

ing rabbi, is the same as the Pope to the most bigoted Roman Catholic. Many will sell all they have and undergo all sorts of privation in order to make a pilgrimage to the man whom they believe to stand in the nearest possible relationship to God. To get the rabbi's blessing is worth more to them than the whole world. The Chassidic Jews hold the maxim that "scripture is to be interpreted, not according to the letter, but according to the spirit," around which has grown the huge pile of Kabbalistic literature, much of which stands in the same relation to Judaism as the writings of Swedenborg to Christianity.

The third division is the ever-growing *Reformed* section, of which the Jewish philosopher, Moses Mendelssohn, who was born in Dessau, Prussia, in 1729, is generally regarded as the father. This division includes Jews of very diverse opinions, ranging from those who only reject the traditions of the rabbis to those who have thrown overboard even the Old Testament and are avowedly rationalistic, if not infidel.

The fourth and last division is numerically small, but is in many respects the most interesting section of the dispersed people. They may be termed Protestants among the Jews, inasmuch as they have never accepted the Talmud or traditions of men, and have faithfully held to Moses and the prophets, on which account they have been greatly persecuted by the Talmudic Jews, who do not intermarry with them, and in every way treat them as they treated the Samaritans of old. They are called *Karaites*, or *Kārāim*—i.e., readers; those who have kept to the written law in contrast to the oral law of tradition. Their chief seat is the Crimea on the Black Sea, though there are communities of them scattered over the East. During one of my visits to Cairo, where there is a very ancient community of about 400 families of *Kārāites*, I met in their synagogue by special appointment the chief rabbi, a noble patriarchal Jew. In the course of conversation I asked him what he thought was the greatest

need of the Jewish people, and without a moment's hesitation he replied: "The coming of the Son of David." "There are thousands of Jews and millions of Gentiles," I said, "who believe that the Son of David has come in the time of the second temple, as foretold by the prophets." He remained silent for a while, and then replied: "I know the Protestants believe it, but our eyes have not yet seen the salvation of God." Before parting he told me that a New Testament was presented to him in Constantinople about twenty years before, which, however, he had not read; "but now," he said, "after our interview I will take up that book and examine it."

The first question which arises in our minds, after a bird's-eye view of the nation as a whole is thus presented is, "What attitude do these different sections assume to Christianity?" I say to "Christianity," and looking over its history in relation to the Jews, one becomes painfully impressed with the fact that it must be distinguished from Christ and the Gospel. It may sound exaggeration in the ears of Christians in England and America when I say that millions of Jews are as ignorant of Christ as are the unevangelized tribes in Central Africa; and as to the New Testament, except to comparatively few, its very existence is unknown. Many times and in different parts of the world, in the course of my missionary journeys, I have received congratulations from Jews who took me for the author of the book they had for the first time received from my hands, and that book was the New Testament, so little did they know of its history or contents! "Christianity," or, more correctly, "Christendom," the seven or eight millions of Jews in Central and Eastern Europe have seen, and, alas! *felt*; and they *hate* with great detestation and abhorrence; so that I can testify to this fact from experience that there is much less opposition to the Gospel when first preached on the part of Jews who live in Mohammedan countries, like Morocco and Asia Minor, than