

“Do not commit the mistake of under- rating the difficulties you have to meet with. You are sent to a people of a far older civilisation than ours, whose religious education is thorough, whose rabbis are carefully trained in the knowledge and defence of the received Jewish interpretations of the prophecies,—a people who are called by some of the strongest and highest motives to hold fast by a religion which they can renounce only by breaking the closest and most sacred of ties—by becoming aliens from their nation and their father’s house—nay, it may be even from wife and children. You are attacking a fortress of no mean strength. Spare no pains in making your preparations for a hard and protracted struggle. Do your utmost to enter as much as you can into the mind of a Jew, to understand his position, to discover what, from his point of view, are the strongest arguments for his own system and against Christianity. . . .

“But while such studies as those I have now referred to are absolutely necessary for your thorough equipment as a missionary to the Jews, the true secret of your strength will be found in escaping from the mazes of discussion to an appeal to the conscience and the heart. After all, in the controversy between the Christian and the Jew, there is no textbook like the New Testament. There we have the method adopted by the Founder of our religion and His first followers in dealing with the Jews. And that method is as suitable now as it was in their day. The result of your study of modern Judaism will show you more and more that while there are modern Sadducees in the so-called advanced Jewish party, the system of the orthodox Talmudists is simply that of the Pharisees, only a little further developed and suited to the conditions of society at the time when the Talmuds of Jerusalem and Babylon were put in their present form. And the abiding answer to it is given in the Sermon on the Mount and

the discourse to Nicodemus. The Christian and the Jew represent two opposite views of the teaching of the Old Testament. The whole question between them is, What is the nature of the kingdom of God? Is it earthly and national, or spiritual and universal? Is it an institution for the temporal aggrandisement of Jews, or for the salvation of sinners? There can be no doubt what answer will be returned to this question by an enlightened conscience—and it is to enlighten the conscience that the first efforts of the missionary must be directed. His first work is very much that of John the Baptist: and in doing so he can do no better than press home the message of these noble teachers of righteousness—the Jewish prophets. Their calls to repentance, their denunciations of vanity, of mere outward services, when urged by a Christian teacher trained to read the Old Testament in the light of the New, are a powerful means for awakening that sense of sin, that desire for a spiritual worship and service of God, which lead so naturally to Jesus of Nazareth. Thus, not so much by dwelling on certain isolated Messianic prophecies as by opening up the deep meaning and universal application of the Old Testament scriptures, you will show how the teaching of Jesus is the necessary fulfilment of that of Moses and the prophets. That was the method adopted by Peter at Pentecost, by Paul in the synagogue at Antioch. It is just as applicable now as it was then.

“This method of teaching will guide your whole conduct towards the Jews. You will present yourself to them, not as an adversary of their religion, but rather as an exponent of its real meaning. You will speak to them from a common ground,—as sharing in their admiration of the Old Testament, and claiming an equality with them as being, alike with them, a sinner in the sight of God. You will come to them, not as a rival teacher who argues for victory that he may gain others to his side, but as a friend who