

THE
UNION MISSIONARY HERALD.

Vol. II.

FEBRUARY, 1842.

No. 2.

CONTAINING
THE PROCEEDINGS OF
EVANGELICAL AMERICAN MISSIONS,
Not connected with Slavery.

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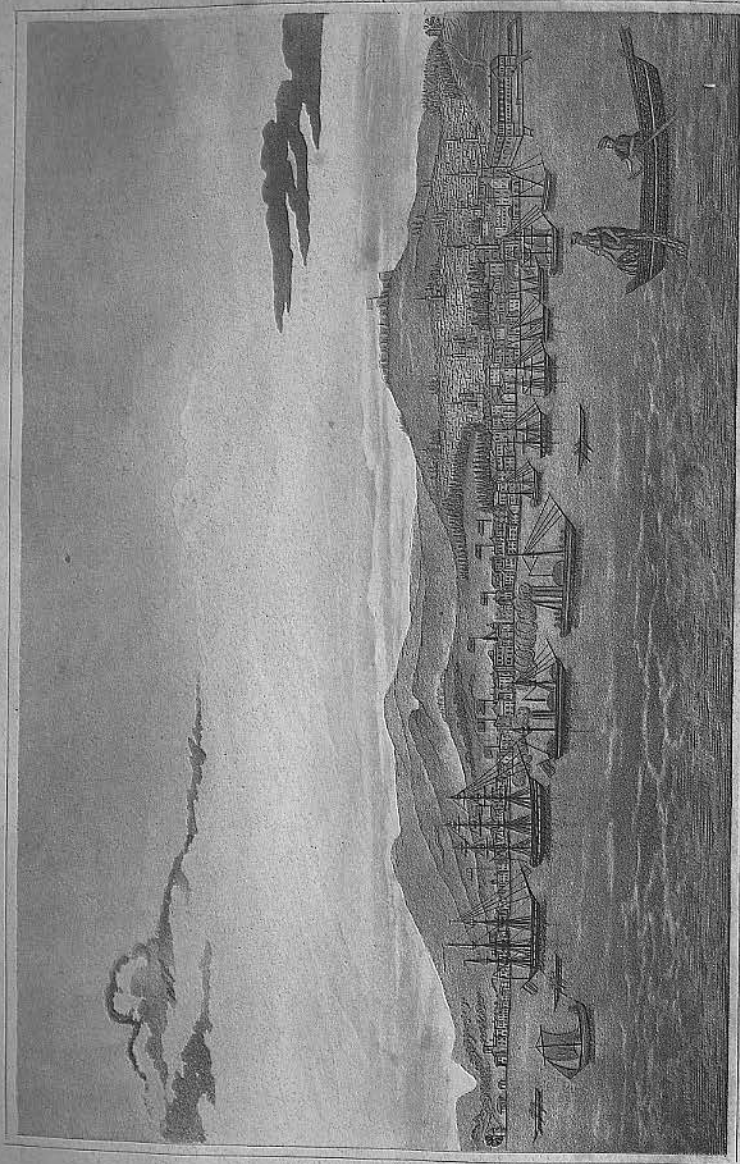
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S. M. W. H. N. A.
From the Harbor.

THE UNION MISSIONARY HERALD.

Vol. I.

FEBRUARY, 1842.

No. 2.

The Levant.

EXTRACTS FROM MR. BREWER'S JOURNALS.

Departure from Smyrna.

The view of Modern Smyrna, prefixed to this number, though uncommonly accurate at the time it was taken some half a dozen years ago, differs slightly by the addition of the steamers, from what it would have been at the date of the following journal. A greater and more melancholy change, too, has come over the original the last year, by a distressing conflagration, which laid in ruins some ten or twelve thousand houses in the central part of the city.

Saturday, June 11, 1831.

The plague, scattered cases of which began to be rumored the latter part of May, re-appearing after an intermission of many years, has caused unusual alarm and precaution among all classes of people. It is estimated that 30,000 persons, or one fifth of the population, have in consequence, fled from the city to the villages in the immediate neighborhood, or to Vourla, Scio, the islands of the Archipelago, &c. The Greek teachers were among the first to withdraw. Schools of every description were closed, and of course our own pay and charity schools among the number. Public worship in the English and Dutch Protestant Churches has been suspended. At our Monthly Concert for prayer on the 6th, only our venerable friend, Mr. Lee, met with us, and no one could be found besides him to attend at the Chapel on the Sabbath. Rev. Mr. Arundell, the British Chaplain, being at Con-

stantinople for the health of his family, and Rev. Mr. Lewis, of the London Jews' Society, some miles distant in the country, I have by request conducted the funeral services for three Protestant children, who have lately died of other diseases. Still Mr. L. holds himself ready when called on, to perform the functions of chaplain. All public business or private intercourse between families, except of the strictest necessity, has ceased. Nothing, therefore, remained for us in Smyrna, but indoor and closet labors. Some of these, such for example as neglected correspondence, the study of languages, &c. might under eligible circumstances with great advantage be attended to at this season. Our dwellinghouse, however, being small, as well as almost destitute of a terrace or suitable place for exercise, and in a quarter usually regarded as unhealthy, we began to cast about for some means of greater usefulness elsewhere. To facilitate our movements, Mr. Barker, Agent of the British and Foreign Bible Society, kindly furnished us with a hundred Modern Greek Testaments for distribution; but he was not himself quite ready to undertake a contemplated tour to Candia. As it was supposed the Turco-Greek islands would not be subject to a quarantine, and had been little explored by Missionaries, a voyage amongst them, seemed to hold out the prospect of greatest good. In order to diminish its expense, Mr. L., one of our American friends, proposed at first to accompany us. He how-

den vegetables. An old knife or a piece of iron hoop as a substitute, was the only article of iron to be found about the camps of many families. As a substitute for kettles, they use little willow baskets in which they boil roots, &c., by throwing in hot smooth stones. Their wretchedness is inconceivable, their low wickedness abominable. In the western border of their country, near the Blue Mountains, which separate between them and the more western tribes, there are a few places of some fertility, and where, I hope to make an effort in favor of collecting the Shoshone youth into a manual labor school, if the Providence of God permits. About the 15th of October, I packed up provisions for the winter, and started with a small company to go over the Blue Mountains, for the purpose of commencing a station in Grand Round, or on Powder river. Before we reached the top of the mountains, a storm of snow had become so severe, that we dared not proceed farther, as it was already about sixteen inches deep, and falling very fast. It was supposed a teacher of the Shoshone language might be obtained west of the mountains, but as no one was to be found, and as our object in the country made an acquaintance at this place, very desirable, we were happy to accept an opportunity in one of the open boats of the H. B. C. to this place, where we are happily, and we hope usefully stationed for the winter. The Hudsons' Bay Company is doubtless one of the most regularly and permanently organized business establishments the earth affords. This place is fast becoming a little village in their business enterprise, and is much at the head of all the influences in this great western wild; hence whatever good influence is felt in this place, must be extensively felt.

I have never felt under more crush-

ing responsibilities than when standing in the name of our Lord Jesus Christ, before these intelligent and truly interesting business gentlemen of the Hon. Hudsons' Bay Company. I have some reason to hope the Lord has placed us here for good, which may cheer our own souls and the souls of others in its influence, and be especially felt upon the poor natives. The natives of this place are generally Chinooks, some of whose heads are spread laterally until they appear at first sight to be but little thicker than a board, which no doubt would strike many a delicate lady of the States with horror; many of whom from their equally compressed vitals, would find it difficult to utter one exclamation expressive of their deep sense of the guilt of such murderous practices. The Chinook is much fuller featured, fairer and lighter complexioned, than the Indians of the upper country. They are also more acquainted with work, and live in what might be more appropriately called houses. Their women are more miserably clothed, if they may be said to be clothed at all, than those who follow the chase. The Indians in the vicinity of Walla Walla, are indeed going to perdition on horseback, as they thus far outride all efforts to settle them upon their lands, which alone can bring the blessings of the gospel within their reach. Indeed, there is much, *very* much to dishearten and discourage effort made in any and every way, for all the Indians I have seen in the country. But beloved, remember they have souls, for which effort must be made by those who enjoy the gospel.

They are noted for attention to preaching, but their inbred indolence and love of wandering life, together with the forbidding state of most of their country, with many other embarrassments, render success very difficult. What is far more embarrass-

ing, I greatly fear that missionaries have not piety enough to withstand the temptations which continually beset our path. These, Christians at home do not understand, so that they do not pray for us aright. Brethren, pray for me as one tempted in every way the adversary can invent. Pray for me, as one struggling with the cause of darkness, in a land where few souls have ever escaped, and where the prince of darkness can bring all his force to bear against a few missionaries, whose hands are not stayed up, by a church, as are the hands of a pastor at home. And, beloved, pray with strong faith, for you can hardly imagine to what faintness I am at many times reduced. I hope from time to time to hear the Lord is doing much for my own beloved land, in breaking it off from its sins—its national ones as well as those of individuals. Then shall I hope for peace from God, which shall make so fair a land a happy one.

Your affectionate brother in the
Lord,
J. S. GRIFFIN.

Proceedings

OF THE UNION MISSIONARY SOCIETY.

Under this head, we give such recent intelligence and doings of the Executive Committee, as will particularly interest the members and patrons of the Society. The following Instructions of the Executive Committee to their first missionaries, Mr. Henry R. Wilson, and Mrs. Tamar Clark Wilson, were read to them by the President of the Society, Rev. J. W. C. Pennington, at a public meeting held in Zion's Chapel, (Rev. Theodore Wright's,) New York, on the eve of their embarkation with the Mendians, and the Mendian Committee's mission.

INSTRUCTIONS OF THE EXECUTIVE COMMITTEE TO MR. AND MRS. WILSON.

Dear Christian Friends,—The Union Missionary Society, at its re-

cent formation, hoped by the present opportunity of the return of the Mendian Africans, to send out at least one ordained missionary, to their native land. That event is taking place, however, in the good providence of God, as we trust, sooner than was anticipated. Individuals, too, with whom we have been in correspondence on the subject, do not see their way clear to embark in it, on so short a notice. After conferring therefore, as we had opportunity, with the Mendian Committee, and in view of the high probability that no other colored teachers will join the expedition, the Executive Committee have decided to accept your offer of going now as catechists, or assistant missionaries, to the Mendi country.

In taking this step, it is but just to you, to say, that had there been a less urgent call for your immediate services, you would have chosen to spend a longer time in preparation for so responsible a work. Still, under the peculiar circumstances of the case, you cheerfully consent to sacrifice your preferences; while we in like manner heartily rejoice to send you forth as the first missionaries of the Society to Africa. On her benighted and afflicted shores, may your footsteps in due time be placed: and there, beneath the shade of her hospitable palm trees, by the side of her "sunny fountains," and along her ancient and golden-sanded rivers, may you long be spared to publish successfully, the Gospel of the grace of God. But though your departure be thus somewhat hurried, it gives us pleasure, Mr. Wilson, to state, that the subject of a mission to Africa, is not now new to your mind; and to bear witness in this public manner to what we believe to be your valuable qualifications for the work.

Born in the island of Barbadoes, in the condition of slavery, it was never-

theless your privilege, to be from your childhood an intimate companion of the Rev. Mr. R., likewise a native of that island, and now a clergyman of the church of England, in Berbice, on the South American Continent. Thus circumstanced, you were favored with advantages for acquiring the more important rudiments of a common education, and, what is of infinitely greater importance, came, as you trust, to experience the grace of God in your heart. It was during this period of your life, that, while attending occasionally on the instructions of missionaries to your native isle, the desire first arose in your breast, to accompany some of them on a like mission to Africa.

That wise and good Providence, however, whose leadings we desire you may ever be ready to follow, does not usually at once make clear our path in any important duty. After having for a while been apprenticed to a trade, of which you acquired sufficient knowledge to be serviceable to yourself and others, you received also the nominal boon of freedom in 1831, a short time previously to its general bestowment on the 800,000 bondmen of the British West Indies. Afterwards, at the wish of your foster companion, Rev. Mr. R. already mentioned, you accompanied him to his new station, in the British colony of Berbice. In that usually reputed unhealthy climate, you continued about a year, without having experienced much inconvenience. Subsequently, with the approbation of your friend, to whom, as well as to Rev. Mr. —, your former spiritual guide, we are glad to hear you express your still remembered obligations, you were induced to accompany an English gentleman and his family to this country. Since your arrival here, you have resided for more than a year in the city of Hartford, Conn., under the pastoral

care of Rev. Mr. Pennington, of the Talcott-street Congregational Church. By them you are now recommended as in good and regular standing, to be the first missionary to the heathen, of the society so recently formed, in their own house of worship.

And here let us for a moment unitedly dwell, on the first movements in another clime, of that important series of events, which have led to the principal scenes of this day. About the time of your reaching Berbice, almost directly east of you, on the African continent, Cinque and his 34 surviving associates, with a much greater number less favored than they, were bidding a bitter farewell to home—many of them, alas, for ever. Torn by the hand of violence from kindred and country, they were crowded into the hold of the slave-ship, from which was freighted the memorable *Amistad*. Guided not the same Providence, though by very different instrumentalities, the natives of Mendi and Barbadoes; the movements in Berbice and the United States!

In like manner, you, Mrs. Wilson, have reason to acknowledge the goodness of God, in that you were born in a Christian land, and enjoyed the nurturing care of an enlightened family, in your native place of Brooklyn, Con. Orphan, you may indeed be considered in a double sense, since she, the mistress of this family, has also, as we trust, entered that blessed world, for which it was her especial care to train you. From surviving members of the family, it is satisfactory to the Committee to be assured, that instruction in the useful employments of domestic life, in the branches of a common school education, and most of all, in the precious doctrines of the Gospel, have not been lost upon you. After an exemplary youth, you were admitted to the communion of the Protestant Episcopal Church.

Recently in this city, you have also come under the more special watch of the same church as Mr. W.

In these various ways, on which it seemed not amiss to enlarge, considering your relations to an enterprize in which the hand of God is so remarkably visible, we trust that He has been preparing you to become, what is especially contemplated by us, viz. *assistant* missionaries. As such, it is our wish, and that of the New York Committee, to whom from their first arrival amongst us, the interests of the Mendians have been entrusted, that you will in the outset, carefully aid its missionaries, in restoring them to their long desired home.

For this purpose, you will, with permission of the Committee for the Mendians, who have provided the opportunity for them and its missionaries, take passage in the American Bark, Gentleman, Capt. Morris, for Sierra Leone, in the vicinity of their native districts. Whether Mrs. W. should remain at the place of landing for a short season, or accompany you, Mr. W. either with or without the females of the other mission, at once into the interior, we shall refer to your own judgment, after consulting with your senior brethren, and with intelligent persons on the spot.

When the errand of restoring our Mendi friends to their kindred and homes, is accomplished, which we hope may not prove a work of many months, we expect without unnecessary delay, that you will establish yourselves for the present, with their approbation, in connection with the other brethren, in what appears to be the most eligible situation in one of the towns or villages of Mendi. Touched by the story of the kind reception which their sons and daughters had received far away where the sun goeth down, at least from some bearing the name of Christ, it can hardly be doubted that

individuals will there be found predisposed to listen, to what is in itself unwelcome truth to the natural heart.

Both on the voyage and when settled in Mendi, you will keep especially in view the instruction of the young. To this, we trust, that in the fear and as in the presence of God, you will heartily devote yourselves. Cherish for the dear youth, who will be your companions on ship-board, and for those you may hereafter gather around you, the most tender affection. Endeavor by constant acts of kindness to win their love, that you may thus have a fairer prospect of being the instruments of leading them to the Saviour.

In the haste of your embarkation and amidst the novelties and uncertainties of your enterprise, it will not be expected that we address to you many particular instructions. Till such period, which we hope will be at no distant day, when you shall be joined by older and ordained missionaries of our Society, we shall wish you, as has before been intimated, to look up particularly to your senior brethren, sent by the Mendi Committee. We would also refer you for counsel in all important matters, to the British Missionaries, and other friends of our common Redeemer, whom you may meet with in Africa. To all such, we would respectfully and affectionately commend you.

Among the special suggestions which we would, however, make, it would seem appropriate to urge upon you in all suitable and Christian ways, to show your decided and strong opposition to every form of *Slavery*. Born one of you under this system of wrong, though you have personally experienced, only its milder forms, you must have seen, and both of you have heard enough of its dreadful evils, in countries nominally Christian, to cause you heartily to abhor it.

Your Mendian companions, can bear witness to its horrors in the process of seizure, and on "the middle passage." It changes not its general nature in these respects, though in their particular case, He, whose 'thoughts are not as our thoughts,' and whose ways of Providence we ought ever humbly to adore, may bring good out of evil. The voice of wailing which comes to us from across the Atlantic, from the mourning relatives of their deceased companions; or which moans in the night winds and in the surges of the deep that pass over their graves or watery beds, tells us in truer language, than can the survivors of the Amistad, what slavery is in its origin and progress. Finally, your own observations in Africa, will not be slow to convince you, what you have heard from others, that no wider, deadlier curse, ever fell upon that continent. Even at the present hour, nothing tends so effectually to shut out the gospel from her shores.

Set your faces therefore with the most determined opposition against slavery, as you may find it existing, or countenanced there. Endeavor to show from that great principle of love which is the sum of the law of God, and which breathes throughout the gospel of His son, that slavery is invariably a sin against Him. As a consideration of less weight, yet not unimportant, be at pains to convince all of its peculiar impolicy and of the stamp of infamy which is day by day sinking deeper and deeper upon it.

Be careful, moreover, to exert your influence, to prevent the introduction or extension of the evil of intemperance, another of those sins which have come so widely to prove the curse of man, both in his civilized and savage state.

War, idolatry, impurity and other evils whose baneful influence you

will be called to encounter, you should likewise oppose in the spirit of the gospel; wisely of course proportioning your efforts to their injurious tendency in your own particular sphere of labor, as well as to the guilt, in which they involve your friends and countrymen; the church and the world.

To that same gospel, also, in the diligent use in God's appointed way, of its ordinances and helps,—prayer, searching the Scriptures, the observance of the Sabbath, the communion of saints, and active obedience to the will of God, we would direct you, as the only means of purifying your own souls, from every remaining indwelling sin, of which you may be painfully conscious, in yourselves.

The importance of maintaining a high standard of personal piety, in order through a consistent Christian example to the greatest amount of usefulness, cannot be too strongly impressed upon the mind of a missionary. His life is the book, which the heathen read, before they begin to study the Book of God. This living tract, gets into circulation, long ere the pundit and the press, have prepared theirs.

Need we remind you that in like manner, the love of Christ must be shed abroad in the soul, in order to the preaching of Christ suitably with the lips. Out of the abundance of the heart, the mouth speaketh; and how shall men who are carnal, describe things which can only be spiritually discerned? So, too, under the trials which the missionary may be called to experience, how shall he endure, unless the love of Christ constrain him? Wherever therefore you go; in whatever circumstances of joy or sorrow, of temptation or duty, you may be placed, remember that the eye of your once crucified Saviour, your divine and compassionate

Lord is upon you. His, you have professed to be, and Him you have solemnly pledged yourself to serve. To His free and all sufficient grace, we would now tenderly and devoutly commend you. Whatever of seeming good or ill, may betide you in this world of change and trial, go cheerfully forward in the path of your pilgrimage heavenward, looking unto Jesus, the Author and Finisher of faith, and ever keeping in mind his encouraging and consoling words to all his true disciples, who go to preach his Gospel, "Lo I am with you alway." And when your work on earth is done, and you shall have finished as an hireling your day, may both we and you have a joyful meeting, with many of the sons and daughters of Africa, brought through our joint instrumentality, into the everlasting kingdom of our God and Saviour.

One or two prudential considerations will close what we have now to say.

You will both of you make it an object, as well on your voyage as on your arrival in Africa, to acquire as soon as possible, the prevailing dialect or dialects of the district of your future labors. You should especially aim at being able to teach in them with facility. Going as you are with those who have acquired their first knowledge of the Gospel through the medium of the English language, it may be the more expedient for you to teach it for the same purpose to others. In such a case, we deem it a matter of importance that the language be taught in its purity, rather than in those corrupt forms which we regret to know, prevail around the American and not improbably the British colonies in Africa. It is desirable that these barbarous relics of slavery should like that system of every abomination, be banished from the earth.

Though, therefore, Mr. W., you are acquainted with the so called negro dialects of Barbadoes and Berbice, as well as the creol French, and may, perhaps, in certain circumstances, find them of use, we are happy to know that you have been accustomed to speak the English language with propriety.

From the fact that one of you has been habituated to different warm climates, and we suppose those of Berbice and Mendi in nearly the same parallel, are in a good degree similar; while the other of you has a more than usual constitutional preference for such a climate, it is to be hoped you may be favored with health, in what has proved to many, a sickly clime. Still we would admonish you to use those precautions for the preservation of health, which are recommended by the more experienced and intelligent in the places which you may visit.

Considering the sphere of life in which you have heretofore moved, and that somewhat subordinate station in which you will still be placed, you will no doubt see the propriety of contenting yourselves with a different class of comforts and helps to usefulness, than older ordained missionaries may require. All those, indeed, who are supported by the voluntary contributions of their Christian brethren, though they have a right, if faithful, to feel that "the workman is worthy of his meat," should still in all their expenditures, conscientiously strive to maintain the most rigid economy. Your Christian brethren and sisters however, who send you forth on your errand of mercy, will not, we are persuaded, willingly see you lack comfortable provision for the wants of this life.

We shall expect you, Mr. W., in common with other missionaries, carefully to keep, and from time to time

transmit to us a regular journal of your proceedings. We also wish you to preserve a minute account of your expenses, specifying the prices of things at different places, for the future use of the committee and of those who may come after you. Any facts or observations, and the former are especially desirable in a missionary journal, which you may deem of importance, we shall be happy to receive from you. Economy in the mode of transmitting your communications, and the most guarded accuracy in statements, should be ever kept in view.

With these remarks and once more commending you to God and the word of his grace, we bid you an affectionate farewell.

By order of the Executive Committee,

JOSIAH BREWER, *Chairman.*
A. G. BEMAN, *Corresponding Sec.*
Hartford, Nov. 18, 1841.

THE HARVEST RIPE AND THE SICKLE READY.

Shall the laborer, who appeals below to the Union Missionary Society, be encouraged to enter the "fields white already to the harvest?" To all who would do this, we would apply the words of our Lord, "Pray ye, therefore, the Lord of the harvest" &c. Next perform the problem of reducing your wishes to dollars and cents and ascertain their present worth. Let not the Committee be left in suspense, as to what is their duty in this and similar cases. May largeness of heart, too, be given to Anti-Slavery friends of missions.

Permit me to inquire, through you, of the Directors of the "Union Missionary Society," whether it would be in accordance with the design of their Society to aid those engaged in the work of elevating and Christianizing the emancipated slaves of the West Indies.

I am personally interested in this inquiry, inasmuch as I have been frequently invited and urged by those laboring as missionaries in Jamaica, to "come over and help them," and as I feel altogether inclined to respond—I will come. I trust it will not be deemed improper for me, at the present time, to give some of

the reasons why I feel an interest in that field of missionary labor, together with some considerations which have induced the belief that it is my duty to enter it.

In the summer of 1837, I was afflicted with a hemorrhage of the lungs.—Physicians advised a sea voyage. Rev. D. S. Ingraham, who died last August in the vicinity of N. Y., being then on the eve of embarking as a missionary to Jamaica, invited me to accompany him. I did so—spent six months in manual labor, teaching and preaching, and returned perfectly restored, and have been well ever since. The sight of my eyes has affected my heart. Having seen the degradation, the ignorance and superstition of the colored people of that Island, and having heard their importunate beseechings for "the good word," I cannot repress the desire which springs up in my bosom to go and carry it to them. This desire however, is not a sufficient reason why I should leave the field which I already occupy, (pastor of the Presbyterian church in this village,) and choose another, if that is already supplied with laborers. That portions of Jamaica, at least, are not thus supplied, will appear if facts are consulted. Rev J. O. Beardslee, an efficient and successful missionary in the Island, in a letter addressed to me, dated June 3d, 1841, says, "You will judge from the much which I have had and still have to do"—superintending the building of a chapel—a large congregation—80 "inquirers" &c. "that my feeble constitution has been somewhat tried. Nothing but an Almighty arm has sustained me. Of late, however, I have been threatened with a return of my bronchial affection, and have felt a good deal of weakness and some pain in the region of the lungs. I had felt previous to receiving your letter that a change must take place ere long—but when I inquire—what will become of this dear people? I have felt that I must work as long as my strength would allow. * * * "Your letter just at this time"—in this letter I gave him encouragement to hope that I should soon join him, &c.—"comes like the voice of my Heavenly Father, saying, "Obedience not sacrifice." * * * Brother, I feel prepared to say come. I have felt and feel still that there is not a spot on earth where I can do more good than here—and so I feel in regard to yourself."

In a letter dated October 21, he writes that his labors are increased. In addition to the labor of last summer, he now has another station and a large school upon his hands, which, heretofore, have afforded abundant labor for two men. He wishes me to come immediately and take charge of the station left vacant. He requests me to bring with me a female assistant who will be able to teach the school in connection with the station. Says Br. B. the "Elliott station," "needs a minister and is well able

and quite willing to support one. The school will support the teacher. Funds are needed only for our "outfit" and passage. Say the people, "Give minister to us—we take care of him." The principal reason for my declining Br. B's invitation last summer, was the health of my prospective wife. Since that time her health has improved and physicians are of the opinion that the climate of Jamaica will be beneficial to her. The path of duty to us therefore, now appears plain. Money we have not. Our friends who love Zion are poor. The American and other education societies have assisted in defraying the expenses of my education. Should I make application for aid in behalf of myself and assistant—a female teacher—each of us having the requisite recommendations and testimonials, would the Directors of your society—thanks to the God of the oppressed that it has been formed—feel disposed to grant us the money necessary for our "outfit" and passage. After that we will trust, under God, to the generous gratitude which glows in the breast of the disenthralled. I should expect to raise funds in this vicinity sufficient to defray our expenses to New York.

The circumstances of my family, as well as the wants of Br. Beardslee, render it exceedingly desirable that we sail by the 1st of April next.

If any apology is needed for this communication, or the freedom used in it, I have it in my anxiety to bear a dear brother's and classmate's burdens, and in my desire to labor for the poor and the ignorant—a desire which called me forth from the home of my childhood, and devoted my powers to the work of preaching the Gospel of reconciliation. I doubt not but that I shall find clemency, at least, in the breast of a toil-worn missionary.

Proceedings

OF THE MENDIAN COMMITTEE.

Though generally known to the community, the following extracts from the published report of the Mendian Committee, seem worthy of being chronicled for permanent reference.

The whole number of Mendians on board the *Anistad* was 53. Of these, 2 died of the wounds inflicted upon them by the captain during the rencontre on board that vessel, 7 died at sea, and 8 at New Haven, in consequence of sickness induced by their privations at sea, and disease contracted by the use of salt water and bad provisions, 1 was drowned at Farmington, and 35, (32 males and 3 females, survived to sail for Africa. James B. Covey, the young man who was kindly left here by Capt. Fitzgerald, of H. B. M. brigantine Buzzard, to be an interpreter, takes passage in the vessel with the Mendians. James has

been very useful here, has been hopefully converted, and has united with one of the churches at New Haven. The number of missionaries and religious teachers who accompany them, is five. It will be interesting to the numerous donors and friends, to know something of these brethren and sisters. They are Rev. James Steele, Rev. William Raymond, his wife Mrs. Eliza Raymond, Mr. Henry Richard Wilson, and his wife Mrs. Tamar Wilson. Mr. Steele is about thirty-three years of age, was formerly a printer and publisher, afterwards a student of Lane Seminary, and is now a regularly educated and ordained minister. He lost his wife some time since. He is a brother of Dr. John Steele, missionary physician at Madura, East Indies. He has taken with him a printing press, font of types, &c. Mr. Raymond is some six or seven years younger, was formerly of Amherst College, afterwards of Oberlin, then a coadjutor of Rev. Hiram Wilson in Upper Canada, and recently the teacher of the Mendians at Farmington. He was recently ordained at Paterson, N.J. By trade he was a wagon maker and is skilled in the use of mechanic tools generally. He has taken with him a lathe, and a complete set of tools. Mrs. R. is a native of Nova Scotia, and was married to Mr. R. in Canada. They have an infant daughter, only two months old, named by its parents Te-ne at the urgent request of the Mendians, as it was born on Te-ne, which is the name of the Mendi Sabbath. Mr. and Mrs. Wilson go as teachers. They are people of color from Hartford, Ct., both of them at present members of Rev. Mr. Pennington's church. Bishop Brownell, and others, furnished testimonials of the excellent character of Mrs. W., she having formerly been a member of the Episcopal church. Mr. Wilson is by trade a tailor. He and his wife go to Africa, and are to be supported there by the "Union Missionary Society," recently established at Hartford.

The Mendians and the missionaries went on board the vessel that is to convey them to Africa, on Thursday morning. It is a barque of about 280 tons—the name, *Gentleman*. The barque was taken in tow by a steamboat hired for that purpose, and anchored off Staten Island until Saturday morning, Nov. 27th, when, at dawn of day, with a stiff breeze, she left her anchorage and put to sea. The "*Gentleman*" is a thorough Temperance ship and carries neither rum nor powder to the coast of Africa. It may not be amiss, to mention here, that all the Mendians on board the barque are teetotallers. They abhor the smell and use of intoxicating drinks. All the missionaries and the three Mendian girls go as cabin passengers. The others have a place well fitted up in the steerage. They are amply supplied with vegetables, from the large