as much excluded as the last by the apostle's reasoning*.

THUS

(g). Rom. iv. 4. 5.

* It is easy to foresee, that a grand objection against what is said on this head will be, That it is going upon a very narrow scheme, and a scheme very uncharitable to many parties of Christians. It is the fashionable language of the age, to give large encomiums upon charity, when the design is to level truth and falsehood; and to alledge, either that there is little difference between them, as to their effects, or that they cannot be distinguished from one another by their proper marks. This is a subject that needs as much to be set in a proper light, as any I know. If the sense in which charity in sentiment is commonly understood, *viz.* a favourable judgment of the opinions of others, be the scripture-meaning of it, then certainly some bounds must be set to it; and it must be praise or blame worthy, according to the cases in which it is exercised. I must needs take it for granted, that there are some fundamental errors, and that it is possible to make shipwreck of the faith. Now, however common or fashionable it may be, to think, the farther charity is extended the better; it may be demonstrated, that a favourable judgment of errors fundamental, or destructive of religion, doth necessarily imply either a light esteem or weak persuasion of the truth, or both. This surely is no part of a truly Christian character; and if it be rightly denominated charity, it is become vitious by excess. I confess it appears to me, that justification by free grace is a fundamental doctrine of the gospel. If this be true, I am not wrong in having the deepest sense of the danger of contrary opinions: nay, if I am mistaken, the consequences I draw from it, are no breaches of charity, but the necessary effects of an error in judgment; and so I claim charity in my turn from my adversaries upon their own principles.

But I am persuaded the above is not the meaning of the word *charity* in scripture, but that it means an ardent and unfeigned
love

THUS I have endeavoured both to explain and confirm the assertion in the text, That there is no salvation in any other but in Christ. There is, however, one question upon it which I would willingly pass over in silence, but that the omission of it might, to some intelligent hearers, weaken the conclusion, and make them reckon the subject incompletely handled. The question is, Whether an objective revelation and explicit discovery of Christ, and what he hath wrought, is necessary to salvation? or if his undertaking may not be the ground of acceptance for many who never heard of his name? In support of the last of these it is said, That many of the ancient patriarchs and prophets were far from having distinct views

love to others, and a desire of their welfare, temporal and eternal; and may very well consist with the strongest abhorrence of their wicked principles. We do find indeed in scripture many charges, not to judge one another, mutually to forbear one another in things indifferent, and not to suppose that mens outward actions proceed from a bad principle which they do not profess. But this is never called charity; and it is, by the reasoning on it, expressly limited to things *really* indifferent in their nature. (See the 14th and 15th chapters of the epistle to the *Romans*.) Perhaps it will be said, some may judge things to be necessary, which in truth are but indifferent. This cannot be denied; but there is no help for it. It is a consequence of the imperfection of human nature. Yet still every man must judge for himself, and must distinguish between things indifferent and necessary, in the best manner he can. It is very remarkable, that the apostle *John*, who speaks most of the importance of charity and mutual love, hath also perhaps the strongest expressions of any of the apostles, on the hatefulnes and danger of error. Thus he says in his second epistle, *ψ* 10. 11. *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds.*

of

of the person, character, and work of Christ; and if (as all suppose) his undertaking was available for their acceptance, why not of others also? On such a question, no doubt, modesty and caution is highly commendable, and perhaps it were wise in some respects to suspend the determination altogether. But there are cases in which it comes necessarily to be considered: for instance, I do not see how it can be avoided, in speaking of the importance or necessity of propagating the gospel among the nations that know not God.

WE may therefore observe, that the only just foundation of our hope in God, either for ourselves or others, especially as sinners, is his promise. The first of these ought to be precisely commensurate to the last. In so far as it is defective, or falls short of this measure, we are chargeable with unbelief; and in so far as it exceeds, with presumption. Now, to whomsoever the true God is revealed in any measure, as merciful and gracious, forgiving iniquity, transgression, and sin; however obscurely he points out the meritorious cause of pardon, if they believe his word, and accept of his mercy, they shall be saved; as we are told, *Abraham believed God, and it was counted to him for righteousness (b)*. As to any others, if they are in absolute ignorance of the true God, we must say, that there doth not

(b) Rom. iv. 3.

appear,

appear, from scripture, any ground on which to affirm, that the efficacy of Christ's death extends to them: on the contrary, we are expressly told, that they have *no hope* (i). We find indeed in scripture, that the display of divine perfection in the works of creation, and the conduct of providence, is represented as rendering the Heathens inexcusable in their contempt and neglect of God: *Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness* (k). *Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse* (l). Should any desire from these passages to infer, that if any of them made a just and dutiful use of these natural notices of God, he would not frustrate their search, but would lead them to the saving knowledge of himself, I have nothing to object against the general position; but I am afraid it will be difficult to make any other legitimate use of this concession than the apostle has made already, that they are *without excuse* in their estrangement from God. One thing more we are authorised from scripture to say, that their guilt is in proportion to their means of know-

(i) See the forecited passage Eph. ii. 12. (k) Acts xiv. 17.
 (l) Rom. i. 19. 20.

ledge;

ledge ; that they continue in their natural state, and are not chargeable with the sin of rejecting the gospel which they never heard : *For as many as have sinned without law, shall also perish without law ; and as many as have sinned in the law, shall be judged by the law (m).*

I PROCEED NOW to the *second* thing proposed, which was, To make a few reflections on this scheme ; and shew, that it is not only most self-consistent, but most agreeable to the other parts of scripture, as well as to the visible state of the world ; and therefore that those who, in reasoning with infidels, depart from it in any measure, do thereby betray the cause which they profess to support.

WE have many proofs of the ingenuity and art of persons under the power of prejudice, in evading the force, or wresting the meaning of particular texts of scripture ; and therefore it must serve much for the confirmation of any doctrine, that it is not only supported by express passages, but agreeable to the strain and spirit of the whole. That this is the case with the doctrine in question, I might shew at great length : at present I content myself with the few following reflections. *1st*, There is nothing more frequently or more undeniably found in scripture, than a celebration of the rich mercy and free grace of God in Christ

(m) Rom. ii. 12.

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Jesus,

Jefus, in fuch language as will fcarce accord with any other plan than that which I have above endeavoured to explain and fupport. It has been a remark frequently made, of the juftice of which every ferious perufer of the facred writings will be fenfible, that the infpired penmen feem, as it were, to be raifed and elevated above their ordinary pitch when they are on this theme, and that both in the Old and New Testament. Where-ever there is a ftriking paffage in the poetic or prophetic writings, containing fentiments of the moft rapturous joy, or moft ardent gratitude, there we may be fure is a prophecy of Chrift. See the pfalmift *David* often thus diftinguifhing himfelf, particularly in the following paffage: *His name fhall endure for ever: his name fhall be continued as long as the fun: and men fhall be bleffed in him; and all nations fhall call him bleffed. Bleffed be the Lord God, the God of Ifrael, who only doth wondrous things. And bleffed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen (n).* The apoftle *Paul* alfo, not only when exprefsly handling the fubject, but even when he accidentally meets with it in the illuftration of another argument, feems to fire at the thought, and either expatiates upon it with a profufion of eloquence, and energy of expreffion; or collects, as it were, his whole

(n) Pfal. lxxii. 17. 18. 19.

force,

force, and surprifes us more, by difpatching it at one fingle mafterly ftroke (o).

Now, I would juft ask, Why fo many encomiums on the mercy and grace of God in pardoning finners through Chrift, if his undertaking had not been abfolutely neceffary for their recovery? Whence could arife fo deep an obligation to gratitude, if our ftate had not been abfolutely deplorable, or if relief could have been obtained from any other quarter? There muft furely be a great impropriety in the fcripture-language upon this fubject, when ufed by fome perfons agreeably to their other fentiments. And indeed their being very fparing of this language, avoiding it as much as poffible, and dwelling with moft pleafure on different themes, is a tacit confeffion and acknowledgment of this truth.

BUT, befides the mercy of God to the world in general in fending his Son to redeem us who were fold under fin, we find in fcripture many ftrong declarations of the infinite mercy of God in fending the tidings of falvation to thofe who were ignorant of them before. This appears from feveral of the paffages formerly cited, and many more that might be added. I only mention one of the apoftle *Paul* recorded in the *Acts of the Apoftles*: *Be it known therefore unto you, that the*

(o) See an inftance of the firft of thefe, Eph. iii. 17.; and of the laft, 1 Cor. xvi. 22.

salvation of God is sent unto the Gentiles, and that they will bear it (p). Now, what is meant by this? Were these Gentiles in a way of salvation before? and what benefit did they reap from this intelligence? If it be said, that they were comparatively in a more advantageous situation than before; this, when strictly examined, will be found to draw after it all the consequences so disagreeable to the pride of man, for which the other supposition is rejected. Or rather, when their comparative advantages are carried so far, as to give any thing like a consistent meaning to the above and other passages of scripture, it will amount entirely to the same thing. For I hope no Christian will assert, that any person in the world, who hath the exercise of reason, is under a *natural*, but only a *moral* impossibility*, of coming to the knowledge, and doing the will of God. If the first were the case, it would

(p) Acts xxviii. 28.

* I use the words *natural* and *moral* impossibility in the sense in which they are used by the authors who first applied that distinction to subjects of philosophy and divinity, and not in the absurd sense in which some late infidel writers do obstinately persist in using them. These gentlemen, instead of meaning by *natural* or *physical* necessity or impossibility, that which arises from the irresistible operation of the laws of nature, and by *moral*, a high degree of probability from concurring circumstances, tell us, that *physical* necessity is what arises from the laws of matter; and *moral*, that which arises from the laws of mind or spirit. But nothing can be more evident, than that any influence from without upon mind or spirit, if it be irresistible, is as much physical or natural necessity as any other. And the distinction thus explained, or perverted, is utterly useless, when applied to morals.

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take away all sin; but the last is only such an obstinate disinclination, as is still consistent with guilt and blame.

Another reflection we may make on this subject, That, according to the constant tenor of the holy scripture, not only an offer of mercy for Christ's sake must be made to the sinner, but a change must be wrought on his heart and temper so great, as to be termed a *new creation*, and a *second birth*. The first of these is an act of the divine government, the last is a work of divine power. Now, I would beg leave to ask, How and where is this to be expected? It cannot surely proceed from the influence of fabulous deities, or be the effect of idolatrous rites. It is not the work of man, and therefore only of the Spirit of Christ. Should any think fit to presume, that the sanctifying influences of the Holy Ghost are bestowed universally, though unknown to the receivers; this again annihilates all the superior advantages of Christians; and, on the very best possible supposition, is an assertion thrown out at random, and altogether destitute of support from the oracles of truth.

A *third* observation I would make, That this scheme alone makes the foundation of the gospel sufficient to bear the superstructure. Nothing else can sufficiently account for the cost and expence, if I may speak so, that have been laid out in the redemption of man.

man. It is very evident, that both the prophets in the Old Testament, and the apostles in the New, are at great pains to give us a view of the glory and dignity of the PERSON of CHRIST. With what magnificent titles is he adorned? what glorious attributes are ascribed to him? and what mighty works are said to be done by him? All these conspire to teach us, that he is truly and properly God, God over all, blessed for ever. On the other hand, How much is his humiliation and abasement insisted on; the reproach and contempt of his life, the pain and ignominy of his death? and the infinite value of his sufferings, arising from these two united considerations? Nothing can more plainly shew the guilt and misery of man, than that so great a person should be employed in rescuing him, so infinite a price paid for his ransom. If such a propitiation was necessary for the heirs of glory, how hopeless must be the state of those who have no claim to, or interest in, or dependence upon it *?

THE *last* observation I am to make at present, is, That the scheme above laid down, is also most agreeable to the visible state of the

* It is a strong confirmation of this, that it holds almost without exception, in comparing the sentiments and schemes of the different parties of Christians, that those who have the slightest sense of the necessity of atonement, and the greatest bias to a self-righteous plan, are always most disposed to lessen the glory of our Redeemer's person; lean most to, or judge most favourably of the *Socinian* or *Arian* hypothesis.

world,

world, and furnishes the plain and the only sufficient answer to the old objection against the Christian revelation, the want of universality. This assertion to some will appear surprising, as it seems to have been on purpose to avoid or answer this objection, that all the other opinions have been formed. However, they still leave the objection in all its force; nay, it is often supported and strengthened by the reasonings upon them. But, on the principles above laid down, it is capable of the following plain and easy solution. It is of the infinite mercy and free grace of God, that he did not leave *all* mankind to perish in a state of sin and misery. Where then lies the difficulty in believing, that some only, and not all, are saved, or are furnished with the means of salvation? If all are justly liable to wrath, upon which the whole gospel is built, mercy to a part can never be improbable, or unworthy of God, on account of the ruin of the rest: so that the objection can only take its rise from doubt or disbelief of that first and fundamental truth.

IF a prince had a number of traitors in his power, whose treason was of the most aggravated and inexcusable kind, and we should be informed that he had granted a free pardon to some, and left the rest to suffer the just punishment of their crime; would it be the least objection against this clemency, that it extended only to a select number of the offenders? or would it be any just impeachment of his management,

nagement, or render the intelligence incredible, supposing the prince to be wise, as well as gracious? The case is precisely the same with God. If it be but granted, that it is *mercy* extended to those who escape, this absolutely destroys the force of any objection that can be drawn from the number or circumstances of those that perish.

THERE is in this respect a beautiful and instructive analogy between the course of divine providence, and the methods of divine grace; and much in both must be resolved into the wisdom and sovereignty of God. There is an immense variety in the distribution both of natural advantages and spiritual blessings; and it is vain for us to expect that we should be able to assign the whole, or indeed almost any, of the grounds either of the one or the other. But if neither sort is merited, if both are the effect of free undeserved bounty, this cuts off all cause of complaint; and as to the difference which we observe in fact, particularly with regard to the last, we must be content to say, with the apostle *Paul*, *For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out* (q)!

(q) Rom. xi. 32. 33.

FROM

FROM these observations it will plainly appear, that departing from the principles above laid down, is a very great injury to the cause of truth, and strengthens that of infidelity. If they are founded upon the word of God, as I hope has been sufficiently proved, then no good can possibly flow from softening or disguising them, in order to lessen their opposition to the pride and prejudices of corrupt minds. Has such conduct in fact lessened the number of infidels, or reconciled them to the doctrine of Christ? On the contrary, have they not become more numerous, and more bold in their opposition to the gospel, in proportion to the attempts that have been and are made to suit it to their taste? nay, have they not made use of innumerable passages from Christian writers in support of their own cause? For in all such cases, as Christians speak merely the language of natural religion, or magnify the present powers of the human mind, in order to rear up a self-righteous scheme, they are considered by infidels, and justly, not as defending the gospel with success, but as yielding up the great point in debate, and coming over to their own party.

I PROCEED now to make some practical improvement of this subject. And, in the

1st place, From what hath been said, you may see the real, the unspeakable moment of propagating Christian knowledge. It is indeed,

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deed, so far as it is cordially embraced, turning men *from darkness to light, and from the power of Satan unto God.* These words have a deep and interesting meaning, if understood as above, but not otherwise. Let us only suppose those who deny or call in question the absolute necessity of salvation through Christ, employed as missionaries in converting the Heathens : how cold, how ambiguous and inconclusive the arguments with which they would endeavour to press the change ! But the view of it given above, must in the strongest manner dispose every serious person to support such a design, and powerfully animate to diligence those who are employed in carrying it into execution.

IT is allowed by all, that doing good, and communicating happiness, is the most excellent character ; that promoting the interest of our brethren of mankind, is a natural fruit and expression of our love to God, and an imitation of the divine benignity. But what comparison is there between any acts of beneficence that regard only the present life and the welfare of the body, and those that affect the everlasting interest of an immortal spirit ? As far as God's redeeming grace is superior to his providential care, so far must our sincere and successful endeavours to promote the salvation of the soul, excel any relief or help we can give to the wants of the body.

THE last of these purposes, however, is often

often celebrated by infidels, in opposition to the other, which they delight in treating with derision and scorn. But as nothing can be more evident than its comparative excellence, supposing its reality; so there is not the least contrariety between the two designs: so far from it, that they are strongly connected together, and are always best promoted in conjunction. There may be indeed single instances of persons, from ostentation or other false motives, parting with their goods to feed the poor, who have no true love to God or their brethren. But, in general, it is certain, that those who have *their treasure in heaven; who love not the world, nor the things of the world*; which, however hard a saying it may appear, is the real character of every Christian, will more easily communicate of what they possess to those who stand in need. True religion always enlarges the heart, and strengthens the social tie. Every believer must view his poor brethren in several endearing lights, as children of the same heavenly Father, as under the same original guilt, dependent on the same Saviour, and preparing for the same judgment: whereas wicked men, however various their characters, do habitually, by luxury and self-indulgence of some kind or other, feed their pride, increase their wants, and inflame their appetites. This not only gives them a narrow turn of mind, but often wastes their substance; and so necessarily obstructs their liberality, by taking away both the inclination and ability to bestow.

AND as those who have a just concern for the everlasting interest of others, will be most disposed to relieve their present distresses; so the bounty of such will always be best directed, and followed with the happiest effects. They never separate the two great ends, of making men happy in this world, and heirs of eternal life; and will therefore have it as their chief care, to promote industry and sobriety in all whom they take upon them to supply. It is too often seen, that what is dignified with the finest names, and represented as the effect of generosity, humanity, and compassion, is wholly without merit in the giver, pernicious and hurtful to the receiver. How many dissolute livers are not covetous, only because they are under the dominion of a contrary passion? In the mean time, what they bestow, is either entirely thrown away by an indiscriminate profusion; or, as is more commonly the case, it is worse than thrown away, being confined to the most worthless of all wretches, who are their assistants or companions in their crimes. In opposition to this, a real Christian, supremely governed by the love of God, will direct every action to his glory; and while compassion, strengthened by a sense of duty, excites him to deal his bread to the hungry, he will have a still superior solicitude to preserve them from sin. Instead of an injudicious supply of fuel to their lust, which is easy to a slothful, and gratifying to a carnal mind, he will endeavour to fit them for heaven, by suitable instruction;

struction; and rescue them from want and idleness in this world, by lawful industry.

THESE two great purposes have been jointly promoted by the Society in *Scotland* for propagating Christian knowledge. They have been promoted with a most laudable zeal and diligence, and with a success fully equal to the means the Society are possessed or furnished with for carrying them on. The promoting of true religion, loyalty, and industry, in the highlands of *Scotland*, was the first object of their care: and the importance of encouraging it has been represented in the strongest light on many former occasions of this sort, and is well known. But there is another part of their design, to spread the knowledge of Christ, the only Saviour of sinners, among the unenlightened Heathen nations. On this the subject of my discourse leads me to speak a little more particularly.

OF the importance of such a design every one who believes the gospel must be sensible. But, except the very restricted efforts of the Society, little or nothing has ever been attempted by the *British* nation. And is not God, in his righteous providence towards us at present, manifestly and severely punishing us for this neglect? Are we not engaged in war with a potent and formidable neighbour, in which the supreme disposer of all events hath visibly written disappointment on every
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one of our attempts? Did not this war take its rise from the disputed limits of our territories in *America*? And are not our colonies in that part of the world exposed to the most cruel and merciless depredations? Are not families, which ought to be quiet and peaceable habitations, frequently alarmed in the silence of the night with the cry of war; and the tenderest relations often butchered in each other's presence, and that by a people of a strange language, while the weak mother and helpless infant can only lift a supplicating eye, but cannot ask for mercy? Who then are the instruments of this cruelty? Must we not answer, Those very *Indians*, a great part of whose territory we possess, and whom, with a contempt equally impolitic and unchristian, we suffer to continue in ignorance of the only living and true God, and Jesus Christ whom he hath sent?

SUCH a particular interpretation of the language of providence may be thought bold; but there are many circumstances which, in a manner, constrain us to confess its propriety. We have been a nation early and long favoured with the light of divine truth, and are therefore bound to communicate it to others. That distant country was a refuge to many of our pious forefathers, when flying from the rage of ecclesiastic tyranny; and the territory, either taken from, or ceded to us by these people, has been the great source of wealth and
power

power to this nation. But what seems chiefly to warrant this application is, that the care taken by our enemies to convert the *Indians*, is the chief, if not the single cause of their superior interest among that people. Their free, independent manner of living, makes the *British* temper, character, and customs, in all other respects more agreeable to them. But being once converted, not to the Christian faith, but to the Romish superstition, they are inviolably attached to the *French* interest. And that politic, but fraudulent nation, are able to cover and excuse their own treacherous designs, by the ungovernable and savage barbarity of their *Indian* allies.

CAN there be therefore a more noble, a more important, or more necessary exercise of Christian charity, than enabling the Society to carry on their useful and salutary schemes, especially to extend their missions to the *Indian* tribes? Who that knows the value of immortal souls, can refuse to contribute his share in promoting this excellent design? Who that fears the just judgment and displeasure of God, can refuse to take this step, amongst others, evidently necessary for averting his threatened vengeance? And who that loves his Redeemer's name, but must desire that it should be adored from the rising to the setting sun? The boldness and activity of sinners in spreading every species of corruption, should excite an emulation in believers not to be behind-
hand

hand in the service of a much better master. Have we not seen much profane zeal discovered in support of the most pernicious and criminal amusements, which consume time, enervate the body, and pollute the mind? And shall there not be a like concern to promote knowledge and holiness in the uncivilized parts of our own country, and to carry the glad tidings of the gospel of peace to those who now sit in darkness, and in the region and shadow of death? Are there not many to whom the name of a Saviour is precious, *even as ointment poured forth*, who burn with desire, that the riches of divine grace, which can never be exhausted, may be more largely diffused? And will not all such cheerfully and liberally contribute to extend the bounds of their Redeemer's kingdom, in the prospect of that blessed time, when the knowledge of God shall cover the earth as the waters cover the sea? or of that still more glorious period, when every vessel of mercy, from the east, west, north, and south, shall be gathered together, and sit down with *Abraham*, and *Isaac*, and *Jacob*, in the kingdom of their Father?

I SHALL now conclude my discourse, by preaching this Saviour to all who hear me, and intreating you, in the most earnest manner, to believe in Christ Jesus; *for there is no salvation in any other*. This is far from being unnecessary or improper, even in an audience of professing Christians. Where-ever there is

is a national profession of the gospel, there are always many who, though they retain the name of Christians, are strangers to real faith in Christ, or union with God through him; nay who in their hearts are enemies to the truth in its simplicity and purity. It is in vain to attempt, by reasoning, to bring men to an acknowledgment of the truth of the Christian doctrine in speculation, unless we also bring them to such a personal conviction of their guilt and wretchedness, as will make them receive the information of Christ's character and work, as glad tidings to their own souls. No other converts receive any benefit themselves by the change; nor are they of any service to Christ and his cause, except in so far as they are over-ruled by the sovereign providence of that God who only can *bring good out of evil*.

WHEREFORE, my beloved hearers, be persuaded, from the word of God, which you profess to believe, from the state of the world, which you may see, and of your own hearts, which you may feel, that you are by nature wretched, and miserable, and poor, and blind, and naked. You are so far from having such a conformity to the pure and perfect law of God, in your thoughts, words, and actions, and the principles from which they ought to flow, as can intitle you to his favour, that the imaginations of your hearts are only evil from your youth,

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and that continually. Whatever imaginary schemes of a virtuous character you may rest or glory in, you are wholly unable to stand the trial of God's impartial judgment. Oh! how hard is it to convince men of sin, even while the earth groans under their guilt! Would but those who are most apt to boast of the dignity of their nature, and the perfection of their virtue, make an exact register of all the thoughts that rise in their minds; there remains still as much of the law of God written upon their hearts, as would judge them out of their own mouths. Instead of being able to bear that such a record should be exposed to public view, they could not even endure themselves to peruse it: for self-flattery is their ruling character, but self-abhorrence would be the effect of this discovery. Ought you not therefore to be ready to acknowledge, that you are altogether as an unclean thing, and unable to stand before God if he enter into judgment? But whether you acknowledge it or not, I bear from God himself this message to you all, that whatever may be your character, formed upon worldly maxims, and animated by ambitious and worldly views, if you are not reconciled to God through Jesus Christ, if you are not clothed with the spotless robe of his righteousness, you must for ever perish.

BUT behold, through this man is preached unto you the forgiveness of sins. There is a
fulness

fulness of merit in his obedience and death to procure your pardon. There is no sin of so deep a dye, or so infectious a stain, but his blood is sufficient to wash it out. This is no new doctrine, or modern discovery, to gratify a curious mind. Perhaps you have heard such things so often, that you nauseate and disdain the repetition. But they are the words of eternal life, on which your souls salvation absolutely depends; and therefore, though this call should come but once more to be rejected, it is yet again within your offer; and as *an ambassador from Christ, as though God did beseech you by me, I pray you in Christ's stead be ye reconciled unto God.* You have heard the danger of all who are without Christ; but I beseech you remember the aggravated guilt, and the superior danger of those who continue obstinate under the gospel. All the mercy that is shown to sinners in the offer, shall inflame the charge against them in the great day, if they are found impenitent. Mercy and justice are never separated in any part of the gospel-plan. They illustrate each other in the contrivance, they shine together on the cross, and they shall be jointly manifest in the day of judgment. Shall not the blood of Christ, which is so powerful in its influence for taking away the guilt of those who trust in it, greatly add to the guilt and danger of those who despise it? *Be wise now therefore, O ye kings, and all of every*
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rank;

rank; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him (a).

(a) Psal. ii, 10, 11, 12.

S T A T E

S T A T E

O F

The Society in *Scotland* for propagating Christian knowledge,

In the year 1758.

THE design of erecting a society in *Scotland* for propagating Christian knowledge, took its rise about the year 1700. A few private gentlemen, who, at that time, were in use to meet at *Edinburgh* for reformation of manners, gave it birth. The design was, to spread the knowledge of Christianity through the highlands and islands of *Scotland*, at that time plunged in deep error, ignorance, and vice. 1700. v

THE manners of the inhabitants of those parts of the kingdom, were in those days dissolute and wild. Many of them had early contracted inveterate prejudices against the revolution-settlement, and were embarked in an interest absolutely inconsistent with the safety and felicity of their country. Obstinate attached to the court of *St Germain*, they acknowledged the pretender as their king, and waited only for a happy opportunity to place

place him upon the throne of *Britain*. With regard to religion, they were bigotted Papists; acknowledged the Pope as their spiritual father; and were zealous in promoting every thing which could tend to the advancement and prosperity of the Roman-Catholic faith.

IGNORANCE promotes idleness.—This is the case in every country; it was the case in *Scotland* at the time we are speaking of.—The highlanders spent their time, in sauntering from place to place, in sloth and idleness, and in a total neglect of those happy methods by which a country is improved, and its inhabitants made happy.—Vast tracts of their lands lay uncultivated; and those vast shoals of fish which frequented their lakes, bays, and seas, were left to be picked up by more industrious foreigners, while they stood idle spectators of the capture.

To remedy these evils, the gentlemen mentioned set out with the design of spreading knowledge among them; upon the firm belief, that as ignorance promotes idleness, knowledge promotes industry.—The method which to them seemed most likely to answer this happy end, was that of erecting public schools; but as these could not be erected without money, they first engaged themselves in a voluntary subscription for that purpose, and then recommended the design to others.

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THE first place pitched on for the erection of a school, was *Abertarf*, in the shire of *Inverness*; the centre of a country where Popery greatly abounded: but, after a trial of a year and a half, the schoolmaster, upon repeated discouragements from the inhabitants, was obliged to break up his school, and give it over.

NOT disheartened by this first, though unsuccessful trial, the gentlemen mentioned applied themselves to the members of the national assembly, and endeavoured to engage them in promoting so great and useful an undertaking.— Their success was such, that, in the year 1706, the general assembly of the church of *Scotland* took the affair under consideration; and soon after their commission, together with the gentlemen mentioned, published proposals for propagating Christian knowledge through the highlands and islands of *Scotland*; and sent these proposals, not only to all the presbyteries of *Scotland*, but to the societies in *Edinburgh* and elsewhere instituted for the reformation of manners.

1706.

NOT satisfied with this, the gentlemen mentioned made applications even to the throne; and her Majesty Queen *Anne* was not only pleased to countenance and support their design by her royal authority, but to signify the same to all her loving subjects, by a proclamation, dated at *Kensington* the 18th August 1708.

1708.

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1709.

IN *April 1709*, the general assembly of the church of *Scotland* again took the matter under their consideration, and published the following act concerning it.

Act and recommendation for furthering the design of propagating Christian knowledge.

Edinburgh, April 19. 1709. p. m. sess. 5.

THE general assembly taking to their serious consideration, the instructions given by the last assembly to their commission, to give all due assistance and encouragement to any proposals to be made for propagating the knowledge of God and our Lord Jesus Christ in the north, the highlands and islands, and foreign parts of the world; and that the said assembly had appointed a committee to receive in reports from presbyteries, of the advances made in the subscriptions for promoting the foresaid design, and to act and manage in that matter, under the inspection and by the direction of the foresaid commission: And the general assembly having heard the report of the said commission, that there are now very considerable advances made in the said subscriptions: And her Majesty having, by her royal proclamation, dated the 18th day of *August* last bypast, with the advice of her privy council, approven of, and recommended the foresaid charitable design, and declared her resolution to grant her letters-patent for erecting the

the subscribers into a society and corporation for managing that affair : And the general assembly considering, that the glory of God, and the advancement of the kingdom of Christ in the eternal salvation of the immortal souls of people, are deeply interested in this truly pious and glorious design ; and that the zeal and forwardness of others, both in *England* and the *United Provinces*, in carrying on such a work, hath been blessed of God with wonderful and comfortable success ; does therefore, with all earnestness, beseech and exhort all the people of this national church, to contribute their best endeavours in their stations to promote this noble and excellent undertaking ; and particularly, that, in zeal for the glory of God, and in pity and compassion toward many thousands in this church and nation, especially in the highlands and islands, who live in barbarity and ignorance, and toward so great a part of the world as is this day perishing for lack of knowledge, they would cheerfully embrace this precious opportunity of honouring the Lord with their substance, and making to themselves friends of the mammon of unrighteousness. And the assembly does seriously recommend to the ministers and elders of this church, to go through their respective parishes, on such days as the several presbyteries shall appoint, and receive and collect subscriptions for, or contributions of money, from such persons whose hearts God shall incline thereunto ; and that ministers take occasion, on a *Sabbath*

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before they begin this work, to read and intimate this act from the pulpit to their respective congregations; and to exhort, excite, and stir up their people to subscribe or contribute according to their ability on this occasion. And the assembly does hereby recommend to the several presbyteries within this church, to be careful to promote the taking subscriptions, and making collections, for the end foresaid, within their respective bounds, so soon as conveniently can be; and where parishes are vacant, that they appoint some of their number to preach, and intimate this act, and join with the elders of such parishes, if any be, or with such of the heritors or parishioners as will assist, in taking subscriptions and making collections as is above expressed; and that the several presbyteries do, without delay, call for and take in reports from all the ministers within their bounds, containing a particular account of the subscribers, and sums subscribed for, and money collected in each parish, and send an extract thereof, subscribed by the moderator and clerk, to the clerk of the commission of this assembly; and thereafter, upon advertisement from the said commission, send in the principal subscriptions and money collected, to be delivered to any person whom the society for propagating Christian knowledge, when constituted, shall appoint to receive the same, upon his receipt thereof. And the general assembly does hereby instruct and empower their commission to be appointed by them, to promote

mote by all proper means the foresaid glorious design of propagating Christian knowledge; and appoints the agents of the church, to dispatch printed copies of this act to all the presbyteries of this church for the ends foresaid.

THE gentlemen mentioned went still a step further in their design of establishing this society. Having procured subscriptions to the extent of *L. 1000 Sterling*, they again addressed her Majesty *Queen Anne*, to grant her letters-patent, erecting the subscribers into a society. — Her Majesty complied, and the patent was granted in the following terms.

A *NNE*, by the grace of God, *Queen of Great Britain, France, and Ireland*, defender of the faith: To all good people to whose knowledge these presents shall come, greeting. Forasmuch as we understanding the charitable inclinations of many of our subjects, for raising a voluntary contribution towards the further promoting Christian knowledge, and the increase of piety and virtue, within *Scotland*, especially in the highlands, islands, and remote corners thereof, where error, idolatry, superstition, and ignorance, do mostly abound, by reason of the largeness of parishes and scarcity of schools, and for propagating the same in Popish and infidel parts of the world: And we having, by our royal proclamation, dated the eighteenth day of *August*, one thousand seven hundred and nine, with the advice of

our privy council, approven of, and recommended the foresaid charitable design, and declared our resolution to grant these our letters-patent for erecting the subscribers into a society and corporation for managing the said contribution : And now finding, that the sum proposed for beginning this good work is already subscribed for ; and we judging, that our granting these our letters-patent for erecting and settling the foresaid corporation and society, will be highly conducive for accomplishing these pious ends proposed, and that many others will be hereby induced the more cheerfully to extend their charity to the use foresaid : And also we considering, that the subscribers to this undertaking are diffused in several counties and remote places, so that it is not easy for them to nominate and elect the members which such a corporation ought to consist of, did, by our foresaid proclamation, judge it convenient, that the first nomination of the members of the said society should be made by the Lord President, and other Lords of our Council and Session in *Scotland*, out of the subscribers : And now the subscribers, in compliance with our judgment, signified in the said proclamation, having requested, that the said nomination should be in manner before and after mentioned : Therefore, and for the better and more orderly carrying on this good design, we have willed, allowed, confirmed, and established ; likeas, by these presents, we allow, confirm, and establish the foresaid power and

and right of the first nomination in the persons of the said Lord President, and other Lords of Council and Session in *Scotland*: And further, we do make, constitute, appoint, and ordain the persons to be named out of the subscribers and contributors, by the said Lord President and other Lords of Session, (and which nomination is hereby ordained to be recorded, with these presents, in the registers of our chancellary in *Scotland*), to be an incorporation, society, and body-politic, by the name of **THE SOCIETY IN SCOTLAND FOR PROPAGATING CHRISTIAN KNOWLEDGE**: likeas we, for ourself, and our royal successors, by these presents, do make, constitute, appoint, ordain, and declare the persons to be named by the said Lords of Session, and recorded herewith in manner fore-said, and their successors to be elected in manner after mentioned, to be a legal society and corporation; and grants unto them full power to receive subscriptions, mortifications, donations, legacies, sums of money, lands, goods, and gear; and therewith to erect and maintain schools, to teach to read, especially the holy scriptures, and other good and pious books; as also to teach writing, arithmetic, and such like degrees of knowledge, in the highlands, islands, and remote corners of *Scotland*, and in other parts above mentioned; and to use such means for instructing the people in the Christian Reformed Protestant religion, as may be competent: And which society are hereby

hereby ordained to have a general meeting of the members thereof, quarterly, at *Edinburgh*, in the town's hall, the first *Thursdays* of *January*, *March*, *June*, and *November*, yearly, in all time coming, at three of the clock in the afternoon, and oftener, when and where the society shall think meet: and any nine of the members of the said society, who shall convene at the said time and place, are hereby declared to be a quorum of the said general meeting; but still reserving to the said Lords of Session, upon application of the said society, a power to alter the quorum as shall be found needful. And the society, at their first general meeting, are, by a plurality of voices, to elect one of their number to be president thereof; as also a treasurer, a secretary, or clerk, one or more, and other officers and servants, as they shall find needful, to continue till the first *Thursday* of *January* next thereafter, or until others be chosen to succeed them; and upon the first *Thursday* of *January* yearly, in all time coming, (and in case of any extraordinary emergent stopping them from meeting that day, the next meeting thereafter), the foresaid general meeting is appointed to make a new election of persons to serve in these offices, or continue the former, as shall be thought most convenient; and the president at the time of their election, is hereby empowered to administer an oath *de fidei administratione officii* to the clerk, and thereafter the clerk to administer the like oath to the president,

dent, and then the president is to administer the same oath *de fidei administratione officii* to each of the rest, before they act in their respective offices. And further, we, by these presents, do fully impower and authorise the foresaid society, at any of their quarterly meetings in time coming, to assume into their number and society such of the subscribers or contributors (being Protestants) as they shall judge fit and qualified for assisting to carry on this design. And likewise the said general meeting are hereby impowered and ordained, at their first meeting yearly, to nominate fifteen of their number to be a committee, to meet at *Edinburgh* the first *Thursday* of each month, and oftener as need requires, in such places as shall be agreed upon by the general meeting; and the said committee, or any three of them, at the usual time and place of meeting, are to prosecute the orders of the general meeting, audite the treasurer's accounts, and ripen and prepare overtures and matters; and this committee to continue for one year; but to lay an account of their whole transactions and management before the general meetings quarterly. And further, the general meetings are hereby impowered, as they shall see cause, to nominate fit persons in any places of our dominions, or elsewhere, for receiving subscriptions, money, or other things contributed towards the foresaid design, and to transmit accounts thereof to the committee at *Edinburgh*, or the general meeting; and also, for laying out

out such sums as they shall be intrusted with, and ordered by the society to lay out; and for inquiring concerning the faithfulness, diligence, and success of the persons employed upon the foresaid fund; and for keeping a correspondence with the committee at *Edinburgh* about these particulars, and what else concerns the foresaid society. And further, the foresaid society is hereby declared to be able and capable, in law, to purchase and enjoy lands, tenements, rents, tacks, liberties, privileges, and jurisdictions, in fee and perpetuity, not exceeding the yearly value of two thousand pounds *Sterling*, and all other moveable estates, debts, sums of money, goods and gear whatsoever; and the rents, revenues, annualrents, and profits of the capital stock, to expend, ware out, and bestow, for the support and maintenance of the said pious design for propagating the knowledge of Christ, erecting and maintaining schools, and other pious uses above mentioned, as the foresaid society shall see cause. Likeas, we, by these presents, declare this society, by the name foresaid, able and capable, by themselves, or their procurators or attorneys in their name, to prosecute, pursue, and defend, in all courts and places, before whatsoever judge or judges competent, all and sundry actions, causes, processes, and pleas, of what kind and nature soever the same be, and all and sundry other matters and things to do, in as full and ample form and manner as any others our subjects of our realm of *Great Britain*,

tain, or any other society, corporation, or body-politic within the said realm, can do in any sort : and grants and allows, that the foresaid society shall, and may have a common seal ; and that it shall be lawful for them, and their successors, to change, break, alter, and make new the said seal at their pleasure. And we grant unto the foresaid society, at their quarterly meetings in all time coming, and at no other meetings, full power to make such rules and ordinances, and to alter the same, as they shall see most convenient and needful for the better government of the said society, and management of the affairs thereof, and the more effectual promoting of the foresaid design ; and to give such instructions, directions, orders, and encouragements, to those they employ, as they shall judge needful and reasonable : and we ordain the same to be observed by all concerned, under the penalties therein imposed and enacted ; providing always the said rules, ordinances, instructions, and directions, be agreeable, and no wise contrary to the laws and constitutions of *Scotland* in church and state, presently in force. And we judging it of great import toward the right carrying on of this so Christian and religious a work, that such as shall be employed upon this fund, as teachers in any capacity, be men of piety, loyalty, prudence, gravity, competent knowledge and literature, and other Christian and necessary qualifications suited to their respective stations ; do therefore peremptorily require and injoin

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the several presbyteries, within whose bounds such persons have, for the most part, had their ordinary residence, and other superior judicatures of the church of *Scotland*, to make exact inquiry into their manner of life and conversation, and strictly to try and examine their other qualifications above expressed, as the fore-said laws and constitutions of *Scotland* do prescribe, before they be entered to such a work : And we will and command, that none be employed in these capacities by this society, upon the fund above mentioned, but such who, being so tried and examined, shall be certified and attested to them by the fore-said church-judicatures. And further, we grant power to the said society, That upon the death of any of their number, or of their president, treasurer, secretary, or other officers or servants ; or upon their maleversing, or not attending in their respective stations, and their removal upon these, or any other just and necessary accounts ; in either of these cases, the general meeting may chuse others to succeed, and also impose and exact fines, not exceeding ten pounds *Sterling*, for maleversation, beside damages to the society and others concerned, and ten shillings *Sterling* for each absence from their stations without a relevant excuse, of which the said society are to be judges. And we ordain and appoint, That the books of the said society be patent and open, that all and every one of the subscribers, their heirs and successors, may have access to see what sums
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of money are received by the society from time to time, and how the same have been laid out, by virtue of these presents, or any authority hereby given, and to understand the management and disposition of the revenues of the said society, and be satisfied with the same; and in case of misapplication, any of the subscribers, or their aforesaid, are hereby allowed and impowered to pursue and prosecute those guilty of the same, before any judge or judges competent. It is always hereby provided and declared, That it shall not be lawful to the said society, or managers, to diminish the capital stock that is, or shall be subscribed for, or mortified; but only to apply the rents, annualrents, profits, and emoluments arising from the same, without prejudice always to them to uplift and employ the sums to be raised from the subscribers as shall be found requisite. And we do hereby will, command, and require all magistrates, judges, and officers of the law within our dominions, and others our good subjects in their respective stations, to give all proper and needful assistance and encouragement to the said society, and those employed and intrusted by them, in all matters and causes tending to the furtherance of this pious design; and that at all times, and upon all occasions, when required thereto, as they will be answerable to us. And, lastly, we declare and ordain, That these our letters-patent and charter, or any authentic extract thereof, shall be

good, firm, valid, and effectual in law, according to our royal intentions herein expressed, to all intents and purposes. And impowers the Lord President of the Session in *Scotland*, to cause timeous advertisement be given to the members of the said society, to convene the first *Thursday* of *January, March, June, or November*, that shall be thirty days after the date hereof, at *Edinburgh*, in the said town's hall, or where he shall think most convenient in that city, at three of the clock in the afternoon: And the said society are hereby empowered to cause public notifications to be made of this charter, and the powers hereby granted, with what they do upon the same, from time to time, in such manner as they shall think most conducive to the furtherance of the said design. In testimony whereof, we have ordained our seal, appointed by the treaty of union to be kept and used in place of the great seal of *Scotland*, to be hereto appended, at our court at *St James's*, the twenty-fifth day of *May* 1709 years, and of our reign the eighth year.

IN consequence of this original patent, the first nomination of members was, upon the 9th day of *July* 1709, made by the Lord President, and other Lords of Session, out of the list of original contributors.—This first list of members consisted of eighty-two persons, *viz.* nine peers and seventy-three commoners; and their first general meeting was held

held at *Edinburgh* the 3d of *November* following, at which were present fifty-eight members; when they elected their committee of directors, and other officers proper for managing the affairs of the society, and unanimously agreed to present an address of thanks to her Majesty *Queen Anne*, for the favour and countenance she had shewn them.

NAMES are not always the best recommendation to things; yet it would be injustice to the persons who instituted this society, not to transmit some of their names to posterity.— We shall therefore transmit the following, *viz.* The Dukes of *Athol* and *Roxburgh*, *William* Marquis of *Lothian*, *David* Earl of *Buchan*, *Thomas* Earl of *Haddington*, *James* Earl of *Findlater*, *David* Earl of *Glasgow*, *Charles* Earl of *Hopeton*, *Archibald* Earl of *Ilay*, *Alexander* Lord *Polworth*, Lord *William Hay*, Lord *Charles Kerr*, Lord President of the Session, Lord Chief Baron *Smith*, Sir *David Dalrymple*, her Majesty's Advocate, *Adam Cockburn* of *Ormiston*, Lord Justice-Clerk.—The following Lords of Session, *viz.* Lords *Arniston*, *Grange*, *Cullen*, *Pancaitland*, *Fountainball*, *Pollock*, *Forglen*, *Newball*, *Polton*, *Dun*, and *Royston*; Sir *James Campbell*, Sir *Gilbert Elliot*, Sir *John Clerk*, Sir *Robert Sinclair*, Sir *James Justice*, Sir *James Stewart*, Sir *George Warrender*, and Sir *James Smollet*, Colonel *John Erskine* of *Carnock*, and *William Maxwell* of *Cardinefs*. —These were some of the principal persons who

who were the original members of this society; and these persons, joined with several of the Reverend ministers, and other gentlemen noted for their attachment to the revolution-settlement, composed the first general meeting of this society, and laid the form and plan of its after procedure.

By the above steps it was, that the society in *Scotland* for propagating Christian knowledge was constituted.—The design was pure, generous, and disinterested.—Heaven accordingly smiled upon it, and blessed it with considerable success.

SOON after its institution, rules of management were framed for directing every material point with regard to business; and these rules having been improved by time, and the experience of half a century, are now rendered very complete.—It is unnecessary, and indeed impossible, in this place, to repeat these rules; it will be sufficient to mention a few.

WITH regard to the admission of members, no person can be assumed to be such, unless he is a donor; one of a sober and religious life, zealously concerned for the success of the design, a sincere Protestant, and one firmly attached to his Majesty King *George*, and the Protestant succession in his family, without regard to smaller differences.

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WITH regard to the society's funds, they are put under the immediate management of fifteen members, called *the annual committee of directors*.—These gentlemen meet at the society-hall upon the first *Thursday* of every month, and oftener if occasion requires.—At every meeting their proceedings are minuted in a separate record, a summary whereof is reported to the general meetings, which are held quarterly. They are elected annually, and at least five of them must be such as were not on the committee the immediate preceding year. Their first meeting is held on the first *Thursday* of *January*; and at this meeting they chuse one of their number to be their preses for the whole year; they also, for the better dispatch of their business, divide themselves into three sub-committees, *viz.* one for managing matters of law, one for examining the accounts, and the third for what concerns the society's schools and foreign correspondence. This committee has powers to erect schools, grant commissions to teachers, transport them from place to place, augment or diminish their salaries, suspend or deprive them as they see cause, and, in general, to regulate their conduct in every respect.—It is their duty to take care, that the society's stock be kept entire, and not incroached upon by the annual expence; and that no more be expended than the yearly revenue, and such donations as are not designed by the donors to be added to the stock.—They read over the inventory of the
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society's bonds and securities four times every year, viz. upon the last *Thursdays* of *November* and *January*, and upon the first *Thursdays* of *March* and *July*; and at these meetings they give their opinion by ballot, whether those bonds be good and should continue, or whether the sums thereby due should be uplifted.—The society's accounts of every nature, after being revised and examined by the sub-committee, comptroller, and accountant, are reported to the general committee, and subjected to their review, and such orders given about them as they judge right.—By them warrants are issued to the treasurer for lending of money; and to every such warrant, granted at an occasional meeting, five members must agree as to the security for the loan, else no loan can be made; and by a late regulation, all loans are made by ballot, in which the members must be unanimous.—They are likewise to receive, from the several presbyteries and correspondents, reports of the visitors of the charity-schools, which are made annually; an abstract whereof is read to the general meeting yearly in *March*.

WITH regard to the treasurer, he is obliged to attend every meeting;—to give bond, with securities, for his intromissions with the society's effects;—to charge himself in his accounts with all the donations, and other revenues of the society, which he receives from time to time;—to discharge himself with all proper outgivings

outgivings for or on account of the society, according as he makes them, and to report the balance quarterly to the committee.—An abstract of the society's stock lying at interest, with the amount of the interest resting, is annually inserted in two inventory-books, one copy whereof is given to the treasurer to guide him during the current year.

THE clerk and bookholder are ordained to give due attendance at the meetings of the society.—The clerk is bound to record their proceedings in a book kept for that purpose;—to be careful in receiving and answering letters directed to the society;—and in preserving the warrants of the record in proper order.—The bookholder is bound to make out the treasurer's accounts, at sight and by direction of the accountant;—to make up annually a list of the society's bonds and rights in security;—to assist the treasurer to levy the society's annual-rents;—and to manage all suits in which the society has any interest.

THE bookseller is ordained to furnish books proper for the society's schools, at certain low prices, particularly condescended on, *viz.* Common Bibles, New Testaments, Proverbs, Catechisms, Vincent's catechism, Guthrie's Trial, &c.—with copy-books, and books for music. These he is appointed to pack up in a proper manner, and is at the whole trouble of sending them to the places designed, according

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as he receives orders from the committee or sub-committee. These books are distributed to such whose parents are certified, by the schoolmasters, to be unable to buy them.

WITH regard to donations, it is ordained, That an alphabetical record of them shall be carefully kept; as also, a general ledger, for the greater regularity and distinctness, which contains the stock-account, the cash-account, an account for each schoolmaster, and a general account of charges.—So that, in the general, the directors think themselves at liberty to aver, That no books whatever are kept with more fidelity and care, than are those of this society, so far as their affairs will possibly allow.—They have hitherto given general satisfaction to every inquirer, and they are still open.—The things which this society does, are not done in a corner.

THE rules for the conduct of the society's schoolmasters are many and various, amplified and extended as circumstances occur.—Their qualifications are to be certified on trial before that presbytery where they are to be placed.—The certificate bears, that the candidate is a person well known to the presbytery, of whose piety, loyalty, and prudence, they are satisfied; that he understands the principles of the Protestant religion, writing, and arithmetic; that they judge him well-affected to the present government, and in every respect qualified for the

the office of schoolmaster. Before any schoolmaster is employed, he must produce a certificate of his having taken the oaths to the government.—Their duty is, to instruct their scholars in the principles of the Christian Reformed religion ;—to direct their morals, and to train them up in the social virtues ;—to teach them writing and orthography, arithmetic, and church-music, but no Latin ;—to report those who absent to the visitors ;—to transmit lists of their scholars names annually, with the time of their entry, the time of their departure, and degree of proficiency ;—to worship God every day and every night, and to take care that the scholars attend public worship on the Lord's day.—They are likewise to teach their scholars to translate the Irish language into English, and to speak the English.—They are not allowed to serve by a substitute ; nor their schools to vaik more than twenty days ; and no salary is paid to them, without proper certificates of their service, and reports made by the visitors.—If these are made, the salaries are paid twice in the year.

FOR many reasons the society reserve to themselves the power of removing their schools from place to place as they see proper ; in doing of which they are particularly careful not to place or keep their schools too near any parochial schools, lest the one might hinder the success of the other. At the same time, as law appoints a parochial school to be set up, and

maintained by the heritors in every parish, the society, in order to spur the heritors to a thing so beneficial, refuse to plant any of their schools, except in those parishes where the heritors, by obeying the law, render themselves worthy of the favour.

THE society being further desirous to encourage such of their poor scholars who may be found of more than common genius, and that out of these proper schoolmasters may be had, and that in the mean time they may assist such masters where schools are numerous, have resolved, upon proper certificates, that they are unable to attend the schools without some assistance for living, to give them a very small allowance of one penny *Sterling* a-day for the two first years, and a penny halfpenny *Sterling* a-day for the third year, with a suit of cloaths and a pair of shoes.

THE society, in virtue of the powers granted to them by the letters-patent, have granted commission to certain gentlemen at *London*, for receiving subscriptions, money, &c. for behoof of the society; every contributor to the extent of ten pounds *Sterling*, being intitled to that privilege. They are impowered to elect proper officers, and to correspond quarterly with the society at *Edinburgh*.—Any five of them are appointed to be a quorum.

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most material of the society's regulations, and by these the world may judge of the rest.— Experience has shown, that they are well adapted to answer the design intended; and daily as new circumstances occur, new alterations are made in them, and made for the better.

WHEN this society was first erected, the condition of the inhabitants of the highlands and islands of *Scotland* was extremely melancholy. In the more remote corners, the only religion was Popery; and even in the counties less remote, ignorance prevailed greatly.—It was not to be imagined, that, during the reigns of the royal brothers, *Charles II.* and *James VII.* any proper endeavours should be used for the reformation of the highlands, or instructing them in the tenets of the true religion.—If *Charles* had no religion at all, *James's* religion was Popery; and from the history of those reigns, it appears, that attempts were made, which proved too successful, to retain the highlanders in their former errors, wildness, and barbarity.

THEIR condition, therefore, was in every respect forlorn.—It was, in the first place, a state of ignorance of religion; it was, in the second place, a state of idleness and false liberty; and, in the third place, it was a state of disaffection to the revolution-settlement, and our happy constitution in church and state;
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add to this, that those very assiduous creatures the Romish priests, who compass sea and land to gain one proselyte, ceased not, by all the arts which zeal and bigotry could suggest, to solicit their adherence to their former prejudices, to the errors of Popery, and false principles of government.

WITH a design to remedy these evils did this society set out, with the same design it goes on, and in this design, it is hoped, that, in time, it will happily succeed.—The method followed has been that of erecting schools in the different corners of the highlands and islands of *Scotland*, and thereby to pave the way for the instruction and reformation of the inhabitants.—Advances in this way towards reformation would indeed be gentle and unperceived; but nevertheless they would be certain.—They might be slow, but they would be sure. And therefore it is no just objection to the success of this society's endeavours, that, though erected in the year 1709, a rebellion in favour of a Popish pretender followed in the year 1715, or that another more daring attempt happened in the 1745.—It is true, more might have been expected from forty years endeavours than from six: and accordingly, in fact, the principal movers of the last rebellion came from the remotest corners of the highlands, where the society's influence had scarcely reached; and even such of the common people as engaged in it, were forced to do
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so by many threatening measures.—But, at any rate, these rebellions show the necessity of having the highlanders reformed one way or other; and it is believed, that no method hitherto proposed, either is or can be so effectual for this purpose as that used by this society.

To prove this, the world need only be informed, that the number of schools maintained by this society in the highlands and islands of *Scotland*, for the year from *November 1756* to *November* last, was no less than 167, at which are educated no fewer than 5843 children of both sexes; and this year they have added considerably to the number of their schools.—The manner of their education has been already noticed.—They are instructed in reading, writing, and arithmetic; and more especially in the principles of the Christian religion; than which nothing serves better to form men to be fit members of society.—It melts them down into votaries of peace, and things that make for it.—Christianity is a social religion; it recommends the practice of every public, as well as private virtue; and though it is possible for a person to be a tolerable member of society without being a Christian, yet he is no Christian who does not make a good member of society.

POPERY, on the other hand, is a rough and narrow scheme, so little calculated for the good of mankind, that it breathes the reverse.—

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This it does in every country, but in *Britain* it does even more ; it is totally inconsistent either with the peace or prosperity of the kingdom.— Sure then the best method to perpetuate both, is to do every thing possible to detach our countrymen from an error so extremely pernicious.

IN many of those places where the society's schools are settled, the parishes are from twenty to thirty miles long, and ten or twelve miles broad.—The face of the country is generally rough, loaded with high mountains, and divided by deep lakes and rapid rivers ; these things make travelling difficult, in some places impossible, and render it impracticable for one minister rightly to exercise his office among the inhabitants, or to instruct them in any tolerable degree in the principles of Christianity.—The parish-church is at such a vast distance, that it is impossible for the inhabitants, by their attendance there, to enjoy the ordinary means of instruction.

To the praise of the *British* legislature, and to the praise of that Noble person Lord Chancellor *Hardwicke*, it must not be omitted, that some late statutes appear to the highest degree conducive towards the reformation of the highlands. The act abolishing the heritable jurisdictions, the act abolishing wardholdings, and the act annexing certain forfeited estates to his Majesty for the use of the public, must ever be mentioned with the highest honour and warmest

warmest gratitude to those who planned and conducted them; and the society are firmly persuaded they will in time produce the most happy effects, and answer all the good ends proposed by them.—They go hand in hand with the endeavours of this society, and remove difficulties which otherwise had been insurmountable.

FROM the year 1709, downwards to the year 1738, the society in *Scotland* for propagating Christian knowledge went upon the footing of their first patent; but in that year they applied for a second.—They got it, to this effect: “ His Majesty thereby ratifies and confirms the original patent before recited, and also further impowers and authorises the society, by all lawful means, and according to rules to be by them established, to cause such children as they shall think fit, be instructed and bred up in husbandry and houfewifery, or trade and manufacture, as they should think proper, at such places, and in such manner, as to them and their directors for the time being shall seem the most practicable and expedient,” &c.

IN consequence of this patent, the society have from time to time, and by various methods, endeavoured to introduce industry into the highlands; they have set up several schools for teaching young persons, not only to read and write, but to be artists, manufacturers,

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and tradesmen ; and they hope, that, from beginnings like these, happy effects will follow.

PARTICULARLY, in consequence of a mortification made them by *John Raining* of *Norwich*, deceased, they are erecting, at the town of *Inverness*, a large schoolhouse, to be under the direction of two masters, at which children are to be taught, not only reading, writing, and arithmetic, but also different branches of trade and manufacture.

THE society are extremely sensible, that their two patents, seemingly distinct, tend to promote and establish the same happy end.—Religion and industry are too nearly related to be long kept asunder.—Idleness is the bane and plague of any country ; and therefore the society fondly embraces every opportunity to banish it from among us.

BESIDES the endeavours used by the society to promote religion and industry in the highlands of *Scotland*, they have also attempted to promote the same in our colonies in *America*. To this they were encouraged by two liberal donations, one by *Dr Williams* of *London*, and another by a lady in *England*, both of considerable sums ; and the first attempt was made in the year 1731.—A commission was granted to three missionaries to preach Christianity to the *Indian* tribes bordering on *New England*.—And in this work they continued

1731.

nued to be employed for several years, till, by letters from *Jonathan Belcher, Esq;* of that province, the society were informed, that the mission had proved unsuccessful.—In the year 1736, they sent a missionary to the then favourite colony of *Georgia*, and continued him there till the year 1742.—But the most successful mission was undertaken in the 1741, to the *Indians* bordering on *New York* and *Pensylvania*.

AMONG these savages, the society cheerfully resolved to maintain two missionaries, and sent their commission to several ministers and gentlemen of that place to act as correspondents, and to superintend the affairs of the mission.

WHAT has been the success of these endeavours, and how much the great author of Christianity has been pleased to bless them, the world was acquainted by the publication of the Reverend Mr *Brainard's* journals, under the eye of the late worthy Dr *Doddridge*, and by him dedicated to the society.—It is true that Mr *David Brainard* is since dead; but his brother Mr *John Brainard* has succeeded, and under him the mission still proceeds with zeal and spirit.

THE difficulties of the undertaking are prodigious.—The *Indians* have not the knowledge of the true God, nor any mode of worship.—They are scattered in small tribes over

the continent of *America*.—Each tribe has a different language.—They are strangers to agriculture ; hunting is their chief employment, and they follow their game to a great distance from their ordinary place of abode.—Their towns are, for the most part, many miles distant from each other ; and the nearest of them some 100 miles from the *American* shore.—But great as these difficulties are, the experience of late years has demonstrated the necessity of attempting to civilize these *Indians*, and to secure their favour to the *British* interest. This seems best calculated, in a consistency with the genius and spirit of the *British* government, to preserve and increase the inland trade of our colonies, and to balance the formidable and growing power of *France* in *North America*.

IT is therefore of the greatest importance to *Britain*, even on the score of human policy alone, that all possible endeavours should be used for the conversion of the *Indians*, and for bringing them to live in a regular way, with fixed habitations and farms ; a difficulty very great, though not insurmountable.

AMONG other difficulties attending the mission among the *Indians*, it has been already observed, that their living in small villages, detached and scattered through the wilderness, is one of the greatest ; and therefore it has long been one of the chief views of this society,

ty, to bring them to dwell more together in fixed and populous habitations; and to this purpose several attempts have been made. Besides, as the Christian *Indians* were often harassed by their Heathen neighbours, the society were long in quest of some method to guard and protect them.

WITH a view to this in particular, the society's correspondents at *New York* did, in the year 1756, acquaint the society of their intention to purchase a tract of land in the *Indian* country, where a mission might be settled:—
 “ But” (so writes the Reverend Mr *Aaron Burr* to the Marquis of *Lothian*, Preses of this society) “ as the present war renders this
 “ impracticable, we have therefore lately fixed on a tract in this province, very commodious for the *Indians*, where they will be
 “ free from danger, and may leave their wives and children while they go to war with us;
 “ and where such as are inclined to hear the gospel may find a safe retreat.— We have agreed to purchase this tract, the title to be
 “ in the society, and to lie for the use of the *Indians*.— The price to be *L. 450 Sterling*.
 “ — As all hopes of having a mission among the *Indians* back in their own country, is at present at an end, we think it of great importance, that this should be supported, especially as there now seems a door open for
 “ carrying it on to better purpose than ever.”
 — The tract of ground referred to in Mr *Burr*'s letter,

letter, contains at least 3000 acres; is situated between two landings; the soil good, the one half of it fit to bear good wheat, the other half to bear rye and *Indian* corn. It is well watered and timbered, and has a fine cedar swamp in it, which is reckoned a very valuable article. It is one of the best spots for hunting in all the province, and is commodious for fishing as well as hunting.—“Up-
 “ on the whole,” (says the Reverend Mr *Brainard* in his letter to the correspondents),
 “ it is a much better spot than ever I expect-
 “ ed to find in these parts, and there is the
 “ greatest prospect of gathering all the *Indians*
 “ that belong to this province, and it is not
 “ unlikely many from the borders of *Pensyl-*
 “ *vania*.—Nothing, I am persuaded, would
 “ have a better effect upon the *Indians*, than
 “ the purchase of that land.—They will take
 “ it as a peculiar favour; it will soon be known
 “ all over the country, and will serve not only
 “ to attach them to our interest in a political
 “ sense, but give them a good opinion of our
 “ religion.”

MOVED by these repeated and earnest remonstrances, the society resolved to do every thing in their power to carry the project into execution, and did accordingly communicate their resolution to do so to the correspondents at *London*; whose unanimous opinion it was, at their sederunt 3d *November* last, “ That the so-
 “ ciety’s completing the said purchase of lands,
 “ would

“ would greatly redound to their lasting in-
 “ terest and honour, the same having an ob-
 “ vious tendency to advance both the religious
 “ and civil interest of the *British* colonies in
 “ *North America.*”

THE difficulty was to raise the money. The sum to be paid for the purchase was *L. 450 Sterling*, of which the correspondents in *New York* had *L. 150*; so that the sum wanted from *Britain* was *L. 300.*—Various methods were proposed; but none of them being reckoned probable, the society did cheerfully agree to give the whole sum, and directed the correspondents to finish the purchase, and to establish the settlement in the most proper and expeditious manner; the right to the ground to be taken to the society, and to be kept for the use of the *Indians.*

Names

Names of the Persons appointed to receive **BENEFACTIONS** in *London* and *Edinburgh*, for the use of this **SOCIETY**.

In *London*, *Claud Johnston* Merchant.

In *Edinburgh*, *James Davidson* of *Haltree*, and *John Davidson* Writer to the Signet.

FORM of a LEGACY.

Item, I give and bequeath the sum of
to the society in *Scotland* for propagating Christian knowledge, to be applied [*either to the purposes of the first or second charters, as the donor pleases.*]

Committee of **DIRECTORS** for
the year 1758.

James Smollet of *Bonhill*, Esq; his Majesty's Sheriff-depute for the shire of *Dumbarton*, and one of the Commissaries of *Edinburgh*, Preses.

The Rev. Mr *Robert Hamilton*, Professor of Divinity in the college of *Edinburgh*.

Mr

Mr *Alexander Webster*, } Ministers of *Edinburgh*.
 Mr *Hugh Blair*, }
 Mr *John Erskine*, Minister at *Culross*.
 Mr *Walter Ponton*, Minister of the Gospel.
 Mr *Alexander Tait*, }
 Mr *John Russel junior*, } Clerks to the Signet.
 Mr *James Graham*, }
 Mr *Alexander Young*, Writer in *Edinburgh*.
 Bailie *William Tod*, } Merchants in *Edin-*
 Mr *Archibald Wallace*, } *burgh*,
 Mr *John Paton*, } Bookfellers in *Edinburgh*.
 Mr *John Balfour*, }
 Mr *John Stevenson*, Professor of Philosophy in
 the College of *Edinburgh*.

The Most Honourable the Marquis of *Lothian*
 is President of the General Court.

The Right Honourable *William Grant* of *Pre-*
stongrange, one of the Senators of the Col-
 lege of Justice, Secretary.

James Nimmo, Esq; Cashier of Excise, Comp-
 troller.

Alexander Chalmers, Accountant,
James Davidson of *Haltree*, and } Joint
John Davidson, Writer to the Sig- } Trea-
 net, } surers.

William Ross, Writer in *Edinburgh*, Clerk.

John Lothian, Bookholder.

James Brown, Bookseller.

Alexander Coutts, Officer.

L

LIST

LIST of SCHOOLS

MAINTAINED BY

The Society in *Scotland* for propagating Christian knowledge,

In the year 1757.

N ^o	Places where the Schools are settled.	Parishes.	Presbyteries.	Number of Scholars.
1	St Kilda	St Kilda	Uist	
2	Borve	Bara	Ditto	14
3	Bornish	Southuist	Ditto	20
4	Scarista	Harris	Ditto	26
5	Pable	Northuist	Ditto	23
6	Nefs	Barvas	Lewis	18
7	Keos	Lochs	Ditto	26
8	Kilmartine	Kilmuir	Sky	19
9	Cana	Burn and Muck	Ditto	21
10	Armdale	Slait	Ditto	32
11	Bracadale	Bracadale	Ditto	42
12	Fort Augustus	Bolleiskine	Abertarph	76
13	Tomnacharrich	Kilmanivaig	Ditto	17
14	Pitgown	Laggan	Ditto	53
15	Milton of Ur- quhart	Glenmoriston	Ditto	41
16	Maryburgh		Kilmallie	Ditto
17	Livifie	Glenmoriston	Ditto	22

N ^o	<i>Places where the Schools are settled.</i>	<i>Parishes.</i>	<i>Presbyteries.</i>	<i>Number of Scholars.</i>
18	Glenmoriston	Glenmoriston	Abertarph	54
19	Inverlael	Lochbroom	Gairloch	12
20	Ullapool	Lochbroom	Ditto	24
21	Knoydart	Glenelg	Ditto	30
22	Kirkton of } Glenelg	Glenelg	Ditto	29
23	Kintail	Kintail	Ditto	5
24	Ratagan	Glenshiel	Ditto	26
25	Auchtihairn	Gairloch	Ditto	7
26	Lochcarron	Lochcarron	Ditto	28
27	Torrasfay	Torrasfay	Mull	16
28	Strontian	Ardnamurchan	Ditto	16
29	Mungostell	Morvern	Ditto	16
30	Keanvoy	Tiree	Ditto	24
31	Arrofs in Mull	Kilninian	Ditto	17
32	Cappachine in } Arifaig	Ardnamurchan	Ditto	40
33	Shirgrim	Kirkmichael	Inverary	13
34	Strath	Craignish	Ditto	32
35	Kilbranden	Kilbranden	Lorn	38
36	Craiganeich	Lefmore	Ditto	16
37	Muckcairn	Ardchattan	Ditto	35
38	Port Appine	Lifmore and } Appine	Ditto	26
39	Barnaline	Kilchrennan	Ditto	40
40	Strone	Dunoon	Dunoon	26
41	Kerston	Ditto	Ditto	20
42	Garvie	Kilmoddan	Ditto	34
43	Auchinbreck	Ditto	Ditto	20
44	Cuirndou	Lochgoilhead	Ditto	44
45	Skipness	Skipness	Kintyre	30
46	Scalafay	Collonfay and } Jura	Ditto	37
47	Lagg in Jura	Ditto	Ditto	14
48	Kildalton in Ilay	Ilay	Ditto	31
49	Culgaltrue	Kilberry	Ditto	20
50	Barr	Killean	Ditto	23
51	Gurdfarren	Drymen	Dumbarton	61
52	Calnefs	Buchanan	Ditto	26

N ^o	Places where the Schools are settled.	Parishes.	Presbyteries.	Number of Scholars.
53	Muirland	Lus	Dumbarton	101
54	Cullintogle	Callender	Dumblane	24
55	Blairvuick	Aberfoyle	Ditto	62
56	Gartmore	Port	Ditto	39
57	Lochearn	Balquhidder	Ditto	40
58	Glenartney	Comrie	Auchterarder	44
59	Glenlednock	Ditto	Ditto	48
60	Gienalmond	Monzie	Ditto	26
61	Auchtermuthil	Muthill	Ditto	61
62	Lochearn-End	Comrie	Ditto	40
63	Drumchastle	Logierait	Dunkeld	34
64	Orchilmore	Mouline	Ditto	30
65	Finnart	Fortingall	Ditto	51
66	Fondynat	Logierait	Ditto	53
67	Kilchoan	Fortingall	Ditto	60
68	Pitagown	Blair Athol	Ditto	35
69	Gairntully	Dull	Ditto	40
70	Ardeonaig	Killin	Ditto	41
71	Morinish	Kenmuir	Ditto	73
72	Glenquaich	Dull	Ditto	40
73	Glenhee	Kirkmichael	Ditto	64
74	Folda	Glenyla	Meeple	36
75	Drumfork	Alyth	Ditto	63
76	Glenproffan	Clova	Forfar	30
77	Glenfarquhar	Glenbervie	Fordoun	22
78	Bellamore	Tullich	Kincardine } O Neil }	84
79	Mill of Cossack	Crathie	Ditto	35
80	Inverey	Kindrochet	Ditto	39
81	Inver of Muck	Glenmuck	Ditto	57
82	Whitshael	Megvie	Ditto	91
83	Balmanocks	Kincardine O } Neil }	Ditto	52
84	Blairnamuck	Strathdon	Alford	34
85	Shore of Bucky	Rathven	Fordice	49
86	Portfoiy	Fordice	Ditto	85
87	Ruthven	Cairney	Strathbogie	24
88	Kinnore	Huntly	Ditto	29
89	Newbigging	Gartly	Ditto	46

N ^o	<i>Places where the Schools are settled.</i>	<i>Parishes.</i>	<i>Presbyteries.</i>	<i>Number of Scholars.</i>
90	Auchairn	Cairney and Keith }	Strathbogie	44
91	Badevochil	Inneraven	Aberlour	66
92	Letterlainedach	Glenrinnefs	Ditto	24
93	Delnabo	Kirkmichael	Abernethy	47
94	Skiradvie	Cromdale	Ditto	39
95	Inverey	Duthill	Ditto	32
96	Inverglafs	Kinguiffie	Ditto	17
97	Tullich	Abernethy	Ditto	28
98	Coney Cavill	Edinkilly	Forrefts	35
99	Daugh of the Knock }	Ditto	Ditto	26
100	Pitnuisk	Ditto	Ditto	22
101	Tillidivie	Ditto	Ditto	16
102	Kintifack	Dyke	Ditto	9
103	Golford	Auldearn	Ditto	9
104	Raining School	Invernefs	Invernefs	208
105	Borlum	Dores	Ditto	25
106	Newton of Leys	Croy	Ditto	36
107	Knockandow	Dallarassie	Ditto	28
108	Far in Croachie	Dunlichity	Ditto	35
109	Tynahatnich	Dores	Ditto	16
110	Fannellan	Kiltarlity	Ditto	25
111	Dochfour	Invernefs	Ditto	40
112	Kirkhill	Kirkhill	Ditto	55
113	Glenurquhart	Glenurquhart	Chanonry	52
114	Drumcudden	Cullicudden	Ditto	68
115	Milton of Reidcastle }	Kilearnan	Ditto	11
116	Belblair	Kilmorack	Dingwall	31
117	Kinnahard	Contane	Ditto	73
118	Blairninich	Fodderty	Ditto	22
119	Arean	Urray	Ditto	23
120	Tollie	Rofekeen	Tain	27
121	Inverchafley	Creich	Dornock	12
122	Gruid	Lairg	Ditto	18
123	Ashilbeg	Clyne	Ditto	26
124	Borable	Kildonnan	Ditto	23

No°	Places where the Schools are settled.	Parishes.	Presbyteries.	Number of Scholars.
125	Philine	Affint	Dornock	9
126	Torridale	Tong	Tong	23
127	Humlean	Duirnish	Ditto	20
128	Buckies and } Emifer }	Thurfo	Caithness	30
129	Milton of } Dunbeath }	Latheron	Ditto	20
130	Bualcrapig	Ditto	Ditto	18
131	Clythes	Ditto	Ditto	33
132	Kirkton	Reay	Ditto	14
133	Quoyfdale	Wick	Ditto	35
134	Blackbridge	Ditto	Ditto	30
135	Harpfdale	Halkirk	Ditto	36
136	Stroma	Cannesby	Ditto	45
137	Harray	Birsay	Cairlton	46
138	Sandwick	Stromness	Ditto	65
139	Greny	Birsay	Ditto	39
140	Ingsay	Ditto	Ditto	36
141	Marwick	Ditto	Ditto	35
142	Græmsay	Hoy	Ditto	24
143	Hoy in Græmsay	Græmsay	Ditto	28
144	Orphire	Orphire	Ditto	21
145	Walls	Ditto	Ditto	41
146	Stennes	Firth & Stennes	Ditto	—
147	Yarpha	Dearnes	Kirkwall	69
148	Oback	Evie and Rendal	Ditto	42
149	Coftay	Ditto	Ditto	38
150	Weftray	Weftray	North Isles	56
151	Edday	Edday Island	Ditto	31
152	Sanday	Crofs & Burnefs	Ditto	19
153	Sorren	Roufay	Ditto	13
154	Uphoufe	Walls and } Sandness }	Zetland	43
155	Burra	Breffay	Ditto	44
156	Laxfobgigging	North Delting	Ditto	31
157	Strand	Tingwall	Ditto	22
158	Cuningburgh	Dunrossness	Ditto	48
159	Gela	Fair Isle	Ditto	26

N ^o	<i>Places where the Schools are settled.</i>	<i>Parishes.</i>	<i>Presbyteries.</i>
160	Whinyester	Walls and Sandness }	Zetland
161	Halfmorton	Langholme	Langholme
162	Carlenridge	Hawick	Jedburgh
163	Dalkeith charity work house }	Dalkeith	Dalkeith
164	Orphan Hospital	Edinburgh	Edinburgh
165	Edin' charity-workhouse }	Ditto	Ditto
166	Pluscarden	Elgine	Elgine

Total Number of Scholars is — —

F I N I S.