

A
DISCOURSE,

DELIVERED APRIL 1st, 1800,

IN THE

BRICK PRESBYTERIAN CHURCH,

BEFORE THE

NEW-YORK MISSIONARY SOCIETY,

AT THEIR ANNUAL MEETING.

BY WILLIAM LINN, D. D.

One of the Ministers of the Reformed Dutch Church in the
city of New-York.

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1800.

At a meeting of the NEW-YORK MISSIONARY
SOCIETY, *April 2, 1800.*

On motion,

RESOLVED, That the thanks of the
SOCIETY be presented to Dr. LINN, for
his Sermon preached before them last
evening, and that he be requested to
furnish a copy thereof for publication.

Extracted from the Minutes,

JOHN N. ABEEL, Clerk p. t.

THE
CHRISTIAN'S ZEAL
FOR THE
CHURCH.

PSALM CXXXVII. 5. 6.

If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

THE penman of this psalm is unknown. He was, probably, some holy prophet, priest, or Levite, who penned it during his own and his brethren's captivity in Babylon. It has ever been justly admired; and attempts have been made by some of the first poets to render

it into English verse. We regret that he who excelled all others in sacred poesy, and who has given an admirable translation of this psalm, “in its Jewish form,” should have asserted, that it “could not well be converted into Christianity ;” * and has, consequently, omitted it in his system for divine worship. It appears to admit of an easy and useful application.

As Jerusalem was a type of the Christian church on earth, and of the general assembly of the first-born on high, so the captive state of the Jews, the scoffs which they endured from their enemies, the affectionate remembrance of their former privileges, and their prospects of a glorious restoration, well represent the afflictions of the Church, and her final triumph ; together with the exercises of the pious under these considerations. The words which have been read are beautifully and forcibly expressive. To

* Dr. Watts's Miscellaneous Thoughts.

manifest the most tender concern for the distress of Jerusalem, and anxiety for her deliverance, the form of an imprecation is adopted. “If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.” Rather than string their harps for the purpose of mirth, they wish that they might lose their skill in playing; rather than cease to mourn their desolate condition, and look forward to the return of prosperity, they wish to be deprived of the use of their faculties.

THESE words teach us, my brethren, what ought to be our sentiment and conduct with respect to the extension of the gospel of Christ; and they afford a proper subject of discourse on this occasion. They have been preferred, because Christians appear more to need excitement than information as to their duty. There is not one of us who does not

believe that a time will come when the Christian religion will prevail over the whole earth, and that we are under obligation to promote this ; but we are too seldom aware of the means in our power, and too disinclined to use them. In one word, while we assent to the necessity and benefit of missions, they are either not undertaken, or not supported, for want of a missionary spirit.

THE design then is, simply, to describe the temper and practice of those who can sincerely speak the language of the text.

IN the first place, The enlargement of the Church is to such, an object of their highest desire. “ If I prefer not Jerusalem above my chief joy.” To this, riches, honors, and pleasures yield in estimation, and with the greatest reason. The glory of God, and the welfare of mankind are the leading principles which govern the Christian's heart ; and these are advanced in proportion to the success

of the gospel. Every sentiment of gratitude, and every benevolent feeling unite in diffusing the knowledge of the love of God to our lost world.

THIS contributes to the temporal happiness of men, by enlightening their minds, subduing their evil passions, and directing them in the discharge of the duties which they owe to the great Author of all, and to one another. That so much misery is found on this earth arises from the partial and imperfect prevalence of the Christian religion. Even where it is professed, it is either misunderstood, or corrupted, or the power of it is not felt. Its real tendency is to produce righteousness and peace; and we are assured that this will be the effect when the nations generally embrace it; that “nation shall not lift up sword against nation, neither shall they learn war any more.”

THE mere politician considers a nation happy when her commerce is extensive

and secure ; when she is tranquil at home, and commands respect abroad ; he sees in the revolutions of empires only the workings of human passions, and he fondly anticipates a time when civil rights being well understood, and free governments established, a melioration shall take place. But he who prefers Jerusalem above his chief joy, calls “ that people “ happy whose God is the Lord ;” he views every revolution as connected with and subservient to Messiah’s reign, and that on this ultimately depends the happiness of the great family of mankind. The fault lies in the innate corruption of our nature. That only which can and will effectually regenerate the world is the religion of Jesus Christ.

BUT when we consider that the redemption of Christ is the way which God hath provided for the recovery of fallen men to holiness and happiness ; that without the knowledge of this they must suffer endless misery in a future state,

how awfully important to publish the tidings of salvation ! The reflection that the greater part of our race are living in ignorance of the true God, in suspense as to what awaits them after death, or in anticipation of divine wrath, and must finally sink under everlasting despair, will excite the most lively emotions in the pious heart.* “ If I forget thee, O Jerusalem.” “ Nothing is so constant in my remembrance, nothing gives me such deep sorrow as the perishing condition of my fellow-creatures.”

* By the best calculations,	Millions.
Europe contains	153
According to Zimmerman,	144,130,000
Asia,	500
Africa,	150
America,	150
Total	953

The number of Roman Catholics	Millions.
is computed to be about	90
Protestants,	24
	114

If we deduct this number from the ether there remain 839 millions who do not profess the Christian religion, besides the inhabitants of the newly discovered countries.

Is he, my brethren, esteemed a benefactor of mankind who breaks the yoke of tyrants, and secures to a people civil freedom? Much more ought he who delivers them from the captivity of sin and Satan. Is he entitled to reward who introduces the arts of civilization? Much more is he who teaches the heavenly art of living to God, and prepares citizens for the New Jerusalem. Is he the friend of the poor and miserable who visits, and cheers by his bounty, their gloomy abodes? Much more is he who directs the laboring conscience where to find peace, and points to life and immortality through the Saviour. The progress of the gospel is an object of the highest importance to the temporal and eternal welfare of our race, and it is an object of the highest desire to all who feel the spirit of the text.

IN the second place, Such will encourage and strengthen one another in this glorious work. While they are not un-

apprehensive of the difficulties which they must necessarily encounter, they will not be disposed to magnify these, and to dwell upon them so as to discourage themselves and others. Every enterprise is attended with difficulties. The Christian has nothing to do with these, when the path of duty is evident, but to foresee and prepare to meet them ; leaving the event to God who doeth according to his will, and before whom the mountains often become a plain.

It has been said, by way of discouraging the attempt to send the gospel to the Heathen, that now is not the time which God hath fixed for their conversion. Whence has this information been obtained ? Who has released Christians from the obligation to make constant and unwearied exertions ? Are not the means and the end connected ? And when the former are faithfully used, have we not reason to believe that the latter will follow ? Yea, when the proper methods are

vigorously pursued, may it not be said, that the time is come?

It has been objected that it is in vain to send the gospel to a people, until they are civilized? But how are they to be civilized? Will not the person who teaches them the things which belong to their everlasting peace, teach them also the arts of civilization, and inculcate the duties of sobriety and industry? Will their meeting together for divine worship, and the instruction of their children have no effect? Will not these gradually check their roving disposition, and soften their ferocious nature? So far from waiting until a state of civilization precede the preaching of the gospel, that these must go together; or rather, the reception of the Christian religion will naturally produce the other.

AGAIN, It has been objected that multitudes on the frontiers, and even in the interior places of our country, are desti-

tute of religious instruction ; and that these first demand our attention. It cannot be justly said that they are so destitute as the savages in the wilderness. Many of them once lived under the gospel ; and they either have, or might have now the means of salvation. The holy scriptures, which testify of Christ, are accessible to them. Besides missionaries are sent among them by most of the Christian denominations. Granting their condition to be pitiable, is not the condition of others more to be deplored ? Should we not fly to save those first who are in the greatest danger of destruction ? Who have the best claim to our benevolence ? Those who are deprived of every way of relief, or those who will not use it when in their reach ?

It has been farther started as a difficulty that proper missionaries cannot be procured. Such persons seem to forget that “ the Lord of the harvest ” hath

promised, and “that he will send forth
“labourers into his harvest.”

THESE objections will not deter those who are intent on the work. They are answered by referring to the grace of the Redeemer, and by an appeal to repeated experience. Had the Apostles been affrighted by dangers of this sort, they had never gone forth into all the world. Had Paul consulted with flesh and blood, he had not been “debtor both to the Greeks, “and to the Barbarians;” he had never preached the gospel “from Jerusalem “and round about unto Illyricum.” Let any missionary to the islands of the South-Sea, to Africa, or to the Indians on our borders, produce such a catalogue of hardships as this; “Of the Jews five “times received I forty stripes save one. “Thrice was I beaten with rods, once “was I stoned, thrice I suffered ship- “wreck; a night and a day have I been “in the deep: In journeying often, in “perils of waters, in perils of robbers,

“ in perils by mine own countrymen, in
“ perils by the heathen, in perils in the
“ city, in perils in the wilderness, in pe-
“ rils in the sea, in perils among false
“ brethren ; In weariness and painful-
“ ness, in watchings often, in hunger and
“ thirst, in fastings often, in cold and
“ nakedness.”*—What a holy zeal actua-
ted this great Apostle ! These various
and numerous sufferings, enough to ap-
pal the stoutest heart, did not check his
career. He has left them on record, as
if to shame the indolence and timidity
of those who complain, or to show what
can be endured for the cross of Christ.

THE institution of such societies as of
late years have taken place, embracing
the different denominations, has a happy
tendency to encourage, to animate, and
to give efficacy to their efforts. The in-
fluence of a single man is often great ;
the influence of a number striving to-
gether for the same cause is still greater,

* 2 Cor. xi. 24—27.

and renders success almost certain. The expression used in the address of one of the Missionary Societies in Britain,* conveys a noble and affecting idea; “ a general movement of the Church upon earth.” When this army marches to battle under Jesus the Captain of salvation, their victories will be irresistible, rapid, and universal. “ Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness: And thy right hand shall teach thee terrible things.”†

IN the third place, Those who feel the spirit expressed by the Jewish captives in the text, will make the cause of the Church matter of earnest and repeated supplications to the throne of grace. As the success of the gospel is uppermost in their thoughts and what they most fervently desire, so they will plead with God

* Edinburgh.

† Psalm xlv. 3, 4.

that every obstacle may be removed, and that "all flesh may see his salvation." "Ye that make mention of the Lord," says the prophet, "keep not silence; and "give him no rest, till he make Jerusalem a praise in the earth."*

How consolatory to Christians to know that though some of them may be deprived of other means of affording assistance, yet they can all help by their prayers! And what encouragement to Missionaries struggling with difficulties, that they have access to Him who heareth prayer, and are assured that they are continually remembered by the faithful in every part of the world!

BESIDES the secret addresses to God, those who are truly engaged for the promotion of the Redeemer's kingdom, will meet together, and unite in their supplications. To this exercise a blessing is promised. Hear the words of our Lord!

* Isaiah lxii. 6, 7.

“ I say unto you, That if two of you
“ shall agree on earth as touching any
“ thing that they shall ask, it shall be
“ done for them of my Father which is
“ in heaven. For where two or three are
“ gathered together in my name, there am
“ I in the midst of them.”* This is what
makes the concerts of prayer so necessary
and useful. They originated in Britain
immediately upon the institution of the
Missionary Societies, and the example in
both was followed here. The same spi-
rit which leads to the one will lead to
the other.

THESE societies for missionary efforts,
and for prayer, are the more pleasing,
and promise to be attended with the
greater advantage, because they consist of
those of various denominations. Differ-
ing in things small and unessential, they
“ agree as touching one thing that they
“ shall ask.” Our Father who art in
heaven, bring thy people more and more

* Matt. xviii. 19, 20.

to one mind in extending the gospel of thy Son, and in answer to their *joint* requests, let the work be done for them!

ONCE MORE, Let me mention that those who manifest the temper which has been described, will cheerfully contribute of their worldly substance. Without this, our desires are insincere, we do but dishearten and weaken one another, and our prayers are unacceptable. The Apostle, in commending the liberality of the Churches of Macedonia, says, they “first
“gave their own selves to the Lord, and
“unto us by the will of God.” All who truly devote themselves to God, will devote the means with which they are favored to the promotion of his cause. They will consider themselves not as proprietors, but as stewards; that wealth is given them not to live in ease, and roll in splendor, but that they may employ it in the service of Him who is Lord of all.

“Lo, I dwell!” said David, “in an
 “house of cedars, but the ark of the
 “covenant of the Lord remaineth under
 “curtains.”* How similar his words in
 another place to those in the text! “Sure-
 “ly I will not come into the tabernacle
 “of my house, nor go up into my bed;
 “I will not give sleep to mine eyes, nor
 “slumber to mine eye-lids, until I find
 “out a place for the Lord, an habitation
 “for the mighty God of Jacob.”† “I
 “feel criminal,” as though he had said,
 “in possessing, and cannot enjoy this
 “costly mansion, nor any of the luxuries
 “with which I am surrounded, until
 “provision be made for the ark of God.”
 The prophet Haggai, when he reprov-
 ed the people for their neglect of building
 the Lord’s house, said, “Is it time for
 “you, O ye, to dwell in your ceiled
 “houses, and this house lie waste.” Ah,
 how differently do some who call them-
 selves Christians act! While they live in
 splendid houses, ride in chariots, and fare

* 1 Chron. xvii. 1.

† Psalm cxxxii. 3, 4, 5.

sumptuously every day, they hardly bestow a thought on the millions who perish for lack of knowledge. Even the *crumbs* which fall from their tables, the superfluities of fortune, are refused.

THE objection has been sometimes made, that were there an opportunity of establishing missions in this country, Christians are not sufficiently numerous and wealthy for the purpose. A little consideration will teach us, that the only danger is in the want of union and zeal. If united, they can accomplish more than they are aware of; and if zealous, abundant means can be produced. Do we not find individuals and companies purchasing immense tracts of land, establishing banks, building palaces, and freighting vessels with the richest treasures? Whence all these things? Whence do men derive the means for these enterprises, and yet when solicited to give for religious uses their right hands forget their cunning? They are withered and

cannot be stretched forth? Is it not because they forget Jerufalem, and fet her prosperity below their chief joy? Infidels may sneer, and carnal professors start alarmed as though they feared to be robbed of their gods, but let them know that accursed is every thing which is not fubfervient to the crofs of Chrift; and that whofoever facrilegiously withholds from God, his money fhall perifh with him, the ruft of it fhall witnefs againft him, and fhall eat his flefh as it were fire.

BUT there is no neceffity for fuch demands upon Chriftians as would deprive them of a fingle convenience or even comfort in life. There is an abundance for the work, of what the poffeffors cannot poffibly enjoy; yea, of what is a burden to them, and may be a real injury to their pofterity. None will underftand me as inveighing againft induftry and enterprife in the concerns of this world, or againft a liberal provifion for our houfeholds. Suffer me, however, to

say, and to ask every one in this assembly to mark it, that the honor and advantage of wealth lie singly in its proper use. It makes eminent when it is made the instrument of eminent good.

WHEN God requires our souls, whose shall those things be which we have provided? When at death, O man, thy right hand shall forget her cunning, and thy tongue cleave to the roof of thy mouth, will it be a pleasure to reflect that thou never usedst either for the glory of God? Hadst thou remembered Jerusale^m, and preferred her above thy chief joy, thou wouldst have had a place there; but now thou art shut out, and thy short-lived joys are followed by endless torments!

ADMITTING that the rich worldling should still withhold his gifts, there is no occasion for despair. All who are impressed with the importance of the design will contribute time after time, according to their ability; and God will gra-

ciouſly accept and proſper the willing mind. He knows the deſolations of our Zion, he will fulfil the deſires of the mourners, and he will “do good, in his
“good pleaſure unto Zion, and will build
“the walls of Jeruſalem.”

AFTER this brief diſcuſſion of the ſubject, bear with me a little longer, my brethren, while I endeavour to apply it more particularly to the buſineſs for which we are aſſembled this evening.

WHEN ſo many parts of the earth are buried in darkneſs, the light which we enjoy ſhould raiſe our gratitude to God who hath thus diſtinguiſhed us. Our privileges call alſo for a ſuitable improvement of them. More is expected from us than from the unenlightened heathen; and if we continue in impenitence, our condemnation will be more highly aggravated. Let us remember theſe words of our Lord; “This is the condemnation,
“that light is come into the world, and

“men loved darkness rather than light,
“because their deeds were evil.”* Let
us tremble at the woes he denounced
against Chorazin, Bethsaida, and Caper-
naum, on account of their unbelief, after
all the mighty works which had been
done among them. O sinners, the gospel
which we wish to publish abroad, has
been often published to you. What re-
ception have you given it? Are you still
strangers to faith in the righteousness of
Christ to justify you before God, and to
the influences of the holy Spirit to renew
and sanctify your nature? Be alarmed at
your condition, and be entreated to em-
brace without delay the salvation which
is offered to you. Unless we have been
brought to feel our own sin and misery,
and to flee for refuge to that plan of re-
covery which God hath revealed, it is not
to be expected that we will be solicitous
to proclaim the glad tidings to others.
Only the love of God shed abroad in the
heart will cause bowels of compassion.

* John iii. 19.

Only this will excite a real concern that the Lord may “gather together the out-casts of Israel.”

WITH the institution of a Missionary Society in this city, the principal object of which is to send the gospel to the Indian tribes, you are well acquainted. The transactions of the Society have been published annually ; and the progress which has been made will appear from the report of the Directors at this meeting. It is necessary, at present, only to say, that the missionary who was sent to the Chickasaw Indians * has been formally and kindly received ; that he returned last fall, with the approbation of the chiefs, in order to remove his family ;

* The Chickasaws are settled on the head branches of the Tombecbe, Mobile, and Yazoo rivers, in the northwest corner of Georgia. Though they are not numerous, yet their peaceable disposition and unvaried friendship for the United States ; the mildness and healthiness of the climate ; there being no Missionaries among them, and their neighbourhood to several powerful nations ; have induced the society to prefer them as the object of their first efforts. Should success be granted, access will be obtained to the Creeks, Cherokees, and Chickasaws who are now favorably disposed for the reception of Missionaries.

that the Directors employed, during the winter, an additional person as a catechist, and who is also a mechanic; and that both these persons with their wives and twelve children began their journey, in the state of Vermont, on the 13th day of last month, and are now on their way to the Chickafaw country. The whole company consists of seventeen souls.* They have been furnished with passports, and every necessary document. O Shepherd of Israel, lead the flock in safety to the place of their destination!

HAVING thus effected a permanent residence for persons who carry with them the joyful sound of the gospel, and the arts of civilized life, we believe that temporal and eternal blessings are about to be extended to these poor heathen. The support of these missionaries and of others who may be employed, as the prospect brightens, will require constant dona-

* One of the Missionaries, by consent of the Directors, has taken with him as a member of his family, a young man skilled in husbandry.

tions from all who prefer Jerusalem above their chief joy. At first it seemed matter of experiment, and some doubted; but every encouragement which can be rationally expected is now given. If we contributed formerly, when there was neither Missionary, nor certain object of his labours in view, how much more when God hath directed to both, and granted success!

FREQUENTLY has been pled before you the cause of poor children, and your works praised you. On a late occasion, you committed to us the sacred trust of expressing your griefs for the loss of the man whom you delighted to honor, and we received your indulgence.* Fain would we, this evening, clear ourselves of the blood of men. Terrible are the yells of the savage when he darts from his ambush on his foe; but infinitely more terrible his screams of agony in a

* The orations delivered Feb. 22d, 1800, on the death of General Washington.

future state, to those who suffer him to perish through neglect. “ You white
“ people knew the will of the Great Spi-
“ rit, but you would not come and tell
“ us. You came indeed into our woods,
“ and took away our hunting grounds.
“ You brought us rum, and exchanged it
“ for our furs. You taught us to lie, and
“ to cheat, and to swear ; but you sent us
“ none to teach us how we might be hap-
“ py when we were gathered to our fa-
“ thers.” How severe such reproaches !
and alas, how justly merited by some
who bear the Christian name !

THE collections made on the evenings of prayer are small. It is at the annual meetings the Society solicits, and places considerable dependence for aid. A sermon is preached as a mean of engaging our own hearts in the duties of religion, of animating one another in our noble undertaking, and of affording an opportunity to all who love Jerusalem to contribute their gifts. “ Peace be within

“thy walls, and prosperity within thy
“palaces.” “If I forget thee, O Jeru-
“salem, let my right hand forget her
“cunning. If I do not remember thee,
“let my tongue cleave to the roof of my
“mouth ; if I prefer not Jerusalem above
“my chief joy.”

I CANNOT better conclude this discourse than by directing your attention, my Christian brethren, to the encouraging prospects which appear for the Church from the missionary spirit which has gone forth, and the glorious promises in the word of God. Encouragement may be drawn from the very calamities which are come upon the earth, and that flood of impiety which has threatened to overwhelm us. These latter days have been foretold, and are a sign of the coming of the Son of man. The Lord, in his own time, and we trust soon, will “turn again the captivity of Zion.” The harps will be snatched from the willows, and highly strung to his praise.

BUT whatever prosperity we expect to attend the Church, at certain periods, in this world, she may be said to be in captivity until the whole plan of redemption is completed; until “the glorious appearing of the great God, and our Saviour.” Look forward to that joyful time. Then, O ye redeemed, will your afflictions be remembered only to increase your delight. Then will the rivers of Babylon be exchanged for the pure river of the water of life; the willows for the tree of life; and you will ask for the harps of angels to sound the praises of your God and Redeemer.

R E P O R T
OF THE
D I R E C T O R S.

IN their report of November 14th, 1799, the Directors stated, in general, the arrival of the Missionary, the Rev. Joseph Bullen, among the Chickasaw Indians, and their favourable dispositions towards him, although he had not been formally acknowledged by the nation. They have it now in their power to communicate to the Society, the very pleasing intelligence, that his reception has been friendly and flattering even beyond expectation. The Indians appear to have vied with each other in their kindnesses to him, and his son who accompanied him; and to have listened with respect and reverence to his religious instructions. It will readily occur that during Mr. Bullen's short residence in the Indian country, viz. from the 20th May till the 4th of September 1799, no great progress in the work of his mission could reasonably be expected. The diffe-

rence of language and of manners, the impossibility of procuring proper interpreters, and the difficulty of procuring any worthy of confidence; the state of Indian society, and the jealousy of the Indian temper, are obstacles which time, patience, and perseverance are necessary to remove. Yet, under all these discouragements, added to the affliction of broken health, and the severe sickness of his son, Mr. Bullen appears to have laboured with fidelity, and not without effect. One of the Chickasaw chiefs has been prevailed upon to set up the worship of God in his family: Others are cheerful in promoting the introduction of the gospel into the nation; and the negroes, of whom it possesses considerable numbers, have discovered much anxiety to learn the things which belong to their peace. Several of them came miles to hear Mr. Bullen preach and catechise, and some of them seemed so to embrace the word of life, that he thought himself warranted to administer baptism to one family, viz. a father and four children.

The Indian diet and mode of living in general disagreeing with his constitution, so as gradually to impair his health and strength so far as to incapacitate him for the comfortable discharge of missionary duties, and his son having been brought, by disease, to the brink of the grave, Mr. Bullen thought it requisite to leave the country for a while and return home. He took his departure accordingly on the 4th of September, with the regrets of the chiefs and nation. He was escorted a considerable distance on

his journey, and parted with them after receiving their earnest solicitations to come back as speedily as possible. Two addresses to the board of Directors, one from Wolf's friend, the head man of the nation, and another from General William Colbert and Major George Colbert, both chiefs of influence, officially requested that Mr. Bullen might return without delay, and bring his family to settle among them. They also requested that the board would send some other persons who could teach them some of the arts of civilized life, and promised lands during their continuance in the country, and such other succours as it should be in their power to give.

In consequence of this application, the Directors thought it their duty, and of high importance to the objects of this Society, to attempt the formation of a small religious settlement in the Chickasaw country. For this purpose they have connected in the mission with Mr. Bullen and his family, Deacon Ebenezer Rice and his family. With Mr. Rice, both from respectable information, and personal interview, they have every reason to be satisfied, as a man of evangelical principles and experimental godliness, and one well qualified to assist Mr. Bullen as a catechist. Besides his usefulness in catechising, Mr. Rice, from his mechanical skill, will be able to assist the Indians in the construction of houses, mills and looms. From his family and that of Mr. Bullen's jointly, they will learn agriculture and several of the domestic arts. While the females will be of eminent service in in-

structing the Indian women. A number of persons of other occupations were willing to accompany the mission. But the Directors, having adopted, as a fundamental principle, the resolution of not employing any who should not be primarily devoted to the propagation of the glorious gospel, and with whom improvements, merely civil, should not be a secondary object, and having nothing to convince them that the applicants are of this description, were obliged to decline the offer.

Mr. Bullen, therefore, and Mr. Rice, with their families, agreed to go, by themselves, on the noble and generous enterprise. They set off on the 13th instant, and are now prosecuting their journey.

The number of persons belonging to the Mission is as follows :

Mr. Bullen, his wife, five children, and a young man named Harris, whom he was permitted to take as a member of his family, . . .	8
Mr. Rice, his wife, and seven children, . . .	9
Making in the whole,	17

The Directors were desirous of sending a blacksmith, but have not yet been able to obtain such a one as they would deem suitable. As soon as they can accomplish this, the establishment will be sufficient, in their judgment, at least for some time.

They have also authorized Mr. Bullen to employ as a teacher under him for one year, a person of piety and soundness in the faith, and have voted a compensation of 100 dollars.

The expenses of the mission are as follows :

Allowance to Mr. Bullen for his first journey,	<i>Dls.</i>
in addition to the first appropriation, . . .	76
Allowance for services rendered by his son, . . .	50
Do. outfit and journey to the Chickasaws, . . .	300
Do. for advance on salary,	275
Do. to Deacon Rice for outfit and removal, . . .	200
Do. do. in advance of one half year's salary, . . .	100
	1001

The annual expense of the mission, exclusively of incidental charges, and including the cost of the schoolmaster, is

	<i>Dls.</i>
Mr. Bullen's salary,	375
Mr. Rice's do.	200
Schoolmaster's do.	100
	675

Making in the whole a sum of six hundred and seventy-five dollars.

The Directors enjoy particular satisfaction in representing to the Society that their resources are fully adequate to this expense ;

The income of their productive capital is esti-	<i>Dls.</i>
mated at	350
The annual contributions amount to	250
The monthly and annual collections, on an	
average to about	400
	1000

The present state of their funds is subjoined.

	<i>Dls.</i>	<i>Cts.</i>
35 Insurance shares cost	1993	76
Deduction for Balance due the Treasurer	123	32
	1870	44
Probable amount due by members, . . .	229	56
	2100	00

Hitherto, it is evident, the Lord hath helped. And it would be ungrateful to omit, in the record of his mercies, the prompt and cheerful assistance which has been afforded to the mission by the government of the United States.

After so pleasing a commencement, it would be inexcusable in the Directors not to contemplate the extension of their plans. In this delightful labour, they will gladly exert themselves, and confidently expect the support not only of the Society, but of those who pray for the peace of Jerufalem.

JOHN M. MASON, Sec'ry.

New-York, March 31st, 1800.

Officers and other Directors for the ensuing year.

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 Donations to the Society will be thankfully received by Mr. DIVIE BETHUNE, Treasurer, or by any other of the Directors.

F I N I S.