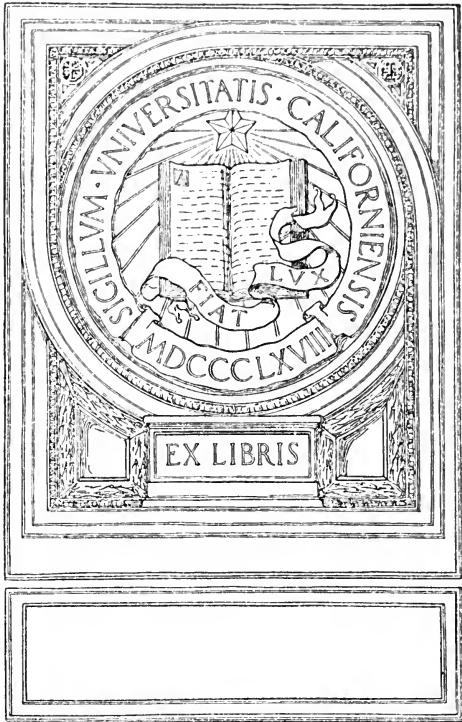


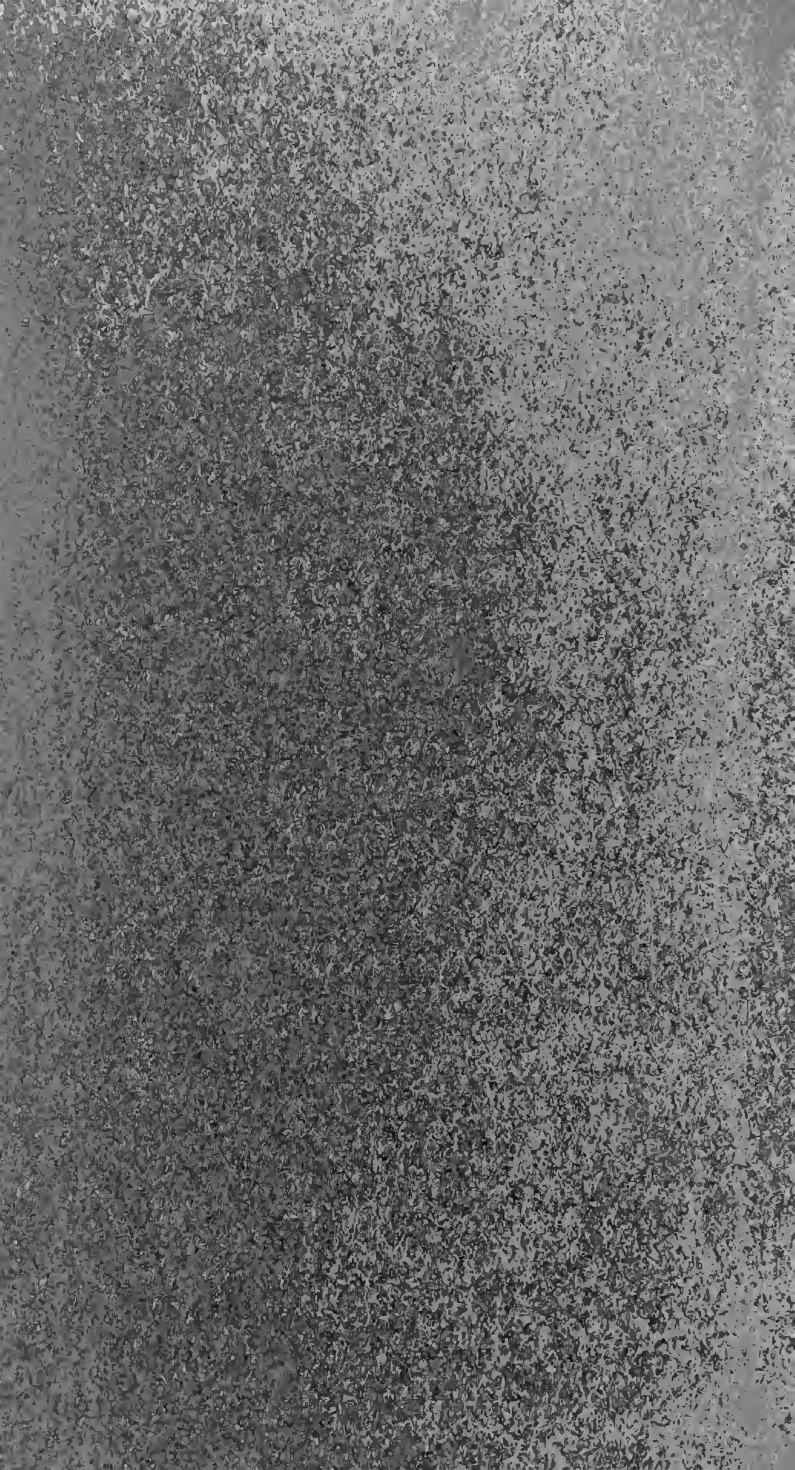
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A N A P P E A L

ON

BEHALF OF THE JEWS

SCATTERED IN

INDIA, PERSIA, AND ARABIA.

BY THE REV. J. SAMUEL,

BOMBAY.

“For Zion’s sake I will not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”—  
ISAIAH lxii. 1.

PUBLISHED BY DESIRE OF THE INDIAN SOCIETY FOR PROMOTING  
THE WELFARE OF THE JEWS THROUGHOUT INDIA,  
PERSIA, AND ARABIA.

LONDON:

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1840.

Communications regarding the INDIAN SOCIETY for promoting the welfare of the Jews in India, Persia, and Arabia, may be addressed to the *Rev. Mr. Samuel*, or to the SECRETARY of the Society, care of Messrs. Manning, Anderton, and Co., 3, New Bank Buildings, London.

Subscriptions on behalf of the Mission will be received by Messrs. Smith, Payne, Smith, and Co., 1, Lombard Street.



TO CHRISTIANS  
OF ALL DENOMINATIONS,  
BUT ESPECIALLY  
TO HIS GRACE THE ARCHBISHOP OF CANTERBURY,  
THE RIGHT REVEREND AND REVEREND  
THE BISHOPS AND MINISTERS,  
AND TO THE LAITY  
OF THE CHURCH OF ENGLAND.

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RIGHT REV. AND REV. FATHERS AND BRETHREN—

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

If any apology were needed for taking this simple and perhaps unusual course, to bring before you a subject which concerns the interests and prospects of the Redeemer's church and coming kingdom, that apology must spring from the facts and reasons annexed; which have induced me, on arriving in this great and christian land, to bring under your notice the condition and circumstances of my poor brethren of the seed of Abraham, the friend of God, scattered in the lands of their original captivity in the East, and along the banks of the great Asiatic streams, presented for the evangelical philanthropy of

those who, in spirit and in truth, seek the God of Israel. Brethren, it is no private cause nor partial interest that I come forward to advocate; but one confessedly of universal moment; as it is in its relations and results imposing and sublime. For in the midst of those darkly lowering clouds which dim the Church's path, and the shaking of all things so manifest in the present day, the lamp of God, in his sacred temple upon earth, derives no brighter lustre, than in combining all the rays which spring from the promises of God to the Jewish nation, which are "yea and amen" in *Him*, who was given from the Father's bosom to be "a light to lighten the Gentiles," but yet to be manifested as *the glory of his people Israel.*" Let me add, too, the Church's state requires it!

I stand not before you to plead an abstract principle in theology, nor to enforce a peculiar doctrine. It is on behalf of a million and a half of Jews that I appeal. For that number of suffering brethren, dear by many high and sacred ties—let me add, too, by many tender and sorrowful associations—I lift up my voice. It is an advocacy generated, not in the seclusion of the closet and in the security of a friendly land, where, under the vine and fig tree, there is none to make the inquirer afraid; but in the midst of fierce and hostile tribes, under burning suns, and in the wild and inhospitable desert: in lands where the followers of the false prophet spurn the presence of the son of Abraham; over a continent which is a wail-howling wilderness, both to the Christian and the Jew; where both would unite in hanging their harps upon the willows, and join in saying, "How shall we sing the Lord's song in a strange land?"

I am not here to speak of those things which I have not known, but to present the result of ten years' perilous experience in the field of labour, in which I may say I have not counted my life dear to me, that I might make proof of my ministry, and in some measure vindicate my calling as a messenger of Christ. From the *Ganges* to the *Araxes*; from the *Caspian* to the *Persian Gulf* and the *Red Sea*; by the "waters of *Babylon*," and in the mountain dwellings of the *Caucasus*, I have, by the grace of God, laboured: and I survive to bring the result of my experience to the Church's

door; and it will be for your consideration, brethren, whether this costly fruit shall become a power in your hand to build up the walls of Sion, or whether it shall be a record against Gentile indifference and pride in that day when the Lord himself shall "plead the cause of his people," when "Zion shall be redeemed with judgment, and her converts with righteousness;" when he will bind up the breach of his people, and heal the stroke of their wound." It has been purchased, I may almost say, with blood: "in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils through false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness:" and let me add, in sober sadness, as many will attest, "by honour and dishonour, by evil report and good report; as a deceiver, and yet true; as unknown, and yet well known." The striking interest pervading the christian world, which began to be manifested forty years ago, and which has steadily progressed, until the leading Churches of the Reformation are beginning to devolve upon themselves the solemn responsibility of taking up the daughter of Zion from the dust, and presenting the children of this people at a throne of grace, encourages me to roll before you the great burthen which presses on my spirit. As a son of Abraham, I trust my heart is in some measure suitably affected in the results of christian piety, and the efforts of christian benevolence. But I should dishonour that sacred calling, which emboldens me to speak the truth to Jew and Gentile; and I should fall short of my privileges as an elder brother in the Church, did I compromise my principles as a Hebrew—as one of that nation to whom pertains the promises—and acknowledge with affected gratitude, and without discrimination, as if all that has been done on behalf of Israel, were calculated to promote God's glory and the welfare of the holy people. Thanks be to the Lord, since the glorious era of the Reformation shone upon these lands, persecution hath stayed her ruthless warfare; the dreary tale of woe has ceased, which chronicles the history of Judah in Britain in barbarous times: and no longer does the

jurisprudence of England enact, as in the laws of the Confessor Edward—" *The Jew and all that he possesses belong to the King.*" But in ceasing to be a daughter of that great whore which sits upon the surface of many waters, the Church of England was called to a high and sacred place, and the realm of England became the great seat of the Christian Church. If to one more than another the poor dispersed and despised people of the Jews had a right to look for a vindication of the promises and national hopes which are theirs, and which have sustained them through a dismal captivity amidst the nations of near 2000 years, it was to the Christian Church of this land. Need I remind to reproach you of the studied injustice with which you snatched away the children's bread, making empty the hungry soul? And this whilst you were enjoying by *substitution* those blessings, temporal and spiritual, which pertained to them as the FIRST-BORN. Had you remembered that blessed word—"The liberal deviseth liberal things, and by liberal things shall he stand,"—your weakened theology, your silent pulpits, and your slumbering priesthood, (the spectacle presented last century, and which you humbly confess,) would not have struck the panic which exists into the bosom of your children in the present day, bestirring them to labour, lest, in the overflowing of rebellion and wickedness which deluges the land, your name and your memorial should be swept away.

Brethren, bear with me, and consider that faithful are the wounds of a friend: for in a day, and in a state of society in which the refinements of what are called civilization and humanity, have swept away the little of the leaven of sincerity which pertains to our fallen nature, that even what is known as the christian world is almost wholly swallowed up in worldly dissimulation and insincerity; bear with me, if from the rude dweller of the desert I have learned sincerity, though it be at the risk of giving offence; for I am constrained not merely to revert to times of persecution, succeeded by days of sullen indifference to the cause, and of niggard jealousy as concerns the hopes and promises of Israel, but to question the acts and deeds of later date, in which the spirits

of this poor people have been galled and chafed by mis-directed efforts of christian piety and love. An accusing spirit I hate: I deprecate all allusions to the faults of brethren. But, witness as I have been to the divisions and heart-burnings caused by the partial and narrow views of those who have approached the Jewish people, I, for one at least, will be a witness that our Lord Jesus Christ came not to destroy, but to fulfil; not to disperse, but to gather; not to disunite, but to bind; not to denationalize, but to restore the kingdom to Israel in its appointed time.\*

In my labours in the East amongst my brethren,—during which time I have preached from *Moses' chair*, in the Synagogue, more than three hundred times, and proclaimed the ever-blessed Gospel to upwards of one hundred thousand of the seed of Abraham, and to Christians,—I have not been at all solicitous to swell the numbers of the professing church by ministering the sacred rite of baptism to half-convinced proselytes, to glory in the flesh of the Jew. My chief aim and object has been to scatter the seed of the word of eternal life, in full assurance of the latter day rain, when my labour shall be proved to have been not in vain in the Lord. With my own hand I have circulated upwards of eight thousand copies of that word; and I make mention of these results, and refer to others,† that my brethren in the Lord may see the fruits of ONE feeble man's exertions. And as I appeal for more labourers to that field, white to harvest, what may not SEVEN MISSIONARIES, immediately sent out, by the same grace achieve? And what fruits there are in store against the ingathering of the harvest, when the stations proposed to be occupied in India, Persia, and Arabia, and requiring TWENTY-ONE MISSIONARIES, shall be planted, as I trust they will be, with faithful labourers in this peculiar work!

And how, it may be inquired, have I, in the testimony of a crucified Messiah, gone in and out amongst my brethren of the circumcision; how freely entered the sacred precincts of their house of prayer, and from the seat of Moses borne witness in my ministry? How, it may be asked, am I fur-

\* See Appendix, p. 21.

† Ibid. p. 23.

nished with testimonies and recommendations from their elders and teachers, from place to place, from one quarter of the world to the other?\*" Precisely by following another course than that which has been pursued by others. I have not looked upon them as an accursed and alien people, but a *beloved* (Rom. xi. 28); and I have sought to sympathize with the mind of God, who has said, "*I have delivered the well-beloved of my soul into the hand of her enemies.*"

The centre of this great field of missionary labour amongst the seed of Abraham is PERSIA. The boundaries comprise all that country included between the Caspian and the Indian Ocean,—*India, Persia, and Arabia.*

But Persia is the favourable centre for missionary operations, and I proceed to point out some circumstances which may serve to illustrate the importance of this field. It is one of the striking features of the present day that those nations, which constituted the GREAT EMPIRES of antiquity, seem to be resuscitated to act a part in the great concluding drama of the world. *Egypt*, though a shadow, consolidated by an adventurous vassal, distinguishes itself as a power again. *Greece* aspires to a rank amongst the nations; and *Persia* awakens anxiety on the interests of other states, as a foreground of political contention and strife. But it is as a foreground for warfare of another sort that it is peculiarly fitted. And in the missionary enterprises in the East, attention has not been paid to its resources and facilities. Looking to the facts of the case, having an eye to the promises, and wisely marking the unfolding providences of God, the reflecting Christian will perceive that the JEWISH MISSION is the mighty lever with which the nations of the earth will be subjected to the obedience of the Gospel, either in judgment or in mercy, even as Israel is the Lord's battle axe, "*for with thee will I break in pieces the nations of the earth,*" saith the prophet.

There is in Persia a population of many hundred thousand Jews, descendants of the twelve tribes, located in these lands, the seats of their original captivity and dispersion.

\* See Appendix, p. 28.

These are a body admirably adapted for the labours of Christian faith and philanthropy. They are a very poor and a very despised people. The meanest Moslem may compel the chiefest and most revered of them to the most degrading offices. They are not, as in the adjacent lands,—Arabia, Turkey, &c., the money-changers and monopolizers of all offices of trust and traffic. The Persian Jews are weavers, dyers, engravers, &c. They are in circumstances to estimate, most gratefully, offices of kindness and compassion; and my medicine chest, and the means I could spare in my missionary expenditure, has caused many a throb of gratitude to the poor son of Abraham in that country. The Persian government would gladly welcome missionaries engaged in the duty of raising the condition of the Jewish people in Persia, which the following circumstance will prove. I was in 1836 at Shiraz, paying my respects to the Prince of Shiraz, (brother of Mahommed Shah,) who applied to me for medicine, which I administered to him. He invited me to take tea, which he made with his own hands, and during the refreshment, he, in conversation, asked me what object I had in visiting Persia. After explaining the object of my missionary labours amongst the Jews, he begged of me to settle permanently in the country. He observed that the Jews were so bad, (degraded and depressed,) that it would be a good thing for them to become anything than continue as they were. I pointed out to him how that people might be elevated by education and religion. He inquired, who would defray the expense of these exertions. Finding from my answer that the English are the great friends of the Jews, and would support any judicious measures for the welfare of a people of such sacred origin and associations, he bade me “*Go on,*” promising “*to assist me to the utmost of his power.*” The courtiers in the divan, perceiving the interest thus awakened on behalf of a people whom they considered unworthy to be spoken of, crowded round me. The influence I thus acquired, and which was exercised in acts of kindness to the Jews, and in the distribution of the Scriptures, was gratefully appreciated by them, little accustomed to anything else than indignity and contempt.

It is not only in the limits of Persia that the effects of an efficient and judicious mission will be felt. There are no pioneers like the Jews. Linked together by a bond of union, intense and universal, the "tribe of the wandering foot," whom the late conqueror of Europe found so useful as emissaries in every capital and city of the West, may be turned to admirable advantage as the *colporteurs*, to carry the word of life, and the itinerant missionaries, to their brethren, and the dwellers of the far regions of the vast and almost unpenetrated continent of the East. Without contravening the laws of states, without the investiture of the missionary office, the Jew trader may become a mighty instrument to pull down the strong-holds of the enemy. And what I now speak, I speak from experience. How was it but by this agency that I procured circulation for the word of God amongst the barbarous Caucasian hordes, of one of whom, (the *Lesghy* tribe,) it is a proverb, that "*he is a madman or a fool who would venture a foot amongst them!*" By this agency I lodged and received money for forty-six copies of the New Testament, purchased at *Androva* in Daghistan on the Caspian, amongst Jews who had never seen or scarce heard of such a book.\* This was effected by my poor Jewish brethren at a trying and perilous time. I was, in 1838, by permission of the Russian government at Tiflis, pursuing my investigations concerning the remnant of the TEN TRIBES. The Anglo-Indian army was on its march to *Cabul*. The jealousy of the government of Russia in Georgia was awakened against me, lest I should give information to the English government of what I saw and heard: and it being quite unusual for a foreign missionary to travel within the Russian frontiers, I had no easy task, it may be supposed. Nevertheless, with this simple, cheap, and faithful agency, I accomplished all I desired; and I derived from every quarter of that perilous region, information to convince me that the Jews dwelling in the mountains of Daghistan, and scattered along its narrow shores, are none other than the long-sought "REMNANT."

\* See Report of the Auxiliary Bible Society, Bombay, 1839, and Report of the Bombay Jewish Society.



The same agency will be effectual for the other frontiers of Persia, namely, *Cabul*, *Herat*, *Turcomania*, &c., where the Jewish people are largely scattered. The mission includes the whole of Arabia, and a most important station has been taken up at ADEN, where also a school has been established for Jewish children, to which the authorities and residents of the place have generally subscribed, which place commands the province of *Yemen*.\* This occupation is an instance of the pace which missionary effort may keep with the opportunities resulting from the ambition and strivings of men; and even with the progress of the monster of war. The success of the British arms lately in *Cabul* has of necessity diffused an influence on the British name, which it is your opportunity to improve for the best interests of mankind. The tenure by which possession of the Indian empire is held in the East, is so manifestly a result of Divine interposition, that no remonstrance can be too urgent, no persuasions too intense, to stir up the Christian Church to be up and doing, to send forth those whose feet shall be beautiful upon the mountains, proclaiming the advent of Him whose coming is compared to the shining of the lightning from the east to the west, from the one part under the heaven to the other. Besides this transitory but important event, there are other causes at work, and other facts which manifest the value of the field and labour. This is a day of change. This is manifest in all the polities of the West. The laws of the *Medes and Persians*, it was an ancient saying, change not. Not so, however, with the mind of those who are the denizens of that beautiful and effeminate country. For generations the Jewish mind has, it is true, been frozen up; their customs and turn of thought seemed to know no change. A pervading influence, however, has excited them to inquire, and is preparing them as the clods of the ground, which the genial influence of the season softens for the labourer's hand. There is a change at work, though it be but as the motion of the bones in a charnel-house. And not, as in Europe, where the awakening

\* See Appendix, p. 18.

spirit of inquiry has led forth this people, in too many cases, into neology and infidelity, there is an inquiry amongst the Eastern Jews, which can only be substantially satisfied by the faithful tidings of a free and full salvation by the BLOOD OF THE CROSS. The Talmud does not prevail there as in Europe. And, except in the case of a few thousand Jews through India and Arabia, who have embraced Mahomedanism, (and who, to missionaries disposed to glory in the flesh of a Jew, would, without much difficulty, be forward subjects for baptism,) the Eastern Jews are a simple, devout people, walking circumspectly in their law, and in submission to their elders. A conquest amongst these achieves much in its influence on the Jewish mind. I have rarely found a lax Jew turn out a creditable Christian. And what a need there is of simple, faithful missionaries amongst them to manifest Christianity in its truth and power! The Armenian Church, with its corruptions and hostility to the seed of Abraham, is the only institution from which the Jew derives his notion of the Church of Christ. At Oormia, it is true, where a few American missionaries labour amongst the Nestorians there, the sound of the Gospel is heard; but it is a striking fact, that with all the excellence of the Nestorian Christians, they bear a bitter hatred to the Jews.

Annexed to this is a table of the Jewish population, and of missionaries required for the field of labour;\* men of God, self-denying, laborious, counting not their lives dear to them, upon whom not only the Cross, but the advent of Messiah in power and glory, exerts its proper influence; leading them, for the love they bear their Saviour, to care for the lost sheep who wander without a shepherd! having in this cause, and for this people, a love stronger than death,—an undying affection which many waters cannot quench.

The limits of this address necessitate me to be brief; I will, therefore, summarily make my appeal in an especial manner to THREE CLASSES in your native land, exerting, especially the first and the last, a powerful and peculiar influence, which I would fain engage, in some measure at least, on behalf

\* See Appendix, p. 31.

of this field of labour which I have arrived in this country to cast upon the Christian world.

To the National Church of this country I look, the boast of whose sons it is, that her foundations are in the holy hills,—and what hill like that of Zion, for whose dust I plead,—that the wall thereof may be built up, though it be in troublous times. The sacred link of church and state, which in times of scoffing and error is still contended for, and which has called down upon this land such blessings from the Almighty, remember, you derived from *them* who are now broken, without power, but who were selected as the model on which you have framed your institutions, which have diffused a lustre and a glory on England peculiarly her own. Your Church, the most evangelical and scriptural in the whole world, and the great beacon amongst the nations, forget not, has its foundations sunk in the solid depths of Old Testament truth, whilst it is clothed upon with the glory of the New. Your Liturgy, whose services bring in array that cloud of witnesses, the goodly fellowship of the prophets, the noble army of martyrs,—the doctrine, life, and sufferings of Him who was, after the flesh, of the seed of Abraham, a Jew—in every office reminds you of the claims of those, who, as a nation of priests, were, and still are, holy to the Lord.

You, who are the shepherds of this goodly flock, the bishops of the Church, let me as an elder brother plead with you. You, whose garments are the same which clad the holy Aaron as he went up to the altar of God: your crook, the patriarchal staff of our father Jacob, and the rod of power wherewith the lawgiver called down destruction on the foes of Israel: your mitre, that holy emblem, the glory of the Aaronic race, though cleft through the divisions of the Church, shall yet become one in that day when the Lord shall be King over all the earth, and his name ONE,—by these and every consideration suggested by the Levitical associations, as well as evangelical grace, united in your holy Mother Church, I, an Hebrew of the Hebrews, and of the line of Aaron, claim, though it be but a *tithe*, for this poor people, from whom, through the Saviour who came forth of them, you have derived all! It was by the hands of a beloved and respected prelate, the late BISHOP (at that time Archdeacon) CORRIE, that the first stone

of this mission was laid; whose principles were defined by himself on a plan which he highly approved.\*

There are brethren, however, the Non-conformists of this land, whose boast and liberty it is, to walk apart from the form and pressure of episcopal authority and power. Though on the former grounds I may not urge, upon the higher, which they exclusively assume, I appeal. Remember that word, "*beginning at Jerusalem;*" and to whom was the Gospel commanded to be preached? was it not "*to the Jew first?*" What, brethren, in a day of trouble, in which, in the very house of his friends, the Saviour is wounded by the unseemly strife which arrays the two great parties of Protestant Christendom against each other, shall it be taken up against you as a token of apostasy and backsliding, that you commission not one missionary from your various sections to the lost sheep of the house of Israel? Shall it be quoted as a proof, by those whom you oppose, of declension and darkness in your ranks, that not a fibre in the whole corporation of dissent is moved on behalf of those, "*whose receiving,*" as the apostle shows, "*shall be life from the dead?*" Contradict the charge, and imitate the conduct of the non-conforming fathers, who, in days of peril and of darkness, blew the trumpet in Zion, and strengthened themselves on that declared MYSTERY, the reunion of the Jewish branch to *its own* olive again. One of these revered fathers urges this duty, that a result may be brought about which we have even more reason to desire than he. *Matthew Mead of Stepney* urges the duty of labouring

\* *Extract from the Calcutta Christian Observer.*

A meeting was held at the old Church Parsonage. President, the Venerable Archdeacon Corrie.

No. 1. July 1, 1831.

The following Sub-Committee were appointed to inquire into the moral character and general fitness of Mr. Samuel, for the purpose of employing him as the agent for the Society.

The Rev. Mr. Duff, Missionary to the General Assembly of Scotland; the Rev. Mr. Greenwood, Acting Chaplain, Old Church; the Rev. T. Dealtry, L.L.B.; Major Powney, Captain Dalby, and A. Beatie, Esq.

No. 2. November 1831.

*Resolution*—The Directors of the Society for Promoting Christianity among the Jews in Calcutta, beg to solicit the attention of their Christian brethren to the above abstract of the minutes of

for Israel, because, he says, "At the Jewish restoration shall be a time of great love and affection. Never such a world of love as shall be in the days of the Jews' conversion, for there shall be great effusion of the Spirit, and one of whose fruits is love. Not only love to God, and Christ, and the truth, but to all saints. The apostle," he continues, "makes a defect of this grace in the church an evident character of a carnal frame. '*Ye are yet carnal, whereas there is envying, and strife, and division amongst you ; are ye not carnal ?*'" He appeals to their own consciences, who knew that these were the manifest works of the flesh. But in that day," he concludes, "these shall cease. No hurting or destroying in all the holy mountain. The devil with his cloven foot is got into the churches of Christ, and he makes sad work there, and that is the reason there is so little love. But then all this shall cease."\*

When I look to the extensive charities, the godly zeal, and the high character of my non-conforming brethren ; when I behold their abundant labours in the dark places of the earth, and the faithful and intrepid missionaries who are engaged amongst the heathen, surely my appeal on behalf of Israel will not be in vain: the principle of the Mission being such as accords with that liberty for which they with such earnestness contend. The Jews are a people of God's own planting, and are destined "not to be reckoned among the nations." All that I ask is, by your prayers and means to water the ground, and hasten on that consummation when the branch of the Lord shall be beautiful and glorious, and its fruits comely and pleasant.

their first meeting. They have now been constituted five months, and after a careful examination of the qualifications and character of Mr. Samuel, they have resolved to employ him as their agent to lead the Jews at this Presidency to a knowledge of the truths of our holy religion ; by which alone they can receive remission of sins, and become partakers of the kingdom of heaven.

*President.* The Rev. Archdeacon Corrie.

*Treasurer.* The Rev. T. Dealtry.

*Secretary.* Alexander Beatie, Esq., No. 8, Esplanade Row.

\* Sermons on the Jews, 1686—8.

Now let me, in conclusion, address a few lines to the Christian sisterhood of Great Britain, those elect ladies of this land, whose influence may be so powerfully enlisted on behalf of our suffering race throughout the world. The attention of some of these has been directed to the condition of eastern females, and some steps have been taken to elevate their degraded sisters in the lands through which for ten years I have journeyed. This is a noble and truly wise enterprise, for the females of the East are the nursing mothers of future generations; and a seed well sown may come up a thousand. To these, I say, turn also your attention to the Jewish mothers and daughters of those lands; and, in faith in the purposes and promises of God to the seed of Abraham, come forward to raise up these; and in that day when the Lord shall purge away the filth of the daughters of Zion, may many of these rise up in witness, that in their afflictions you were afflicted; that you have entered into the sufferings of Jesus to raise the captives of Jerusalem from the dust, and have led them forth in holy sisterhood to be adorned for the presence-chamber of the great King! O! it is a solemn responsibility which rests upon women professing godliness! The influence of the sex, for weal or for woe, is a proverb in every age and country. And often in the sultry desert, and in the deaths to which I have been subject, have I experienced the soothing influence of woman; and have resolved, for the treatment I received, to bear witness and to requite, by the help of God, the blessings I received. In the desert, when smitten down with the spear of the wild Arab, I have proved the heroism of woman, who has sucked the deadly poison from my wounds, and soothed my spirit with the tender assiduities of benevolence and love.

What more shall I say? Accustomed to many tongues, I feel my deficiency to plead with words of man's wisdom this mighty and momentous cause, especially after an absence of ten years from this Christian land. BLESSED ARE THEY WHO HEAR THE WORD OF GOD, AND DO IT. May these words prove a source of life to all whom I may be brought into intercourse with, to plead the cause of Israel; nor may I be compelled to shake the dust off my feet as a testimony against any! Brethren, strive with me for the inbringing of that day

when in the land of Judah this song shall be sung,—WE HAVE A STRONG CITY, SALVATION WILL GOD APPOINT FOR WALLS AND BULWARKS. OPEN YE THE GATES, THAT THE RIGHTEOUS NATION, WHICH KEEPETH THE TRUTH, MAY ENTER IN. TRUST YE IN THE LORD JEHOVAH, FOR IN THE LORD JEHOVAH IS EVERLASTING STRENGTH!

The grace of our Lord Jesus Christ be with your spirit.  
AMEN.

I am, Right Reverend Fathers,  
Brethren, and Sisters,  
Your elder Brother in the Church of Christ,

JACOB SAMUEL,  
Senior Missionary of the Indian  
Association for Promoting the Welfare of  
the Jews in India, Persia, and Arabia.

London, Oct. 1st, 1840.

# APPENDIX.

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## PLAN OF A SCHOOL

ESTABLISHED BY

THE REV. J. SAMUEL,

AMONGST THE JEWS IN ADEN,

*In connexion with the Indian Society for Promoting the Temporal and Spiritual Welfare of the Jewish People in India, Persia, and Arabia.*

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1st. The revealed religion being the basis of this Institution, the Bible is to be considered as its school-book, reserving, however, the New Testament until the intellect of the pupils is sufficiently advanced to understand the prophecies relating to the coming of the Messiah. For that purpose they will be examined in the Old Testament concerning the character, offices, miracles, and all the testimonies the prophets give of the divine nature of the expected Messiah, it being considered that an earlier introduction of the New Testament amongst the Jews would not only be labour lost, but mischief done.

2nd. Besides the Scriptures, which are to be taught in their native languages, namely, Hebrew and Arabic, arithmetic, penmanship, civil and natural history, geography, the use of the globes, the elements of chemistry, some practical knowledge of man as a physical, moral, and intellectual being, and English literature, to be communicated in the English language.

3rd. Scholars who have attained the ninth year shall attend, for one year before their removal from the School, to lectures on the funda-



mental doctrines of Christianity, which will be delivered three times a week by the Missionary of the Association.

4th. Children not to be admitted until they are two years and six months old, and not to be removed until they have passed their tenth year.

5th. The Scholars of this Institution are to attend to cleanliness, and none can be admitted to any class except he appears with hands, face, and neck washed, and their hair cut short,—their clothes clean, and as decent as possible.

6th. The poorer class to receive, on their first entrance, two suits of cotton clothing, and one suit to be repeated every six months during the year they attend the School. The school hours are to be decided by the Teachers who shall be appointed to superintend the School.

7th. The School is to be opened on all days except the Jewish Sabbath and festivals.

8th. Children being absent from the School without leave from the Master shall be reprimanded or punished, which is left to the discretion of the head Teacher. But in case of any pupil being found guilty of any serious violation of morality, he shall be expelled, and never afterwards be admitted again on any account.

9th. Three Teachers will be appointed for the instruction of the Hebrew language, with a salary of five reals per month; a fourth, with fifteen reals per month, for the Arabic class.

10. A servant to be appointed for the School, whose duty will be to sweep the place twice a day, and to attend the children wherever they go during the School hours.

11th. The spiritual and temporal affairs of the School shall be under the management of the Agent sent by the Association, who are bound for its permanent support.

12th. The Subscribers in Aden shall be entitled to form a Committee for the purpose, to form any provisional regulations that may be found requisite; but such regulations cannot be considered permanent until they have received the sanction of the parent Committee.

13th. All matters in dispute shall be referred to the parent Committee in Bombay, whose decision shall be final.

14th. The Agent in charge of the School shall lecture once a week on such subjects as his prudence and discretion shall dictate.

15th. All Subscriptions to be paid in advance to any individual subscriber whom the Subscribers may appoint.

16th. The Missionary to the Jews to be stationed at Aden, in connexion with the Indian Association, shall hold half-yearly examinations, when he is to give notice to all Subscribers and well-wishers

to the Institution. He shall also report the progress of the children in their education; the expenditure of the School; the subscriptions and donations received, at least once a year, to the parent Committee, who will furnish him with printed reports to distribute amongst the Europeans in and visiting Aden.

## SUBSCRIPTION LIST

In aid of the School Establishment for the Benefit of the Jews in  
Aden.

NAMES OF SUBSCRIBERS.	Monthly Subscrip- tions.	Annual Subscrip- tions.	Donations.
	Rupees.	Rupees.	Rupees.
Lieut.-Col. Capon - -	10		100
Commandant Yeadell - -			30
R. Diggles, esq., Governor of Batavia - - - -			21 11 10
Rev. G. Arbuthnot - -			20 8
Lieut. Christopher, Indian navy			32 9 9
Lieut. Ayrtyr, Artillery -	2		20
Lieut. Bailey, Artillery - -	2		10
Capt. Willoughby, Bombay army		20 for 2 years	
Dr. Collier, Bombay army -			15
Lieut. Stack, Bombay army -			10

## LITERAL TRANSLATION OF A HEBREW LETTER

DEPOSITED WITH

THE INDIAN COMMITTEE OF THE MISSION  
TO THE JEWS.

BY A CONVERTED JEW.

PEACE be unto the beloved elder, Rabbi Jacob, son of Rabbi Samuel, priest of the living God. Be it known unto my lord, that I, who am of dust and ashes, Samuel, the son of Rabbi Isaac, servant to my lord, came to this city last year, and heard that you arrived here. The first thing I did was to find out your place of residence, and came to find grace in your sight, that I might disclose to you the secrets of my heart, that you might have mercy on me, and teach me where my soul might find rest, even in Jesus the Messiah.

It is now four years since I first came to Calcutta, when I heard of your preaching from the law and the prophets, and proving to our brethren that Jesus is the Messiah; and from the many New Testaments you had given to the Jews, I procured one, and gave my heart to inquire into the truth of this doctrine, wherein I read and found many passages which agree with the law and the prophets concerning the Messiah. I prayed then to God (blessed be He!) that he would give me a spirit of understanding, that I might know and receive the truth as it is in Jesus the Messiah. Blessed be he, and blessed be his holy name, who has now heard my prayers, taken away my stony heart, and given me a heart of flesh; and by this I know that Jesus is the Messiah my Lord. I now come to my master for instruction, that I may learn which is the good way, that I may walk therein; but before this, it is needful that I, Samuel, the son of Rabbi Isaac, from Bagdad, testify that I believe Jesus is the Messiah, who came the first time. I believe that he will come a second time to redeem all Israel. I believe that there is no other

remission of sins but through the blood of Jesus the Messiah,—as it was foretold by the prophet Isaiah, “He was wounded for our transgressions, and bruised for our iniquities.” I believe that Jesus the Messiah has not given himself as a sacrifice for the Jews, but for the sins of the whole world. I believe that all who have faith in the Messiah have a portion in the future world. I do not believe the christian doctrine, that the law of Moses is abolished, but that it remains in full force as regards our nation; for the beloved Messiah said, “I came not to destroy the law, but *strengthen* it;”—this the Christians translate “*fulfil*.” I come, therefore, to my teacher, Rabbi Samuel, the angel of the Church, to beg baptism in the name of Jesus the Messiah, that I may fulfil the commands which he has commanded, saying, “He that believeth shall be saved, and he that believeth not shall dry away.” For this purpose I come as a child to receive your instructions, and to beg of you to place me under the wings of the Messiah. By your doing so, the Lord will be gracious unto, and crown your efforts, that you may grow from one degree to another until you reach the bliss of heaven.

I beg that you will not indulge a thought that I seek any worldly benefit from you or any other man. God forbid! Nor even the smallest coin. What is this world but a shadow? It comes and vanishes away. Blessed be he who has given me an honourable employment, whereby I gain a respectable livelihood; and I have no need of gifts from flesh and blood. In the exercise of the charity which my lord practises in his holy calling, calculate upon me to the last farthing. Freely will I deposit with you what property I have; also my usefulness, if you have any opportunity to do good either to Jew or to Gentile. I do not pray for baptism for myself only, but for my wife also, who was instructed by you when in Calcutta. May these things be for the welfare of Israel! Peace be unto you, and to all our brethren who call upon the name of the Messiah *ben* David. So say I, the servant of my Lord, Rabbi Jacob, the son of Rabbi Samuel, priest of the living God.

(Signed)

SAMUEL,  
The Son of Rabbi Isaac.

Bagdad, July 4th, 1839.

*Extract from the Minutes of the Committee of the Association in aid of the Rev. Jacob Samuel's Mission to the Asiatic Jews, held in St. Andrew's Church, Bombay, November 22nd, 1839.*

### INTER ALIA,

#### RESOLVED,—

1. That the committee, in taking leave of the Rev. Mr. Samuel, previous to his departure for Arabia, desire heartily to commend him to the care of that gracious Providence which has hitherto watched over him in all the trials to which he has been exposed, and carried him through all the labours he has undergone in preaching the gospel to his countrymen, and in circulating the word of God.

2. That after Mr. Samuel has spent some time in preaching to his countrymen, and distributing the Scriptures in Arabia, if he deems it expedient to pass over to England to make further arrangements relative to labours amongst the Asiatic Jews, this committee will cheerfully acquiesce in such a plan, on the understanding that he is not absent from the sphere of his labours for more than one year.

3. That should Mr. Samuel, while in England, meet with friends of Israel who are desirous of co-operating with us according to the plan laid down in the *Oriental Christian Spectator* for March, 1835, the committee will hail such an event as another instance of the countenance of a gracious Providence to missionary labours among the Jews, and shall be most happy if he can induce others to co-operate in such a work; and further resolve, that a letter be written him explanatory of the resolution, which he may use in England, if he deems it expedient.

4. That while Mr. Samuel is in England, this committee recommend that he put himself in communication with the committee of the British and Foreign Bible Society, and lay before them a copy

of the testimonials in his favour, which have been printed; and a letter of introduction, with which this committee will furnish him, in the hope that the difficulties which have sometimes prevented him of getting an adequate supply of scriptures may be obviated, and the committee of the British and Foreign Bible Society induced to aid him with pecuniary grants for the conveyance of scriptures into the interior of Arabia and Persia.

(Signed)

F. P. LESTER, *Major Artillery,*  
Chairman of the Committee.

J. Stevenson, D.D.,  
St. Andrews, Bombay.  
Secretary,

*To the Rev. Jacob Samuel, Missionary to the Jews in Persia  
and Arabia.*

Bombay, November 25th, 1839.

MY DEAR MR. SAMUEL,

I have the pleasure to communicate to you the resolution of our committee of Friday last. In doing so, allow me, as particularly directed, to make a few observations on the subject of the additional aid to the Jewish cause you hope to procure in England.

You are well aware that the grand principle on which our connexion for the last five years has subsisted, and on which our harmonious intercourse has been based, is, that in the conduct of your mission in all spiritual affairs, we refrain from the assumption of all authority over you. While we have to acknowledge that you have always been ready to listen to our advice, and follow it as far as you thought you could do so with propriety, we have ever acted on the assumption that the man who goes forth in dependence on divine Providence, not counting his life dear to him, that he may fulfil the ministry of the word, is, to say the least, as likely to know the path of duty as any other, and has as good a right to suppose that divine directions will be afforded directly to himself, as that it will be given to another to be imparted to him. At any rate we deem it most important that he should be fully convinced that the course he is pursuing is the one in which his energies will be most exerted in promoting the Redeemer's cause; and that all the responsibility, in reference to it, rests with himself, which can hardly be the case if he is merely pursuing a plan laid down by others, of which his own mind does not fully approve.

Should it please divine Providence to prosper your efforts to raise up more labourers for this wide field, white already to the harvest, you will, we doubt not, take care that those you may associate with you be men of a right spirit,—men who have experienced the power of Divine grace in their own hearts, and are eagerly desirous that others should partake in this unspeakable benefit.

Labourers in the field must be willing to follow you in the exercise of that self-denial which for the last five years you have been generally called upon to practise. You must explain to them the nature of those privations which you, as a missionary in Arabia and Persia, have had to encounter, that there may be no mistake on this head.

Your associates must have, above all, a love for the Jewish nation which many waters of trial and tribulation cannot quench, which will bear them up and lead them to persevere in this good cause, notwithstanding manifold discouragements to which they will be exposed, and with the nature of which you are sufficiently acquainted from your own experience to explain to them.

Whether you will consider that those who are to labour among the Jews should be men who have prudence and wisdom to address themselves to the peculiar state and prejudices of God's ancient people, is a point of much importance. The doctrine of the restoration of Israel is interwoven into the whole mind of the Jew. To regard with coldness the hope of this nation, is not the way to gain access to the heart of an Israelite.

On this subject your own feelings can suggest, better than any words of mine, the conduct which should be pursued. In fine, they should be men of christian charity, loving all who love the Lord Jesus Christ in sincerity, and actuated but by one motive, that of bringing sinners into the sheepfold of the Redeemer; not looking to the praise or flattery of men as their reward, but seeking the approbation of him who sees in secret, and will openly reward his faithful followers, when he comes to be glorified in his saints, and admired in all them that believe. To his guidance we commit you. May you go forth under his care, having your loins girt and your lamp burning, and like a servant watching for his Lord.

I am your affectionate brother in the Lord,

(Signed)

J. STEVENSON, *Secretary.*

F. P. LESTER, *Chairman.*

**SUMMARY OF LABOURS**  
**OF THE REV. J. SAMUEL.**

(Extracted from public and private Documents.)

MINISTRY AMONGST THE JEWS IN BENGAL.

	Times.	Persons.
Preached from Moses' Chair, and on the various Gotts, an average audience 60, - -	110	6600
Visited families for private preaching, average 50, -	300	15000
Meetings for reading the Scriptures with adult Jews, average 10, - - - - -	34	340

IN COCHIN.

Lectured to an average of 50, - - - - -	15	750
Visited private families, average 50, - - - - -	31	1550

BOMBAY PRESIDENCY.

Preached from Moses' Chair, average 110, -	5	550
Private visits, average 50, - - - - -	300	15000

IN ARABIA.

From Moses' Chair in Bussora, average 500, -	5	2500
Private visits, average 50, - - - - -	18	900
Preached from Moses' Chair, Bagdad, - -	1	4000

IN PERSIA.

From Moses' Chair, average 300, - - - - -	82	24600
Private visits to families, 9459, - - - - -	5	47295

IN YEMEN.

Preached in the Synagogue, Aden, average 500, -	3	1500
Private visits, average 30, - - - - -	16	480

	925	121,065
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## PUBLIC MINISTRY AMONGST CHRISTIANS.

*(From the Church Register of the Marine Chapel, Calcutta, &c.)*

	Times.	Persons.
In Calcutta and country churches, to an average of 60	205	12300
In the Madras Presidency — military stations, average of 100, - - - - -	29	2900
Private meetings, average 30, - - - - -	60	1800
In the Bombay Presidency, in churches, chapels, schools, average 80, - - - - -	38	3040
Divine Service in the various embassies, average 30,	40	1200
<b>Total,</b>	<b>372</b>	<b>21240</b>

## DISTRIBUTION OF SCRIPTURES.

	Copies.
Hebrew New Testaments, } Old Testaments, } Parts of Scripture, } Scriptures, Old and New, } and parts, }	1500 500 1300 6486
	To Jews,
	To Mussulmen,
<b>Total,</b>	<b>9786</b>

## GENERAL LABOURS.

Administered medicine to 2300 persons.

	Number.
Assisted Jewish schools, - - - - -	8
Established and supported schools, - - - - -	2
Relieved poor Jews, - - - - -	500
Pensioned respectable Jewish families, - - - - -	13
Poor Armenian Christians and Mussulmen relieved, - - - - -	80
Jewish converts throughout the Mission, - - - - -	72
Baptized, - - - - -	2
Children baptized, (Christian) - - - - -	3
Roman Catholic converts, - - - - -	3
European soldiers (Roman Catholic) converted, - - - - -	18
Audiences with Mussulmen princes and chiefs, - - - - -	30
Funeral, - - - - -	1

\* With the exception of the Bibles granted by the British and Foreign Bible Society, these labours were effected without the smallest assistance from the parent country. The Scriptures were carried on mules and camels over an extent of country averaging 10,000 miles.

TESTIMONIALS AND LETTERS FROM JEWS AND  
JEWISH COMMUNITIES.

November, 1838.

*Extract of a Letter from Ezekiel Mazlech, the Company's Indigo Broker, Calcutta, to Daniel Cohin, Merchant, Cochin.*

I rejoice to have it in my power to show some kindness to one whom I love and esteem, and this is the Haham Samuel, a Talmud Haham of the first order, whom I introduce to you. He is a great lover of our brethren the Jews, and he goes about doing and wishing to do them good. For three years he was a constant attendant in our house of prayer, and often introduced very learned discourses; his desire is to point out to us the true Messiah, but we do not hate him for that, as we found him to be the peace and consolation to Israel.

November, 1833.

*Extract of a Letter from Faresh Hajmi, a very respectable Jew in Calcutta, to the Governor of the Jews in Bussorah.*

Be pleased to account the bearer of this as one of our own family, and show him forbearance when he should attempt to molest you with his doctrines, for he is otherwise a man which every Jew ought to honour and esteem. He has supported the poor of our synagogue with a great support, and is now going to leave us. I hope that you will welcome him, should he arrive at your tents; be not afraid of him, for he is not such a madman as the one which visited you when I was there.

March, 1835.

*Extract of a Letter from Ezekiel Atdul Noby, (a very respectable merchant in Bombay,) to Joseph Ezra, Treasurer to the British Establishment at Bussorah.*

I recommend to you my friend Jacob Samuel Cohin, who delivers this letter to you; he has a head full of learning, and from his words all who are thirsty may be refreshed. Receive him as one of ours, but take care that he does not overcome your faith. Love him, not because he is a Jew, for he does not walk in the way of Israel, but we must love him because he is very charitable, and loves our brethren.

March, 1835.

*Extract of a Letter from David Sasun (an Elder and a respectable merchant in Bombay) to his brother in Bussorah.*

Receive, my brother, the bearer of this, Chaham Samuel Cohin, who, though a Christian, is a very good and learned man.

March, 1835.

*Extract from a Letter of Recommendation from the Nase of Bussorah to Hackam Moses, Judge of the Jews in Bagdad.*

Rabbi Samuel Cohin has requested me to give him an introduction, which I could not refuse, for he had the power of bringing great evils upon my head, and yet, contrary to what we expected, he did me great favours, and honour to all the Jews here. He is a great Talmud caham, and I hope you will be able to contradict his arguments in favour of the Nazarene doctrines, for our Haam from Jerusalem as well as ourselves are too weak scholars for him.

March, 1837.

*Extract of a Letter from Rabbi Benjamin to the Rev. J. Samuel.*

Your discourses have caused great commotion amongst the Jews here, and scarcely do we find two or three together without disputing about the christian doctrines; some approve and others disapprove of them; but though many believe that Jesus is the Messiah, yet none is more *ready* to you than myself.

If you permit me, I will follow you during the rest of my days, and preach faithfully as you did last Saturday.

*Extracts from a Letter of Recommendation from the Chief Synagogue of the Fort in Bombay, to the great Doctors and Chief Rabbis of the Holy Land and City of Jerusalem.*

Our desire this time is to bring to your notice, and to the notice of our great Doctors, the friend Samuel Jacob, priest, now defiled. When he first came to us, he brought with him great recommendations from the holy congregation of the Captivity in Calcutta, and they testified that he is good and faithful to the people of Israel; that they have not found in him the least prejudice towards Israel. And since he came here, we also have heard nor seen anything that could be said against him, except that he is anxious for the peace and prosperity of Israel. He never hates us, nor any Jew, as

others do. He speaks good to the Gentiles concerning us, and though he walks in the way of the Gentiles, yet we cannot hate him, for God knows the secret thoughts of the heart, and therefore God knows him also. And as he is now going to your city, to the land of Israel, we pray that you do not look down upon him, but receive him with all his errors; perhaps you may be an instrument to him in removing them. And for his sake you may draw the blessing upon you all, that you may be worthy to abide until the day of the coming of our Messiah, which may we see with our eyes speedily, and rejoice in with our hearts. Written and signed in the city of Bombay, by permission, in the year according to the interpretation, that it may be His will to deliver us out of their hands, and bring us to the land of our fathers. Peace and prosperity be multiplied unto you, is the wish from your elders, who await your command.

(Signed) DAVID SASSOON SALAY.

MOSES MORDECAI.

EZEKIEL GABAY.

ELIJAH RAPHAEL.

HYAM ISAAC.

DAVID HEY.

ABRAHAM MATZLEACH.

MOSES EZRA NISAM.

21st of the month Chisleu, in the year 5600.

*Certificate of the Elders in Aden, in a Letter sent by the Rev. J. Samuel to the Jews in Yemen, for the purpose of gathering one hundred labourers for the Honourable Company's Service. Signed by D. Capon, Lieut-Col. Commandant.*

Brethren and Children of the Captivity,

We of the Court of Justice in the holy congregation of Aden have examined all that Rabbi Samuel has written, and bear testimony to the truth of his desire to raise Israel. And we believe him to be a faithful mediator, who meditates good for the house of Israel, and his objects are just and honest. Therefore fear not, but come and listen to all that he commands you. And so may Zion increase in judgment, and her captives in righteousness.

Written and sealed with the seal of the Court of Justice of the holy congregation at Aden.

MYNAGHAN MONSOOR,

MOSES MOREA,

SHUA SAMUEL,

ISAAC JACOB COHEN,

*Judges of Aden.*

# PLAN OF THE MISSION.

KINGDOMS.	Stations.	Districts.	Number of Jews.	Number of Missionaries required.	REMARKS.
INDIA . . .	Malabar . . .	Cochin . . .	Families. 5,000	1	<p>The number in this city fluctuates, sometimes more, sometimes less.</p> <p>The Jews in Persia, being taxed according to their number, have an interest in concealing this. I forbear, therefore, to insert the probable numbers in the places specified.</p>
	Bombay . . .	Mullah . . .	10,000	2	
	Affghanistan	Cabul . . .	55,000	2	
	Calcutta . . .	Bokharra . . .	200 souls.	1	
PERSIA . . .	Shiraz . . .	and its vicinity	<p style="text-align: center;">} See remarks {</p>	1	
	Ispahan . . .	and its vicinity		1	
	Hammedan . . .	and Koord country.		1	
	Tehran . . .	and its vicinity		1	
	Yezd . . .	and its vicinity		1	
	Ooormia . . .	{ including Salmas and part of Koord country }		1	
	Meshed . . .	and Herat . . . . .		1	
ARABIA . . .	Bagdad . . .	and the vicinity	14,000	1	
	Mosul . . .	and the vicinity	3,000	1	
	Hillah . . .	and the vicinity	1,500	1	
	Bussorah . . .	and Persian Gulf	3,000	1	
	Aden . . .	and vicinity	500	1	
	Senna . . .	and all Yemen	2,500	1	
GEORGIA . . .	Androva . . .	including Daghistan	10,000	1	
	Gural . . .	and vicinity . . .	5,000	1	
			—	20	And one superintending missionary.

## PLAN OF THE ASSOCIATION

FOR PROMOTING THE WELFARE OF THE JEWS IN INDIA, PERSIA, AND ARABIA ;

*Admitting the co-operation of all persons who are disposed to concur in its support.*

I. The Indian Society shall continue to conduct the affairs of the Mission as hitherto.

II. Societies, whether composed of Churchmen or Dissenters, formed in Great Britain, in support of this Mission, may adopt such local resolutions as may be expedient for their own guidance.

III. A Secretary in London, appointed by the Indian Society, will receive and answer all communications relating to the objects of the Mission.

IV. Subscriptions for the Mission to be paid to Messrs. SMITH, PAYNE, and SMITH, Bankers, Lombard-street, or their Agents throughout the country. The Secretary being apprised of the same, will forward a receipt of the amount received, signed by the Treasurer.

V. Every year a statement of moneys received and expended to be sent to the Subscribers; but no names of the Subscribers to be published. A written list, however, to be kept at the office for those desirous of inspecting it.

VI. Subscriptions for Schools, charities to poor Jews, or designed for Specific Missions, to be stated when the amount is lodged, that the funds may be so applied.

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### MISSIONARIES WANTED.

Seven Missionaries are wanted immediately, in connexion with the foregoing Mission. Communications to be addressed to Mr. Samuel, as aforesaid.



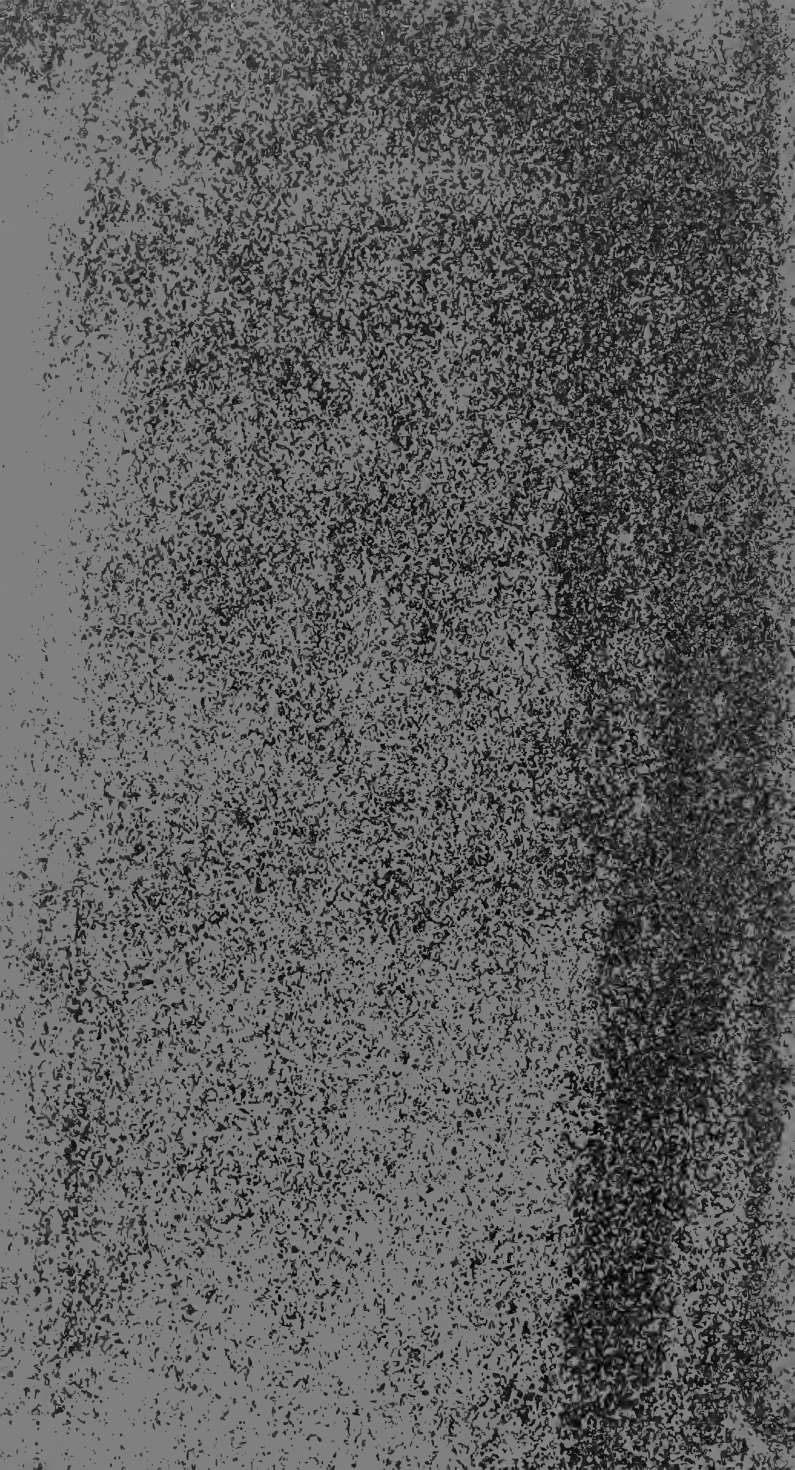
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