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ART. I.—*The works of John Owen, D. D.* Edited by the Rev. William H. Goold, Edinburgh. New York: Carter and Brothers, 1850, 1851, 1852. 8vo.

THAT this is the best edition of Owen's works, we do not doubt for a moment. It is identical as to every letter and point with the Edinburgh edition of Messrs. Johnstone and Hunter, everywhere known for the beautiful impressions which they have produced, under the auspices of the Free Church. The series of volumes is rapidly coming out, and five have already appeared. For such a book, the price is surprisingly low. What is of more importance, the edition is a critical one, under the eye and hand of a clergyman of Edinburgh, Mr. Goold, who unites for his task several admirable qualities; extensive reading, accurate scholarship, a turn for minute collation, indefatigable labour, and a thorough acquiescence in the theology of the seventeenth century.

It was fit that the great Puritan champion should be introduced to our generation by a Calvinist and a Presbyterian, rather than by any laxer descendant of the nonconformists, who, if they should revisit their old haunts, would scarcely recognize their ancient Independency among the Congregationalists of England.

locality situated most probably in the distant west, (compare Joel iii. 6.) The Chaldee and Peshito render it Spain; and in modern Hebrew this is the name of that country.

Another construction of this passage is that this captive host of the children of Israel, *i. e.* those of the kingdom of the ten tribes carried captive to Assyria, shall on their return possess the land which belonged to the Canaanites as far as Zarephath.

And there shall go up, return out of exile, saviours (comp. Judges iii. 9,) for the defence of Israel, and the subjugation of their foes, and particularly of Edom. "And the kingdom shall be the LORD'S." By the protection and deliverance which he shall afford to his people, and by his destruction of their foes, he shall demonstrate to the world that he does indeed reign.

ART. V.—*The Jews at K'ae-fung-foo; being a Narrative of a Mission of Inquiry to the Jewish Synagogue at K'ae-fung-foo, on behalf of the London Society for promoting Christianity among the Jews; with an introduction by the Right Rev. George Smith, D. D., Lord Bishop of Victoria. Shanghai: Printed at the London Missionary Society's Press, 1851, pp. 82.*

Fac-similes of the Hebrew Manuscripts, obtained at the Jewish Synagogue in K'ae-fung-foo. Shanghai: Printed at the London Missionary Society's Press, 1851.

THE interest naturally felt by the Christian public in the subject of these publications, leads us to suppose that we shall do our readers an acceptable service, if we extract from the pamphlet before us the substance of the information which it contains.

For the little previous knowledge which we possess respecting the Jews in China, we are almost exclusively indebted to the researches of the Roman Catholic missionaries in a former age. It was at the commencement of the seventeenth century, that the Jesuit missionary Ricci and his learned associates at

Peking, were suddenly made acquainted with the existence of a Jewish colony at K'hae-fung-foo, the capital of Honan province. A Jewish scholar and expectant of civil promotion, a native of that city temporarily resident at Peking, introduced himself to the missionaries, and announced himself of the same religion as the foreigners. Being led by Ricci to view the interior of the chapel, and the paintings above the altar and around the sides of the building, he proceeded to bow before the various pictures, professing, however, to perform this unusual act only in imitation of his guide and conductor, and as a homage to the great ancestors of his race. It was only by means of a subsequent explanation that the misunderstanding was removed, and the fact of the mutual distinctness of the two religions became clear to the mind of each.

The interesting information obtained from this Jewish visitor, led Ricci three years afterwards to despatch a Chinese Christian to K'hae-fung-foo, to test the accuracy of his statements. Copies of portions of the Pentateuch in Hebrew were brought back by the messenger. Other Israelites arrived in Peking, and interesting communications took place.

The poor Israelites, even then few in number, reduced in circumstances, and exposed to many trials, appeared ready to renounce their ancestral religion, and to transfer the control of their synagogue to the Jesuits. Others of the Roman Catholic missionaries subsequently visited the locality, and sketched the general plan and appearance of the synagogue.

Although at the commencement of the 18th century a fuller account of the Jews at K'hae-fung-foo was received from father Gozani, then resident on the spot, yet down to the present time, but little additional light has been thrown on the subject of "the sect who pluck the sinew." The late Dr. Morrison makes indeed a brief allusion to the rumour respecting them in his journal more than thirty years ago; and a Hebrew letter was actually written and despatched in the year 1815 by some Jews in London, to the Jewish community at K'hae-fung-foo. Whether it was ever received by them, there is no means of certainly knowing. Since the British treaty of Nanking in 1842, many Christians in Europe have directed their attention toward the Jews in China; and anticipations in some instances

may have been cherished respecting their present condition and future destinies, such as the incidents of this narrative will fail to gratify or confirm.

On the establishment of the bishopric of Victoria, Hong Kong was thought to furnish a favourable opportunity for the prosecution of inquiries relative to this subject; and bishop Smith was requested by the London Society for promoting Christianity among the Jews, to take the general direction of the measures to be employed. Accordingly upon his arrival in China, he entered into correspondence with various foreign residents, both missionaries and civilians, settled in the five consular cities. A number of questions had been prepared and printed in England, and these were sent round to the different consular ports, in order to direct attention to certain specific points of inquiry. No intelligence whatever could be procured respecting even the existence of any native Jews in China at the present time. So far as is known, not a single native Jew had ever been met with by any Protestant missionaries, or other foreigners now resident in China. The Rev. Dr. Medhurst was the first to give a practical turn to these inquiries. He revolved in his mind a plan for despatching some trustworthy native messengers into those parts of the interior, where Jews were formerly known to be. This plan he laid before Bishop Smith in October 1850. The services of two Chinese Christians in the employment of the London Missionary Society, who appeared suitable and trustworthy agents, were made available for the mission. One of them, K'hew Thëen-sang, whose journal, written by himself in English, is placed first in the pamphlet, was educated by Dr. Medhurst in his mission school at Batavia, and is now engaged as a printer in the mission at Shanghai. The other, Tsëang Yung-che, a somewhat older man, and a literary graduate of the fourth or lowest degree, had been for some time a teacher of Chinese to one of the missionaries at Shanghai. His journal was composed in Chinese, and afterwards translated into English. A Jewish merchant from Bagdad also contributed his aid by writing a letter in Hebrew, for the purpose of introducing the two Chinese messengers and inviting the Jews to visit Shanghai.

They set out upon their journey from Shanghai, November

15, 1850, and pursuing a route, the particulars and incidents of which are detailed in their journals, they arrived at K'ae-fung-foo, December 9, having travelled a distance of about seven hundred miles in a northwest direction. They entered the east gate of the city; and pursuing their course along the Great East-gate Street, in accordance with the information which they had acquired on the journey, they soon turned to the northward, and at no great distance arrived at the site of the Jewish synagogue, facing to the eastward. Here, in the midst of a surrounding population, two-thirds of whom were Mohammedans, and close adjoining to a heathen temple dedicated to the god of fire, a few Jewish families sunk in the lowest poverty and destitution, their religion scarcely more than a name, and yet sufficient to separate them from the multitude around, exposed to trial, reproach, and the pain of long-deferred hope, remained the unconscious depositaries of the oracles of God, and survived as the solitary witnesses of departed glory. Not a single individual could read the Hebrew books; they had been without a Rabbi for fifty years. The expectation of a Messiah seems to have been entirely lost. The rite of circumcision, which appears to have been observed at the period of their discovery by the Jesuits two centuries ago, had been totally discontinued. The worshippers within the synagogue faced towards the west; but whether in the direction of Jerusalem or towards the suspended tablets of the emperors, no clear information was obtained. The synagogue itself was tottering in ruins; some of the ground had been alienated to pagan rites, and a portion of the fallen materials sold to the neighbouring heathen. Sometime previously they had petitioned the Chinese emperor to have pity on their poverty, and to rebuild their temple. No reply had been received from Peking, but to this feeble hope they still clung. Out of seventy family names or clans, only seven now remained, numbering about two hundred individuals in all, dispersed over the neighbourhood. A few of them were shop-keepers in the city; others were agriculturists at some little distance from the suburbs; while a few families also lived in the temple precincts, almost destitute of raiment and shelter. According to present appearances, in the judgment of the native messengers, after a

few years all traces of Judaism will probably have disappeared, and this Jewish remnant have been amalgamated with, and absorbed into surrounding Mohammedanism.

From the Journal of K'hew Th'een-sang, we extract the following passage:

“Dec. 10, Tuesday.—To-day about eight o'clock in the morning we went to the temple of the Jews to do our appointed duty. At the first entrance before the door there were two stone lions with pedestals, and some characters to point out the name of the temple. The space within the gate was inhabited by the professors of Judaism, who lived in a sort of pavilion with a mat and straw roof. On each side of this there was a small gate, at one of which the people went in and out at leisure or during the time of service, the other one being choked up with mud. Over the second entrance were written the words “Venerate Heaven.” This enclosure was also inhabited by the Jewish people. On the right side of it there was a stone tablet engraved with ancient and modern Chinese letters; after which was placed the pae-fang, or ornamental gateway, with a round white marble table in front of it. In front of the pae-fang was written “Happiness;” and below it, “The Mind holding Communion with Heaven.” On each side of the pae-fang were various apartments, some of which were broken down; on the back of the pae-fang were written the characters, “Reverently accord with the expansive Heavens.” Below these on the ground, stone flower pots and tripods were placed; after passing which, we came to the third court, where we saw a marble railing with steps on each side, having entered which the temple itself appeared, with two stone lions in front. Finding that the front door of the temple was shut, we tried to open it, but could not, when several of the professors came up and entered into conversation with us, questioning us about our object. So we told them that we had come from a distance to bring a letter. They then let us see two letters, one from a rabbi, (perhaps the one forwarded to them in 1815 by Dr. Morrison,) and the other from Mr. Layton, Consul at Amoy, requesting them to send some Hebrew tracts; it was written half in Chinese and half in Hebrew. They told us also that they had been nearly starved since their temple had been

neglected; and that their congregation consisted now of only seven clans. Most of the men were acquainted with letters. After conversing some time with them, one of the men opened the door for us; so we took advantage of the opportunity to go in and examine the sacred place. The men told us that several strangers had before tried to enter, but they would not allow them to do so, because many of them were merely pretended professors of their religion; but finding that we had been sent by some of their own people, and had a letter in their own character, they allowed us to see the place. The following notes will give some idea of the interior. Directly behind the front door stands a bench, about six feet from which there is a long stand for candles, similar to those usually placed before the idols in Chinese temples. Immediately in connection with this there is a table, in the centre of which is placed an earthen ware incense vessel, having a wooden candlestick at each end. In the centre of the edifice stands something resembling a pulpit; behind which there is another table having two candlesticks and an earthenware incense vessel; and after that is the Wan-suy-pae, or Emperor's tablet, placed on a large table in a shrine, inscribed with the customary formula, "May the Man-chow (or reigning dynasty) retain the imperial sway through myriads and myriads, and ten thousand myriads of years." Above the Wan-suy-pae is a Hebrew inscription, "Hear, O Israel, Jehovah our God is one Jehovah; blessed be the name of his glorious kingdom for ever and ever." Next to this is the imperial tablet for the Ming dynasty. Then comes a cell in which are deposited the twelve tubes containing the divine law. To the right and left of the principal cell are two others, all bearing Hebrew inscriptions.

"While engaged in copying these, before I had quite finished, a man of the name of K'heaou, who had attained a literary degree, came and drove me unceremoniously out of the temple, telling me to be careful of what I was doing. I civilly inquired his surname, in order to pacify him; but he would not listen to me, and ordered me immediately out of the temple, telling the men to shut the door, and let no man come in any more. After the men had shut the door he told them, that the two men which had come thither were not of the same religion as

they were, and added, raising his voice, they are sent from the English missionaries to examine our establishment, and you must not let them come here any more. After the man had gone, one of the professors came to our inn and told us all about what K'heaou had said. Finding ourselves thus shut out from the temple, we requested him to procure for us a copy of all the inscriptions, and also such of the Hebrew books as might be attainable, desiring at the same time to enter into some negotiation for the purchase of the rolls of the law. He said, I cannot get the rolls, but can give you some of the small books, at the same time giving us one which he had with him. In the evening when he came to visit us, we asked him, What do you call your religion? He said, Formerly we had the name of T'hëen-chuh-keaou, Indian religion; but now the priests have changed it into the "religion of those who pluck the sinew," because every thing that we eat, whether mutton, beef, or fowl, must have the sinews taken out. Some persons are likely to mistake the sound T'hëen-chuh-keaou for T'ëen-choo-keaou; so when we heard the sounds, we asked him to write down the three characters; then we understood that he meant the religion of India, and not the religion of the Lord of heaven (or the Roman Catholic religion). We asked him, Are there any who can read Hebrew? He said, Not one now among the residents is able to read it, although formerly there were some. He said also that our letter very much resembled those which they had received before, and had the same kind of envelope; but their letters had seals, and ours none. The temple, with the Wan-suy-pac, and all the sacred furniture face the east, so that the worshippers during service have to turn their faces towards the west, which is also in the direction of Jerusalem. The priest, when going to perform service, wears a blue head dress and blue shoes; but the congregation are not allowed to go in with their shoes, nor the women with their head napkins. Before entering the holy place they all have to wash their bodies, both men and women; on the two sides of the temple, there are baths and wells in which they wash; and after making themselves clean they enter the holy place.

"The Jews are not allowed to intermarry with heathens and Mohammedans, neither are they allowed to marry two wives;

they are forbidden to eat pork, as also to mix with the Moham-medans, but they are required to be strict in the observance of their religion, and to keep the Sabbath holy. Some of the materials of the houses round the synagogue, such as bricks, tiles, wood, &c., have been sold by the professors to supply the wants of their families. We heard that the Emperor had refused to rebuild the temple, until all was rotten and come to nought; so that the temple must remain in its present state until the Emperor issues a command to repair or rebuild it. For this the professors were waiting with earnest expectation that the time of rebuilding might not be delayed, else they would be starved. They told us that some of them daily lifted up their hearts and prayed to heaven, because since the temple was neglected many had gone astray. We heard also, that whenever any one was known to belong to the Jewish religion, they were soon despised and became poor. None of the Chinese would make friends with them, and they were treated as outcasts by the common people. Many of those who professed the same religion, did so in secret, and not openly, lest they should be despised also.

“Dec. 13, Friday.—Yesternight we had great fear and trouble on account of the Jews who came to our inn to visit us. In the inn we had many of the Canton men who sold opium, and some Sze-chuen men belonging to one of the magistrates' offices, who overheard that we were talking with the Jews about our and their religion. As soon as the Jews had gone we went to bed, and about eleven at night we heard them talking loudly about our business. There were in one room three people, one of whom said, I will accuse them to the district magistrate, saying that these two men are come from Shanghae, and are friends of the foreigners, and that they talked last night with the Jewish people. Their religion is not the same as ours, but they come hither as spies and breakers of the law. We will certainly bring them to the magistrate, and get them beaten and put in jail; by doing which they will be obliged to give out some money.”

In consequence of the apprehensions thus awakened, K'hew T'hëen-sang, and Tseang Yung-che left the city the next day.

The latter gives the following account, which he gathered from the Jews, of their religion.

“This religion was formerly called the Indian religion. Afterwards, on account of some disturbances that took place among its professors, the designation was changed into that of the religion which enjoins the plucking out of the sinew. The Sabbath days observed by this sect occur on the days previous to the Christian Sabbath. The time of the introduction of the Jewish religion into China is stated by themselves to be about eighteen hundred and fifty years ago. This religion was first established in K'hae-fung-foo, and the synagogue built A. D. 1164. At first the professors of Judaism amounted to seventy families, but when K'hae-fung-foo was invested in the beginning of the present dynasty, the professors fled in various directions; afterwards seven clans again entered the city. In their religion the Jews have three kinds of office-bearers; the Rabbi, the Sinew-extractor, and the Propagator of Doctrines. Whenever the day arrives for honouring the sacred writings, the disciples must all bathe in the place appointed for that purpose, after which they may enter the synagogue. The Rabbi then takes his seat on an elevated position, with a large red satin umbrella held over him. This umbrella is still preserved in the synagogue. When they bow down to worship they face the west, and in calling upon God in the Chinese language, they use the word Heaven. On the 8th Chinese moon, and the 24th day, they hold a great festival (corresponding to September or October,) which is perhaps the feast of tabernacles, called by them the festival for perambulating round the sacred writings, because they then walk in solemn procession round the hall of the temple. The reason of the present neglect of the Jewish religion is because for these fifty years there has been no one to instruct the professors in the knowledge of the fifty-three sections of the divine classic, and in the twenty-seven letters of the Jewish alphabet.”*

* They make out twenty-seven letters by counting the five finals as separate letters. The customary division of the Pentateuch in our Hebrew Bibles is into fifty-four sections. But the Jews in Persia likewise number fifty-three, the Masoretic fifty-second and fifty-third sections being combined in one.

In addition to several inscriptions in Hebrew and several in Chinese, copies were obtained of two large tablets in the Chinese language, bearing dates respectively, which correspond to A. D. 1511 and 1488. We make a brief extract from the former of these.

“From the beginning of the world our first father Adam handed the doctrine down to Abraham; Abraham handed it down to Isaac; Isaac handed it down to Jacob; Jacob to the twelve patriarchs; and the twelve patriarchs to Moses; Moses to Aaron; Aaron to Joshua; and Joshua to Ezra, by whom the doctrines of the holy religion were first sent abroad, and the letters of the Jewish nation first made plain. All those who profess this religion, aim at the practice of goodness and avoid the commission of vice, morning and evening performing their devotions, and with a sincere mind cultivating personal virtues. They practice fasting and abstinence on the prescribed days, and bring eating and drinking under proper regulations. They make the sacred writings their study and their rule, obeying and believing them in every particular. Then may they expect that the blessing of Heaven will abundantly descend, and the favour of Providence be unfailingly conferred; every individual obtaining the credit of virtuous conduct, and every family experiencing the happiness of divine protection. In this way perhaps our professors will not fail of carrying out the religion handed down by their ancestors, nor will they neglect the ceremonies they are bound to observe.”

The Hebrew inscriptions contain many words which appear to be Persian; this is the case likewise with the books that were obtained. Of these latter Bishop Smith says:

“They brought back eight MSS. of apparently considerable antiquity, containing portions of the Old Testament Scriptures. These eight MSS. are written on thick paper, bound in silk, and bear internal marks of foreign, probably Persian origin. The writing appears to have been executed by means of a style, and to be in an antique Hebrew form, with vowel points. The cursory examination which we have been already enabled to bestow on them, leads to the belief that they will be found by western biblical scholars to be remarkable for their generally exact agreement with the received text of the Hebrew Old Tes-

tament. Though in themselves interesting and valuable, they are probably much inferior in interest and value to the twelve rolls of vellum containing the law, each thirty feet in length by two or three in breadth, which our messengers examined in the holiest of holies. Measures are already in progress for procuring these latter MSS., and for bringing down to Shanghae any Israelites who might be induced to visit that city. The portions of the Old Testament Scriptures already received are the following:—Exod. i.—vi., Exod. xxxviii.—xl., Lev. xix. and xx., Numb. xiii.—xv., Deut. xi.—xvi., and Deut. xxxii.; various portions of the Pentateuch, Psalms, and Hagiographa, which appear to be parts of an ancient Hebrew liturgy, are contained in two of the MSS. already received.”

A friendly feeling was generally evinced towards our visitors, which is in no small measure attributable to the Hebrew letter of introduction from Shanghae, of which although the Jews understood not the purport, they readily perceived its identity with their own sacred writings. Without such an introduction, they would probably have been received with suspicion, and mistrusted as spies. Our visitors learnt that during the year 1849 the whole of the little Jewish community at K'ae-fung-foo were thrown into great alarm, and exposed to danger of persecution on account of suspected connection with foreigners, by a letter written in Chinese and despatched some time before by the late Temple Layton, Esq., H. B. M. Consul at Amoy, for the purpose of procuring some Hebrew MSS.

Wm. B. E. Cole.

ART. VI.—*Lectures on the Evidences of Christianity.* Delivered at the University of Virginia during the Session of 1850—1. New York: Robert Carter & Brothers, 1852.

SUCH a book, proceeding from such a source, and under such auspices, is not only a profoundly interesting phenomenon in itself, but eminently suggestive of the ultimate issue of the great and protracted controversy, to which it is so formal and massive a contribution. It is well known that the University