

Lung-ling, of the Sung dynasty, about A.D. 1183, and on the other a record of its rebuilding during the period of the Ming dynasty A.D. 1368-1644. From the twentieth volume of the Chinese Repository (a monthly magazine which had for its object to diffuse correct information in the form of essays, travels, translations etc.,) the following extract from the inscription on that monumental stone is borrowed: "With respect to the religion of Israel, we find that our first ancestor was Adam. The founder of religion was Abraham; then came Moses, who established the Law and handed down the sacred writings. During the dynasty of Han (B. C. 200--A. D. 226) this religion entered China. In the second year of Hiao-tseng, of the Sung dynasty (A. D. 1164,) a Synagogue was erected in Kai-feng-fu. Those who attempt to represent God by images or pictures do but vainly occupy themselves with empty forms. Those who honour and obey the sacred writings know the origin of all things: and eternal reason and the sacred writings mutually sustain each other in testifying whence men derived their being. All those who possess this religion aim at the practice of goodness, and avoid their commission of vice." This stone well deserves a place among the monumental, voiceful stones of history. It continues to bear witness after the Synagogue has disappeared. It raises its testimony for the true God in the very heart of a country abounding with idolatrous temples. It points men to the only trustworthy source of information regarding the origin of the world and of man, and exalts God as the creator of both. The practical results of religion are also clearly indicated. When the light of the Gospel shall have illuminated the vast Chinese Empire, and the triumphs of Christianity come to be written, the record of this silent witness shall not be forgotten. Alas, it has also its pathetic side. Where is the Synagogue that once occupied that site? It has been levelled to the ground. There is no longer one stone upon another of it. The descendants of those who had once worshipped in that holy and beautiful house confessed that it had been demolished by their own hands. It had for a long time stood in need of repairs. Money for this purpose could not be procured from the Jews, many of them being so poor as to be destitute of the necessities of life, and yielding to stern necessity, they demolished their venerable Synagogue, and sold its wood and stone to help them in their dire extremity. With the removal of their Synagogue their one great centre of attraction disappeared, and, as was inevitable, many traditions and historic associations were soon likely to vanish