

# JEWISH INTELLIGENCE,

AND

## MONTHLY ACCOUNT OF THE PROCEEDINGS

OF THE

### London Society

FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

**JANUARY, 1853.**

#### HEBREW PRAYERS USED BY THE JEWS IN CHINA.

WE have on a former occasion been enabled to lay before our readers many important particulars concerning the Jews in China, to whom a Mission of Inquiry was sent a short time since. (See "Jewish Intelligence" for May, 1851.)

We have now before us a collection of MSS., which contain the prayers used by that remarkable remnant of the seed of Abraham.

It will be seen from the description we proceed to give, that the main features of the services held in the synagogue at Kae-Fung-Foo, correspond with those which are found to exist in other parts of the world.

This is, indeed, the most remarkable circumstance connected with the history of this extraordinary people. Although living in a remote part of the world, and so entirely secluded from their co-religionists, that some even doubted of their existence, they still not only preserved a distinct nationality, but also retained al-

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most all the peculiar features of the Jewish system of worship, as now prevailing among the Jews of other countries.

As the rolls of the law which have been sent over, correspond, with very slight variations, with those from which the text of our Hebrew Bibles has been taken; so the Prayer-Books which we now proceed to enumerate, have been for the most part copied from those with which the Jews, generally speaking, and the students of Jewish literature, have long been familiar.

#### No. I.

Contains prayers for השעה באב, the ninth of the month Ab, morning and afternoon, שחרית ומנחה, similar to those used by the Sephardim. That of the morning begins with קדיש, kadesh, before the section beginning with the ברכו, and no Psalm preceding, as in the European Jewish Liturgy. The עמונה עשרה, or, Eighteen Benedictions, are like to those of the other Jews, except that the הכולה, which is said at the close of the Sabbath, is incorporated with the

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fourth benediction (hence it appears that the above fast-day must always fall upon a Sunday). Instead of the word ולמלשינים, the slanderers, the word ולמשומדים is used, which refers to apostates, *i.e.*, as generally understood, those who have embraced Christianity. A special prayer is inserted for the restoration of Jerusalem, in very plaintive language, in addition to those generally used. The same prayer of the eighteen benedictions is repeated for the Chazan, in which the Sephardim קדושה, is inserted; also a special prayer for the fast-day. The portion of the law is the same as that read by other Jews, and the הפטרה is also the same. Then follows the מוסף, or additional concluding prayer, which consists of קדיש, 145th Psalm, קדיש again, the 20th Psalm, and a hymn, with which the German Jews conclude the Sabbath Prayers, beginning with the words אין כאלהינו, or, "There is none like our God."

At מנחה, or Afternoon Prayer, the law is read, with the usual division for the persons called up. It is closed with the 111th Psalm.

#### No. II.

Prayers for the Sabbath. — Morning Prayer commences with a beautiful hymn on the wonders of creation, by one R. Eleazar, each verse terminating with the words, ברוך שאמר והיה, העולם, "Blessed be He who spake, and the world started into existence." Then another hymn, the verses of which begin with the above words, used in alphabetical order, containing many expressions of praise. Before the hymn, beginning with the words, נשמת כל חי

of every living shall praise thee," another hymn is used, containing a solemn admonition to the soul; in one of its verses there is an expression, קרבי לאל משיחי, "Draw near (thou soul) to God—my Messiah." The initials of the verses are אלעזר, Eleazar, who was the author of it. A kind of a blessing on those who are engaged in the study of the law, similar to that of יקום פורקן of the German Jews, is said before the reading of the law. The other prayers are very much the same as used by the Sephardim.

#### No. III.

קרבת מוסף, or additional prayers for the New Year, also נעילה, or concluding prayer for the Day of Atonement. The former are almost the same as those used by the Ashkenazim, with the addition of a cabalistic hymn on the mysterious character of God, מעשה מרכבה, by Rabbi Abiathar, at the close of the service. The latter is, with some very slight alterations, like that of the other Jews.

#### No. IV.

Contains various prayers used upon Sabbath and Holy Days, as קידוש, or, a benediction for hallowing the day. יעלה ויבא, a short prayer inserted in one of the eighteen general benedictions for the coming of the Messiah, and the restoration of Jerusalem. The same prayer is inserted in ברכת המזון, or, Thanksgiving after Meals, which is also contained here. A form of thanksgiving which is said upon the days of חנוכה, Dedication Days, and Purim. A קדיש דרבנן, or, Form of Praises to the Almighty, in which a prayer for the Rabbies, who are engaged in the study of

the law, is introduced. Each of these prayers abounds with many passages of the law and the Psalms. Lastly, it contains a form of prayer for the departed spirits, to which is subjoined a long list containing the names of men (probably their distinguished relations), many of the names are written in Chinese characters. It concludes with the words:—"May his soul be bound up in the bundle of life with the seven classes of the righteous and saints, namely, Abraham, Isaac, Jacob, Moses, Aaron, Elijah, and Elisha, under the tree of life." Then follows a long list of female names, whom God is entreated to remember. Many of these are also written in Chinese.

No. V.

הַגְּדָה שֶׁל כַּסֵּף, or, a Form of Thanksgiving and Prayers for the Eve of Passover, beginning with קִידוּשׁ, the hallowing of the day, as among the Ashkenazim; but it contains an encomium, in which a variety of praises are lavished upon the people of Israel, referring to their being distinguished above all other nations. The rest of the הַגְּדָה, with but slight variations, is like that of the other Jews, except that at the close there is a beautiful hymn in alphabetical order, on the miraculous deliverance of their ancestors from Egypt. A Chinese translation of the hymn is added to the Hebrew text.

No. VI.

Prayers for the Sabbath.—It contains the following form of בְּרִכַּת הַחֹדֶשׁ, Blessing for the New Month, which is generally said upon the last Sabbath of every month:—

אֲצִירָו שְׂמָעוּ כְּהֵנָּה וְלִיּוּא

תִּקְאֵעוּ קִבְּאֵעוּ רִבְנָן רֵאשׁ יִרְחֵא  
דְּפִלָּן חֲדָא בְּשַׁבָּא דְּהוּא חֲדָא  
בִּירַח יְהִי סִימָן טוֹב עֲלֵאנָא עַל  
כָּל יִשְׂרָאֵל הַשְּׁתָּא בְּעַגְלָא וּיְקוּמוּן  
שְׁכֵנָה עִפְרָא מִן עִפְרָהוֹן וּיְכַנְשׁ  
מִבְּדִרְיָא וּיְחֻזְוָן עֵינָנָא וּבְעֵינִיכּוֹן  
בְּבִינָנָא דְּמִקְדָּשָׁא וּבְשִׁכְלוּלֵיהּ  
דְּחִיכְלָא וּבְמַלְכוּת מְשִׁיחַ בְּר דּוּד  
וּבְנִחְזַמְתָּא דְּקִרְתָּא דִּירוּשָׁלַם הַשְּׁתָּא  
בְּעַגְלָא חֲבֵרִים כָּל יִשְׂרָאֵל וְאִמְרוּ  
: אֲמֵן

"Attend and listen, ye priests and Levites! The rabbies have instituted and fixed the new moon of the month N. N. (the next following), on the first day of the next week, which day shall be the first day of the month. This shall be a good omen for us and all Israel, now and speedily. May those who rest in the dust rise speedily from their dust; may the dispersed (of Israel) be gathered; may our eyes and your eyes behold the rebuilding of the sanctuary, the re-establishment of the temple, and the kingdom of Messiah, Son of David, and the consolation of the city of Jerusalem. Now and speedily may all Israel be gathered. Amen."

Then follows a form for the days of the week, in Syriac; then the names of the months (the same as among other Jews), beginning with Adar, the last month of the Jewish year; then, next, וְאֲדָר, the second Adar (in an interlunary year), and closing with Shebat, the eleventh month of the year.

No. VII.

A fragment of the Prayers for the Passover, containing a part of a beautiful hymn on the deliverance from Egypt. The initials of the

verses are אֱלֶעזֶר, Eleazar, who was the author of it.

#### No. VIII.

Songs for the close of the Sabbath, זמירות למוצאי שבת, containing a hymn in which the coming of Elijah the Prophet, as the Forerunner of the Messiah, is emphatically and repeatedly prayed for. It begins thus:—“Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite, may he speedily come unto us with Messiah, Son of David.” Then, again, in Syriac (as the rest of the hymn):—

אליה דנביא שלח בזכות מוֹבִיָּה  
: ומשיחא בר דוד עם רען ותמניא :

“Elijah the Prophet send by the merits of Tobiah (Moses), and Messiah, Son of David, with our Shepherd (Moses), and the eight (the eight saints).”

With this last phrase every verse of the hymn is closed. Then another hymn in Hebrew, containing a plaintive account of their sufferings among the nations of the world, and joyous anticipations of glory at their future restoration.

As for instance:—

שנת ישע וגאולה ועת רצון  
ותהלה קרא נא לי כנדול אלוה  
רב עליליה :

“A year of salvation and redemption, a time of acceptance and of praise, call upon me, Thou great God of great works.”

And, again:—

וגיל חדש ומלוכה לאום סורה  
: ונבוכה :

“Renew joy and royalty to a nation despised and perplexed.”

Again:—

ממשלת משיח וציץ נורו יצמיה  
: אלהינו וירויה לעגלה היפיה :

“The kingdom of Messiah, and the flower of His crown, our God shall cause to flourish, and shall deliver the beautiful calf (an emblem of Israel).”

ויתקע בשופר להקיץ שוכני  
עפר וינערו מעפר השוכנים  
: במאפליה :

“It shall be sounded with the trumpet to raise those who rest in dust, and those who abide in darkness shall shake themselves from the dust.”

In every verse Elijah the Prophet is invoked.

Then הַבְדֵּלָה, or, a benediction, to distinguish between the Sabbath, and the common week days which follow. These prayers contain curses upon their enemies, and blessings upon their benefactors, as used among the Ashkenazim.

It concludes with several portions of the Bible.

#### No. IX.

סִפּוּר מַעֲרִיב, a Form of Evening Prayer for Week Day. Excepting some slight alterations, this is like that of the Sephardim.

#### No. X.

Prayer for the Sabbath upon which the new moon falls, ראש חודש שחול בשבת הַלֵּל, the Great Hallelujah, which is always sung upon the new moon and festivals, we find a prayer for Messiah's coming; also a blessing upon the rabbies, and a curse upon the enemies. In every other respect it is like to No. 6.

## No. XI.

פרשה ויגש אליו. A section of the law, containing a part of the book of Genesis, commencing at chapter 44, verse 18. This is a portion of the law read upon a certain Sabbath in the synagogue.

## No. XII.

An exact copy of No. 5. It is like it, in every particular even to form and appearance.

## No. XIII.

Prayers for the Day of Atonement. The number of confessions which occur in the על חטא and ועל חמאים is considerably less than that of other Jews. There are also considerable alterations with reference to other forms of prayer. The portions of the law are the same as among the Ashkenazim. It contains a prayer entitled the Evening Prayer, at the close of the atonement; but it is the same as that used on a common week day. It contains also a list of the prayers for the Feast of Tabernacles, but only a few words from the beginning and end of each prayer are mentioned. Also a list of prayers for the Sabbath, between two solemn festivals חול המועד שבת חול המועד (between the first and last days) of Tabernacles, of which only a few words are given. At the end a list is given of prayers for the common days, between the two holy days (חול המועד).

## No. XIV.

The order of reading the law contains a prayer for the learned of the congregation, concluding with a supplication for the coming of the Redeemer:—

יהי רצון מלפני אלהי השמים

שיקים לנו רבותינו מנחיגי דורנו את בניהם ואת תלמידיהם בכל מקומות מושבותיהם אב הרחמן יהי בעזרם ובעזרנו יציל אותם ואותנו מכל צרה ויגון ואנחה בשנותינו יבוא מבשר נר ישראל לא יכבה לעולם ואמרו אמן:

“May it please the God of heaven to preserve to us our rabbies, the leaders of our generation, their children and their disciples, in all the places of their residence. May the merciful Father be their helper and our helper, may he deliver them and us from all tribulation, and distress, and anxiety; may the proclaimer of good tidings come, even the Light of Israel, which will never be extinguished. Amen.”

Then several passages, and the 99th Psalm. After the reading of the law several passages are appointed to be read, closing with a part of the 8th and of the 9th chapters of Ezra, which refer to the reading of the law.

## No. XV.

This is a part of No. 2, containing the hymn on the wonders of creation, the hymn beginning with the words ברוך שאמר והיה העולם, and also the hymn of the solemn admonition to the soul. Then the hymn beginning with the word נשמת, closing with the thirtieth verse of the 16th chapter of Exodus.

## No. XVI.

It bears the title סוכה תמיד. Prayers for the Feast of Tabernacles, and for the last day of this Feast, called שמיני עשרת. It begins with the קדיש before the hymn ברכו, and closes with the order of reading the law. There

is neither מוסף the addition to the morning prayer, or מנחה afternoon prayer, in it.

No. XVII.

מוסף An additional prayer for the Day of Atonement; excepting some slight alteration, it is like that of the Sephardim.

No. XVIII.

A fragment of the daily prayer.

No. XIX.

שחרית ליום כפור. The Morning Prayer for the Day of Atonement.

No. XX.

A fragment of the daily prayer, and also הלל, or the great Hallelujah.

No. XXI.

מוסף and מנחה, the additional and Afternoon Prayers for the Sabbath.

No. XXII.

שחרית ליום כפור. Morning Prayers for the Day of Atonement, opening with a cabalistic hymn, containing mysterious explanations of מעשה מרכבה the Divine Nature.

No. XXIII.

A collection of various passages and whole chapters of the Bible, also the section of the Mishna, beginning with the words במה מדליקין, and others which the Sephardim and Ashkenazim are accustomed to say on Friday evening. Hence it appears that this collection was intended for the Sabbath eve, or Sabbath morning, or for the Day of Atonement, as the title מאה ברכות אפסור, a Hundred Benedictions for Atonement, seems to indicate. It may, perhaps have been intended to fill

up the leisure moments of these days.

No. XXIV.

A Form of Prayer for the Day of Purim.

No. XXV.

מוסף ליום כפור. The additional prayer for the Day of Atonement.

No. XXVI.

A fragment of the תפלה לשלש רגלים, Prayers for the Three Festivals, the Passover, the Day of Pentecost, and the Feast of Tabernacles, containing the principal prayer עשרה עשרה, and the great Hallelujah.

No. XXVII.

מוסף לראש השנה. An additional prayer for the New Year.

No. XXVIII.

מעריב. The Evening Prayer for week days, or rather the prayer after the close of the Sabbath, as it appears from the הדלה being inserted in the fourth benediction of the שמונה עשרה.

No. XXIX.

A fragment of the Prayers for the Three Festivals above mentioned, תפלה לשלש רגלים, containing the קריאת שמע, the portion of the law which begins: Hear Israel, and שמונה עשרה, and several passages of the Psalms.

It is to be observed that in these various Prayers for the different Festivals, we do not find any vestige whatever, referring to the second day of the festivals, יום טוב שני של גלויות, which the rabbies have added to that of the law.

ROLLS OF THE LAW FROM  
CHINA, DEPOSITED IN NA-  
TIONAL LIBRARIES.

WE have no data from which we can come to any certain conclusion as to the antiquity of the Rolls of the Pentateuch, formerly in the possession of the Jews in Kae-Fung-Foo, and lately transmitted to this country, together with the Prayer Books referred to in the preceding article.

They correspond generally speaking with the Rolls of the Law used by the Jews in this and other countries; but there are some slight variations, occasioned probably by mistake on the part of the transcribers. Notwithstanding these circumstances however, the fact of their having been sent over by the Bishop of Victoria from Hong-Kong, after having been obtained from Kae-Fung-Foo by means of native Chinese Christians, sent on a Mission of Inquiry to the Jews in China, testifies to the value of the MSS. themselves.

Very little was formerly known concerning that remarkable remnant of the seed of Abraham. China was, and still is, almost inaccessible to European Christians, as far as the interior is concerned. The Jesuits who visited Kae-Fung-Foo at the beginning of the last century, state a variety of particulars concerning the Synagogue in that place, which have been confirmed by the account given by the messengers sent by Bishop Smith.

Among other things noticed, they say that the Jews possessed thirteen copies of the Law. Bishop Smith purchased six of these, and sent five to this country. At his suggestion, one of these Rolls has been presented to the *Bodleian*

*Library at Oxford*; another has been deposited in the *British Museum* for public reference: and the Committee have presented a third to the *University Library of Cambridge*.

Many will no doubt be glad to have the opportunity of comparing these Rolls of the Law with the text as contained in other documents; and while some allowance is made for probable errors on the part of copyists, the evidence afforded by the copies thus preserved in so remote a country, to the integrity of the most ancient part of the Hebrew Bible, must be considered to be very valuable.

THE CRUCIFIXION A PROOF  
THAT JESUS IS THE KING  
OF THE JEWS.\*

THE object and scope of this sermon is to shew the "connexion of the sufferings with the glory of Messiah." The Jews, as Mr. Fremantle reminds us, "regard the crucifixion of Christ, to be not only inconsistent with the prophecies, but entirely subversive of His claim to the throne of David. The sufferings of Christ are the stumbling-block at which they, who inflicted them, are offended." He has therefore selected John xix. 19—22, for his text, as a portion of the historical narrative of the New Testament never yet called in

\* "The Crucifixion a Proof that Jesus is the King of the Jews." A Sermon, preached in St. Mary's Church, Oxford, on Sunday, March 7, 1852, by the Rev. W. R. Fremantle, M.A., Rector of Claydon, Bucks. London: Sold at the London Society's House, 16, Lincoln's Inn Fields; and by Wertheim and Macintosh, 24, Paternoster Row, and T. Hatchard, Piccadilly,

question by them, in order to illustrate the main point at issue.

The author observes in the introduction,—

The modern Jewish writers especially, and others of an earlier date, assert with one voice that an appeal to prophecy is vain, inasmuch as not only have Christ's claims been already examined and rejected, but He Himself has been condemned to death by a tribunal instituted by God, and endowed with infallibility. It is not my purpose to prove that the Sanhedrin had no claim to infallibility, seeing that it had no direct sanction from God for its existence, much less to dispute the decision of a council over which a Caiaphas presided; this has been already accomplished by an abler hand in the first of the "Warburtonian Lectures," delivered in 1837. My endeavour shall be rather to shew that *both* the Sanhedrin who condemned, and Pontius Pilate who executed, were free agents in fulfilling the prophecies, and that this consummating act of national guilt is the truest evidence of the claim of Jesus of Nazareth to be their Messiah. And this is the charge which St. Peter brings against them, when he says:—"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The facts of the case are simply these; the Sanhedrin condemned Jesus unjustly for asserting that which they could not gainsay; they pronounced sentence of death upon him for blasphemy; and if they had possessed the power of carrying their sentence into execution, they would not have fulfilled the prophecies, which described what manner of death Messiah should die. In default, then, of power to inflict capital punishment, they bring their cause into the civil court, and ultimately obtain a conviction upon political grounds. For so long as Jesus was accused before the Roman Governor, of being a blasphemer and

a malefactor, Pilate found no fault in Him at all. Thrice did he acquit Him of the charges laid against Him. "Behold, I bring Him forth unto you that ye may know that I find no fault in Him. Take ye Him, and crucify Him, for I find no fault in Him." But when the religious charges were cancelled, and the political cry was raised, "If thou let this man go thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar," then Pilate's jurisdiction and authority were called into action, and he made a full examination into the merits of the case. The Jews were asked again and again if He were their King? "Behold your King, shall I crucify your King?" This they evade; they reject their allegiance to Him, "We have no king but Cæsar." They could name none but Cæsar to hinder His right to the throne. The accused is asked, "Art thou King of the Jews?" And to this He gives the fullest assent, for He witnessed a good confession before Pontius Pilate, and thus the Roman Governor, having satisfied himself that He was not an impostor, but a real claimant to the sovereignty of the Jews, and consequently a rival to Cæsar, determined to remove Him out of the way. Thus the Jews, who had not power to put Him to death upon the false charges which were made before the Sanhedrin, brought a real indictment against Him in the civil tribunal, and succeeded in obtaining the condemnation and execution of their victim. And at this point, we might ask the modern apologist of the Jews, who would acquit them of all guilt in this matter, Which of the twain had the greater sin, he that delivered, or he that condemned?

It is clear that Pontius Pilate would have exceeded his power if he had punished a criminal for a purely ecclesiastical offence committed against the Jewish law. But having satisfied himself that Jesus Christ really was what He professed to be, he proceeded at once to put the