

THE  
NEW-YORK  
MISSIONARY MAGAZINE,  
AND  
REPOSITORY  
OF  
RELIGIOUS INTELLIGENCE;  
FOR THE YEAR  
1800.

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*Go ye into all the world, and preach the gospel to every creature.*  
Mark xvi. 15.

*Thus saith the Lord, Behold, I will extend peace to her like a river,  
and the glory of the gentiles like a flowing stream.*  
Isaiah lvi. 12.

*To the praise of the glory of his grace, in whom we have redemption  
through his blood, the forgiveness of sins, according to the riches of  
his grace.*  
Eph. i. 6, 7.

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VOL. I.

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NEW-YORK:

Printed by T. & J. SWORDS, for CORNELIUS DAVIS.

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INTRODUCTION.

**M**ANY serious persons have lately expressed a regret, that no publication, devoted to the conveyance of religious intelligence, exists in the United States. While the presses throughout the union are teeming with literary and political journals, they have lamented that no convenient medium is found for conveying to the public information relative to the state of the Church, and the prosperity or decline of that kingdom whose interests they esteem more important than those of any temporal sovereignty. This deficiency is the more to be regretted, as, from the scattered state of our American churches over an immense territory, communication between them is rendered difficult, if not next to impracticable, by any ordinary means. Hence it is that the state of religion in one part of our country is rarely known to those residing in another. The most illustrious triumphs of grace are heard of only in a small circle: and some of the most interesting articles of information, respecting the displays of Divine power in the conversion of sinners, and the promulgation of evangelical truth among the heathen in our own land, have been altogether unknown among ourselves, until they reached us through the medium of foreign publications.

*your course with joy, and the ministry which you have received of the Lord Jesus, to testify the gospel of the grace of God. Your work is most honourable. "I had rather die a missionary," said one, "than live a monarch, for such stars must differ from all other stars in glory."\** We commit you to the guidance and protection of God. We shall bear you continually in our minds to his throne of grace in our private devotions, and in the assemblies of his people. The faithful in every part of the world, daily offer up prayers in your behalf. Be encouraged, above all, by the promise of him to whom *all power is given in heaven and in earth*, and who hath said, *Lo, I am with you alway*. May you be instrumental in turning many of the heathen to righteousness, who shall be *your hope, your joy, and your crown of rejoicing, in the presence of our Lord Jesus Christ, at his coming*.

\* The Rev. Edward Parsons, in his charge to the missionaries going to Africa.

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*A Charge to the Rev. Mr. Joseph Bullen, first Missionary to the Indians, from the New-York Missionary Society for propagating the Gospel among the Heathen; delivered by Appointment of the Society, in the New Dutch Church, March 21, 1799. By John Rodgers, D. D. senior Minister of the United Presbyterian Churches in the City of New-York, and President of said Society.*

REVEREND AND DEAR BROTHER,

THE character in which you stand before this assembly is highly important, and peculiarly interesting to all who regard the souls of men, and the prosperity of the Redeemer's kingdom.—You stand here as the first messenger employed by the New-York Missionary Society, to carry the glad tidings of salvation to the heathen on our borders, who are *perishing for lack of knowledge*.

You have the honour to be the first in entering upon those labours which the liberality of our Christian brethren has enabled us to commence, and to which we hope others, provided by the great Lord of the harvest, will soon follow you. Every pious heart within these walls feels a tender interest in your undertaking, and beats high with anxious hope for the result of your mission!

You are entering upon a new and untried scene of labour. Though you have been for some years clothed with the honourable character of an ambassador of Christ, you cannot but be sensible, that the field of ministerial exertion to which you are hastening, is widely different from that to which you have been hitherto accustomed. You are going to a region which the joyful sound of the gospel has never yet reached—to a howling wilderness, where the arts of civilized life are almost unknown—to a people covered with the gloom of ignorance, superstition and barbarism. You are about to take upon yourself the mighty task of proclaiming the good news of salvation through a crucified Saviour, to those who never heard of his name, and of carrying the light of the Sun of Righteousness to those who are sitting in the region and shadow of death. Who can tell the consequences of this solemn undertaking! Who can calculate how deeply the glory of God—the interest of the Redeemer's kingdom—and the salvation of millions yet unborn, may be involved in this mission!

Permit me, therefore, my dear brother, before we bid you adieu, permit me, with all plainness and affection, in the name of the Society to which you are engaged, to offer you a few words of parting council, and to commend you, by prayer, to the great Head of the Church.

And, in the first place, Let me entreat you to maintain an holy jealousy, and an unremitted watchfulness over your own heart. This is of the utmost importance, whether you regard your comfort or your useful-

ness. Irksome indeed will the labours of the wilderness be, unless you have grace in lively exercise—unless you are habitually animated by ardent love to Christ, and by a tender concern for precious and immortal souls: Nor can it be reasonably expected, that the duties of your mission will be discharged with such diligence and zeal, as to promise much success, unless you are careful to keep alive in your own breast, a deep sense of the importance of the trust committed to you; and unless an holy ambition to advance your Master's kingdom, fire your bosom, and daily stir up the energies of your soul. And here, let me remind you, dear Sir, that the circumstance of your being far removed from your brethren in the ministry, and from the Christian society which you have hitherto enjoyed, will render peculiar attention to this point necessary. You have been accustomed to the animating conversation, and the consoling intercourse, of Christian friends: But in the distant region to which you are going, you will be in a great measure cut off from these sources of improvement and consolation. The most you can expect from the objects of your mission, will be the kindness of savage barbarism, and occasional ministrations to the wants of your body; you can expect to find no spiritual helpers among them—no gracious heart that will answer to your own, as *face answereth to face in a glass*. In this situation it will be your interest and your duty to be more than ordinarily engaged in communing with God, and with your own heart—See that proper motives animate all your exertions, and direct all your labours—Guard equally against that selfish ambition which may lead you astray, and that criminal sloth which will tempt you to shrink from the toils of your important embassy. Make it your daily study to live near to God, and to *endure as seeing him who is invisible*. *Watch and pray that you enter not into temptation*. Seek after a continual increase of that *precious faith* which raises the soul more and more above the vanities and the difficulties of this world—Study to grow in that holy love which

*hopeth all things, believeth all things, and ENDURETH all things. Grow in grace, and in the knowledge of your Lord and Saviour Jesus Christ. Thus may you expect to perform your arduous labours with comfort to yourself, and with usefulness to the souls of men.*

In the second place, While you exercise a solicitous care over your own heart, study to deliver to the poor heathen the plain, genuine and unadorned gospel of Christ. We charge you before God, that you *know nothing among them, save Jesus Christ, and him crucified.* Never suffer yourself to substitute human devices for the simplicity of evangelical truth. Believe it, my brother, if ever you succeed in converting the heathen from sin to holiness, and from Satan to the living God, it must be by the *pure gospel of the Saviour.* This is the *sharp two-edged sword, which pierceth even to the dividing asunder of soul and spirit, and of the joints and marrow; and which discerneth the thoughts and intents of the heart.* This is the *weapon which is mighty through God, to the pulling down of strong holds, and which bringeth every thought into captivity to the obedience of Christ.* Diligently endeavour, then, in your public preaching, and in your private conferences, to impress upon their rude minds, that *all have sinned and come short of the glory of God—that by the works of the law no flesh living can be justified—that sinners are justified, freely by God's grace, through the redemption that is in Christ Jesus—and that his blood cleanseth from all sin.*—Do not waste your time in *doting about questions and strifes of words;* or in discussing the subtilities of polemic divinity. Do not imagine that you will be able to remove all the objections which the carnal mind may make to evangelical truth; and therefore do not dwell on these, but rather imitate the conduct of the apostles, who insist much on the fall and depravity of man; on the incarnation, the humiliation, the atonement, and the glory of Jesus Christ. Endeavour often to give simple and affecting recitals of his love, his sufferings, his death, his resurrection, and his ascension to glory; and the obligations we are under to the un-

searchable riches of his grace—Take every opportunity of impressing these truths on their minds; deliver them with plainness, with pungency, and with affection—*not in the enticing words of man's wisdom, but in demonstration of the spirit and of power*—And for this purpose, let the scriptures of truth be your daily study, and the great standard of your preaching. This sacred volume contains at once your commission and your instructions—Keeping close to this, as the rule of your ministry, and living near to the Lord Jesus, as the Captain of your salvation, you may safely trust him for the fruits of all your labours.

Once more, Let your example among the heathen correspond with your preaching—let your conversation be a living comment on the pure gospel, which you recommend to them—testify to them every day, that the religion which you preach has its proper effect on your own heart and life—and that you are by grace yourself what you would persuade them to be. If they see you violating those precepts of uprightness, temperance, purity and universal holiness, which you will of course deliver to them, it will disgrace your character and destroy your usefulness. An immoral minister of the gospel is every where an odious and a mischievous character; but an immoral *missionary*, an unholy messenger of salvation to the benighted heathen, is peculiarly odious, and is likely to be an hundred fold more mischievous: For while the uncultivated savage is oftentimes shrewd and discerning, and is soon shocked with the inconsistency of such a character, he is deprived of those advantages, which, if enjoyed, might take away, in some measure, the force of such fatal example—and thus he is left to all its destructive influence—and is hereby tempted to loathe and shun a religion which has such professors. Be careful then, to walk worthy of your high calling, in all lowliness and meekness—*letting your light so shine before the heathen, that they may see your good works, and glorify your Father who is in heaven.*

And here I would, in an especial manner, enjoin it

upon you, to exhibit to the savage tribes among whom you may labour, upon all occasions, that frank, open and disinterested character, that is always impressive, even on the minds of barbarians. Never give them cause to suspect you of mercenary motives, or of hidden and disingenuous designs. All experience proves that the moment any thing of this kind is discovered, your influence will be at an end. Let your diligence, your zeal, your self-denial and mortification to the world, convince them, that you *seek not THEIRS, but THEM*—that the governing end of all your labours is to promote their temporal and eternal happiness. Accommodate yourself, as far as the purity of the gospel will admit, to their customs and their prejudices—and let your apostolic zeal be tempered with that apostolic prudence, which *became all things to all men, that he might gain some. Be wise as a serpent, and harmless as a dove.*

In a word, my dear brother, you have every reason to expect that you will meet with many trials, and even formidable difficulties. You will have to contend with the perils of the wilderness, and with the numerous inconveniences of barbarous life. You will have to encounter the obstacles arising from the ferocious temper, the roving disposition, the superstitious prejudices, and the profound ignorance of the heathen tribes to which you are going. In addition to the numerous discouragements which ordinarily beset the ambassador of Christ, you will have many peculiar to your situation as a missionary among the heathen. These are considerations which, were there nothing to counterbalance them, would appal the stoutest heart.

*But let none of these things move you.* Remember the divine commission, *Go ye into all the world, and preach the gospel to every creature.* And remember the gracious promise with which it was accompanied—“*Lo I am with you alway, even unto the end of the world.*” Go in the name, and in the strength, therefore, of the mighty God of Jacob! *Endure hardness as a good soldier of Jesus Christ. Count not even your life dear unto you, that you*



*may finish your course with joy, and successfully accomplish the great ends of the ministry you have received from the Lord Jesus. Happy and honoured indeed will you be, if God should make you an instrument of hastening on the glorious period, when the desert shall rejoice and blossom as the rose—when those who are afar off shall be brought nigh by the blood of Christ—when the heathen shall be given to him for an inheritance, and the uttermost parts of the earth for a possession—and when all the ends of the earth shall see the salvation of our God. Go in peace! May you have grace to be faithful unto death! and when the chief Shepherd shall appear, may you receive a crown of glory that fadeth not away! Amen.*

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*Pastoral Letter from the General Assembly of the Presbyterian Church in the United States of America to the Churches under their care.*

*Dear Friends, and Brethren,*

**B**EING, by the favour of Divine Providence, constitutionally convened, in General Assembly, for the purpose of deliberating upon those affairs which respect the welfare and interest of that branch of Christ's church more immediately under our care and superintendance, and having made particular inquiry into the present state of the religious societies and churches within our limits, and of practical religion among them, together with the probable means of promoting the prosperity, and increasing the spirit and power of vital piety and godliness throughout our country; we esteem it our duty to communicate to you the result of our inquiries and deliberations on these important subjects; to suggest to you those duties which we suppose particularly incumbent on you, and such considerations as may seem best calculated, in a proper manner, to affect and influence you.