

Jesus of Nazareth, the rejection of whom brought about their banishment, is at least nominally professed. Is there no purpose in this? With regard to the 4,000,000 or 5,000,000 Jews in Russia—and the same is true, also, of Galicia, Roumania, and other parts of Eastern Europe—it has to be borne in mind that owing, on the one hand, to circumstances into which I cannot now enter, and, on the other hand, to legal proscriptions, they are almost entirely massed together in towns and cities, and only very few, even in the Pale of Settlement, are found in villages. There are many towns in those parts where the proportion of Jewish population varies from one to two thirds and even three fourths. From this it will be seen that in Russia and Eastern Europe the Jew is a powerful factor, judged even from the point of numbers, putting aside the fact, which seems to me at the bottom of a good deal of the anti-Semitic agitation, that by his superior energy and habits of frugality and thriftiness, he naturally places his Gentile neighbor in a less favorable position in the struggle for existence.

Religiously, the Jewish nation over the whole globe may be divided into four classes. Without attempting to describe or classify, I may just enumerate them, as this may help to form a sound judgment on the question of Jewish evangelization. First, there are the ordinary *Talmudical* or Conservative Jews, embracing by far the largest part of the whole nation and answering in many respects to the Pharisees in the days of Christ. Of most of these it may be said that they have a zeal for God, but not according to knowledge. These still cling to and are buoyed up in all times of persecution and suffering by the hope of the speedy coming of the long-looked-for Messiah and a restoration to their own land. Their education is purely religious or "Jewish." It begins with the Hebrew alphabet, goes on to the Prayer-Book, and from that to the Hebrew Scriptures, and culminates with that "encyclopædia of human wisdom

and human folly," as Dean Milman has well styled the Talmud, in which the mental ingenuity of the Jew finds sufficient scope for all the rest of his life.

Of this class of Jews, forming, as we have said, the bulk of the nation, it may more particularly be said that they are "a people dwelling alone and not reckoned among the nations," of whose history, ways of thinking, and even language, they are ignorant. They move in a world of ideas of their own which are scarcely comprehensible to the ordinary Gentile.

Like the Pharisees of old, they are often indiscriminately condemned as hypocrites or fanatics; but the truth is that, as among the Pharisees in the days of Christ, so among the Talmudical Jews, there are many Nathanaels, of whom it may be said that they are, "according to the law, blameless"—men walking consistently according to the light they have, and whose lives are noble examples of religious zeal and unselfishness; though, alas! it is true also that the minds of most have been perverted and their sense of sin blunted by the traditions of men, so that they are vainly going about seeking to establish a righteousness of their own.

Next we have the famous sect of the *Chassidim*, which originated with that remarkable man Rabbi Israel Br'ishem during the eighteenth century, and which has a following of about 1,000,000, with Galicia and Southern Russia as its strongholds. These have turned somewhat from the letter of Talmudism, and have gone in for the mysticism of the Kabbalah. They are ascetic in practice, and their particular tenets are "that purity and holiness, and not learning or knowledge of the Talmud, is the great requisite for obtaining a high spiritual life, and that the Holy Spirit operates still through certain chosen vehicles called *Zadikim* (righteous ones), who are endowed with miraculous gifts, and who are particularly qualified to be mediators between God and their believing disciples." To the Chassid, the *Zadik*, or miracle-work-