

Our Weekly Sermon. THE DIVINITY OF CHRIST.

HIS INTELLECTUAL POWER.

At the Cathedral, St. Paul, the Rev. Charles Coupe, M.A., M.C., opened a series of discourses to be delivered at the Cathedral in celebration of the Holy Year. The subject of Sunday's discourse was "Christ's Intellectual Power." Taking for his text the words of St. John chapter 8, "I am the light of the world, in that follow me, who do not walk in darkness, but shall have the light of life." Father Coupe said that Jesus of Nazareth, the humble carpenter, claimed to be not only man but God also; He claimed to be of the same divine nature as the Father Eternal, infinite, immeasurable, self-existing, identical in honor, power, and glory with the Father. He claimed to be beloved with the same implicit faith, cherished with the same loving confidence, and worshipped with the same love as that enjoyed by the Father. Throughout His public life our Lord declared time after time before the Jewish nation that He was the promised Messiah, the great Christ, for whom for centuries had been praying and looking forward, that He was the Christ, the Messiah, the great God. Yet the enemies of Christianity had never ceased to deny it. Even the Jews, who after three centuries of prayers and expectation might have been regarded as only too eager to welcome the Messiah that had prayed for, denied it. Yet who, claiming to read the Scriptures could fall to see the image of the Godhead shadowed forth in all Christ's words? He legislated as God, judged as God, pardoned as God. For forty centuries millions of noble souls had been clamouring to heaven for light. "Show us the way," they had asked, and Christ answered, "I am the way," "Show us the truth," and Christ said, "I am the Truth," "Show us the life," and Christ had made answer, "I am the resurrection and the life." The purity and excellence of Christ's moral character and the stupendous of His intellectual powers showed Him to be no mere adventure or impostor. Christ was the sublime genius of the world. He conceived the majestic idea of founding a kingdom, world-wide in its domain, an empire of which neither mountains nor rivers chained, and in which neither politics, military grandeur, nor statescraft was to play a part. Christ desired not to be an earthly monarch. Yet solemnly and repeatedly did He claim to be a King as when Pilate asked Him, "Art thou a king?" He majestically answered; "Rex ego sum," but added that His kingdom was not of this world.

CHINA'S QUEER JEWS.

THE EXPERIENCES OF JESUIT MISSIONARIES WITH THEM.

In the heart of China, 700 miles from Shanghai, on the banks of the Hoangho or Yellow river, live seven families of Chinese Jews, the remnant of seventy clans, 6000 strong, who came into the Celestial Kingdom at the time of Mingte II, who reigned about 810 A.D. These seven families represent what at one time was a power in China, a city of Jews, so wealthy and esteemed that an Emperor built a magnificent synagogue for them and made one of them the treasurer of a great province and another a general in the imperial army, and honored them in various other ways, says the New York Sun. Then in the golden age of Judaism in China, those Chinese Jews prepared to go so great an extent that they grew careless in their worship and neglected the God of their fathers. To-day their synagogue is a mass of ruins, most of it sold to furnish food for the seven surviving families, and subject poverty reigns among them. Their sacred books have been sold, their religious rites forgotten, their language has become a mere memory and their origin one of the mysteries of the mysterious Orient. The existence of Chinese Jews has long been a mystery, for although their presence has been established beyond doubt, yet so much of their history is speculative that scholars and students of Jewish and Oriental history have been at variance as to their origin. The survivors and those seen and spoken to during the last 250 years all bore the unmistakable racial imprint of the Jews. There could be no doubt on that score. Not only that but they observed most of the customs of their ancestors and worshipped in the orthodox manner. The fact of their Hebrew origin and descent has not been in dispute, but the REASON OF THEIR PRESENCE IN CHINA has caused considerable controversy among those interested in such matters. Some have held that they were the lost tribes of Israel, but this is wild speculation, especially as China was referred to only once in the Bible, when Isaiah, xlix., 12, says, "Behold, I send thee from the land of Sinar" (China). At the time of Isaiah, 740 B.C., Tiglath Pileser III., a contemporary of Jeroboam II, ruled Egypt and the Jews were even then renowned traders, whose voyages extended into the farthest East. If the Chinese Jews had been the lost tribes Chinese history would in all probability have referred to them and their own history would have done likewise. Neither is the case. Chinese history asserts that the Jews came to China during the reign of Mingte II, of the Han or Tsin dynasty, about 810. The history of the Jews themselves declare that they came into China 224 A.D. from Tchen-ohai (Cebu). Their leaders were the heads of the Yen, Lo, Gao, Kaou, Chou, Kin, Chow, Shih, Hwang, Neo and two families. They brought with them tribute of "si yang pu"—cloth from the western coast. This might

serve as a clue to their origin, but it is doubtful which ocean is meant. It may be the Indian ocean, the Red sea, the Mediterranean or even one of the inland seas of Asia. In the days of Mingte II China was the most highly civilized nation in the world and all the world traded with her. Half a dozen caravans led across Asia to the north of China, and the Jews following their occupation of traders, travelled over them repeatedly. It took 250 days to travel from Syria to China. It is probable that the Jewish traders, finding the country fertile and the people friendly, advised their brethren to emigrate. So a huge caravan was made up and SEVENTY CLANS OR FAMILIES started for their new home in China. They left Yortou (London) in 224 A.D. and travelling by easy stages across Asia. With them went rabbis and learned men, who carried holy books and the sayings of the prophets. Finally, after a year of wandering, the caravan arrived at Peen on the Hoangho, the Kallungtu of to-day, situated to the south of Pekin. No sooner had the caravan arrived than the Chinese bestowed a man upon them—the followers of the religion which enjoins the extraction of the sinew—Tiaukinkian. This referred to the Hebrew custom of extracting the sinew or nerve of flesh used for food. For many years, nearly 600, the settlement at Kalfungtu prospered, and gradually Jewish traders penetrated to all parts of the empire. They established an important trading station at Ningpo, which they used as a port of entry. So well did they do that in the year 800, another influx of Jews took place, and the power and influence of the settlement increased greatly. Chinese history first mentions the Jews in the eleventh century, when the annals of one of the dynasties refers to them as having served in the imperial army with distinction and bravery. The next mention is found on a tablet erected in their temple, discovered by a Jesuit in 1611. This tablet declares that the religion was founded by Avoolohun (Abraham), who handed down the precepts to Maysho (Moses). The synagogue or temple was built in the first year of Lungching of the Sung dynasty in the twentieth year of the sixty-fifth cycle (164). Leeching and Wooseta, two abbots, superintended the construction of the temple, while Yentoulo furnished the funds. The structure burned down and was rebuilt in 1270 on Thoomie-zo street, on the southeast side. JESUIT DESCRIBES THEIR TEMPLE. This temple was seen in the seventeenth century by one of the Jesuit fathers, and, according to his description, was a superb affair. This authority asserted that the temple was 850 feet long and 150 wide. Before, or rather around, the synagogue proper was a series of courts, extending from east to west. In the centre of the first court was a large and beautiful arch of white alabaster, inscribed with golden letters, dedicating the place to the Creator and Preserver of all things. In the Holy of Holies beyond, which only the priest could enter at time of prayer, stood twelve tables, each bearing a roll of the law—one for each tribe in Israel. In the centre stood another table for Moses. Each table was enclosed in silken draperies. On the extreme western wall were two tablets containing the ten Commandments in golden letters. On other side of them was a closet for books and before each a table, urn and candelabrum. At service the men and women sat apart and all took off their shoes. The men wore blue hats. When reading from their Biblical scrolls the rabbis wore a violet over their faces, for Moses covered his face when descending the mountains after receiving the Ten Commandments. A red sash scarf was suspended from the right shoulder of the rabbi and tied in a knot under the left arm. All present faced the west—toward Jerusalem. The name of Jehovah was never pronounced, Etwal (Adonal) being substituted, or the Chinese word then (Owen).

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As stated, the Chinese Jews gradually rose in power until 1888 began their golden era. In that year a committee was appointed to look after the temple, and the Emperor conferred many favors upon the sect. For forty years prosperity was theirs. In 1417 Chou Fou Ting, a Jew, was made chief fiscal, or magistrate, of Che Keang province—and then began the downward career of the Chinese Jews. MET FATHER RICCI. The younger generation intermarried with the Chinese, the precepts of their religion were forgotten, and gradually the Chinese Jew wandered away from the teachings of their prophets. Gradually, too, prosperity left them, and ill-luck began. Their temple was destroyed again, and when money was needed to rebuild none was forthcoming for many years. At last money was obtained, but the glory of their body of holier had departed, never to return. Matters went from

bad to worse, until, in 1860, some of the younger Jews went into the world in an effort to better their condition. One of these sought a missionary degree in Pekin, and while there met Matthew Ricci, the famed Jesuit missionary. According to Father Ricci, the stranger called upon him one day and said that as both were of one religion he desired to pay his respects. Father Ricci made inquiry as to the stranger's religion, and learned that he was a Jew. Thinking to convert him to Christianity, he took him into the mission chapel, where the stranger bowed before a likeness of the Virgin and child. Why on you bow? asked Father Ricci in astonishment. "Because that is a picture of the prophet in childhood," replied the stranger, meaning Moses, probably. Then Father Ricci told him of the coming of the long-promised King of the Jews, but the stranger laughed and declared that he was not after 10,000 years. Three years later Father Ricci despatched three native Christians to Kalfungtu, but could get nothing definite about the Jewish settlement. In 1613 Julius Aleni, who, because of his great learning, was called the European Confucius by the Chinese, visited Kalfungtu, but was not permitted to see the Pentateuch, the fame of which had reached his ears. THIS PENTATEUCH, so report had it, was handed down from father to son, from the earliest days of Judaea. Of course, the Jesuit fathers were most anxious to obtain possession of this religious treasure, and nearly every year ambassadors went to Kalfungtu with offers of money and influence, but in vain. It was not until 1637 that Father Gazan succeeded. By that time the Jews had been decimated, their wealth was a matter of history and their spirit was broken. Father Gazan was permitted to see the Pentateuch and soon discovered that it was only fragmentary. Upon his return to Europe he published a pamphlet detailing his experience and giving a translation of the tablets and scrolls he had seen. This pamphlet caused much discussion, and innumerable tracts and books were written to prove that the Chinese Jews were descended from the lost tribes or even from Abnerus, Wandering Jew. The stories then grew and grew until they assumed fantastic proportions and the wildest conjectures prevailed. All sorts of propositions were made to solve the mystery, but nothing of importance was done until 1850, when A JESUIT EXPEDITION, started from Hong Kong, accompanied by two Christian natives. After being absent for some months they returned with the news that the settlement at Kalfungtu was in a deplorable state. The remaining Jews lived in the ruins of the synagogue, half-starved and broken in spirit. They had no rabbi, had forgotten their language almost entirely, and had sold the synagogue bit by bit, in order to sustain life. Now, the Chinese Jews number less than 100—Jews only in name, without, poor, deformed, pariahs, mere echoes of the forgotten race. INTERNATIONAL CATHOLIC JOURNAL. The scheme for an international Vatican news agency with priests as correspondents, has been dropped, but the project of founding a new international Catholic journal is being actively considered. The paper will be issued at Brussels, but the editorial staff will reside chiefly at Rome and Paris. Publication will be in French, with editions in English, German, Spanish and Italian. The journal will print news, but the space will be largely devoted to religious and moral articles in a popular vein. An enormous circulation is expected. The funds for the new enterprise have nearly all been subscribed. MATAAFA RESTORED. Mataafa, the Catholic Samoan chief, who was deposed in favor of the Methodist missionaries' tool, Tanu, has at last received justice. He has been appointed "Le Ali Sili," or the "highest chief" of Samoa. Mataafa's installation, which was witnessed by Bishop Broger and a large number of natives was an impressive ceremony. CATHOLICS INNOCENT. Bishop von Ansee publishes in the Kolnische Volks Zeitung, of Berlin, a number of testimonials from Chinese missionaries proving the innocence of the Catholic missionaries in the matter of the Boxer uprisings. There are a Powerful Nerve.—Dyspepsia causes derangement of the nervous system, and nervous debility, once engendered is difficult to deal with. There are many testimonials as to the efficacy of Paralese's Vegetable Pills in treating this disorder, showing that they never fail to produce good results. By giving proper tone to the digestive organs, they restore equilibrium to the nerve centers.

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