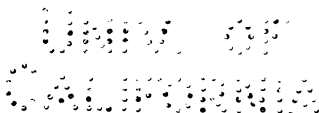


RELIGIONS OF MISSION FIELDS
" AS VIEWED
BY PROTESTANT MISSIONARIES

*Ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων
κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὁρίσας
προσ τεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς
κατοικίας αὐτῶν, ζητεῖν τὸν θεὸν εἰ ἄρα γε
ψηλαφήσειαν αὐτὸν καὶ εὗροιεν, καὶ γε οὐ
μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα.*

ACTS xvii. 26, 27.



STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS
1905

BRIDGE
ST

Copyright, 1905, by
STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS

1905

TO THE
STUDENT VOLUNTEER
MOVEMENT FOR FOREIGN MISSIONS

VIII. JUDAISM

BY REV. LOUIS MEYER

BIBLIOGRAPHY

- ADAMS, H. C. History of the Jews (1887).
- *BARROWS, J. H., editor. The World's Parliament of Religions (1893). Pp. 291-295, 527-535, 705-715.
- BEACH, H. P. Geography and Atlas of Protestant Missions (1901-03). Vol. I, ch. XX.
- BEAULIEU, A. L. Israel Among the Nations (1895).
- BETTANY, G. T. The World's Religions (1891). Book VI. Popular.
- DA COSTA, I. Israel and the Gentiles (1850).
- DE LE ROI, J. F. A. Die evangelische Christenheit und die Juden.
- EDERSHEIM, A. History of the Jewish Nation (1896).
- Encyclopædias, especially "The Encyclopedia of Missions," under "Jews," "Judaism," "Israel," "Talmud."
- FRIEDLÄNDER, M. The Jewish Religion (1891).
- GIDNEY, W. T. Missions to Jews (1899).
- GIDNEY, W. T. The Jews and Their Evangelization (1899).
- *GRAETZ, H. History of the Jews (1891-95). Especially vol. V.
- GRANT, G. M. The Religions of the World (1895). Ch. IX.
- Great Religions of the World (1901). Dr. Gaster's "Jews and Judaism in the Nineteenth Century."
- HASTINGS AND SELBIE. A Dictionary of the Bible. Extra volume (1904). Article "Talmud."
- JOST, J. M. Geschichte des Judenthums und seiner Sekten.
- *Judaism at the World's Parliament of Religions (1894).
- KELLOGG, S. H. The Jews, or Prediction and Fulfilment (1887). Ch. V.
- *KOHLER, K. A. Guide to Instruction in Judaism (1899).
- MCCAUL, A. The Old Paths (1846). Ch. I.
- MILMAN, H. H. History of the Jews (1829, 1866).
- *Nathanael. Zeitschrift für die Arbeit der evangelischen Kirche an Israel. Berlin.
- Saat auf Hoffnung. Zeitschrift für die Mission der Kirche an Israel. Leipzig.
- The Glory of Israel. Bi-monthly periodical. Pittsburg.
- *The Jewish Encyclopedia (1901-). Every phase of Judaism.
- The Jewish Era. A Christian quarterly in behalf of Israel. Chicago.
- THOMPSON, A. E. A Century of Jewish Missions (1902). Especially chs. III, V, VIII, XXIII.
- WILKINSON, J. "Israel My Glory" (1892). Especially chs. XI, XII.
- WISE, I. M. Judaism and Christianity, Their Agreements and Disagreements.
- WISE, I. M. Judaism, Its Doctrines and Duties.

* Indicates works of special value or authority.

VIII

JUDAISM

I. Summary of Chief Points of Doctrine.—I. *Two Great Sections.*—Judaism to-day consists of two great sections, the Orthodox and the Reformed. Both have their minor subdivisions, such as the Chasidim in Galicia, Poland, Southern Russia, and European Turkey, the Karaites in the Crimea and the Caucasus, the Falashas in Abyssinia, and others, too numerous to be considered here.

2. Fundamental Principles in which all Jews Believe.—All believers in Judaism agree on the following articles:¹ I. "We believe that there is one God, an only Being, eternal, spiritual, and most holy, who created heaven and earth and ruleth the world with perfect wisdom, with infinite justice, and everlasting love. He is one God and none besides Him. Him we are bidden to love with all our heart, and all our soul, and all our might, exclaiming: 'Hear, O Israel, the Lord our God, the Lord is One.' II. (a) We believe that all men are children of God, endowed with an immortal spirit, destined to share in the eternal happiness by following His ways of righteousness. (b) We also believe that Israel, having been the first to

¹ Kohler, "Guide for Instruction in Judaism," p. 47.

recognize God, hath received a special revelation of His will with the mission of being His chosen priest among the nations to lead them to truth and salvation. III. We believe that God ruleth and judgeth all men and nations in righteousness and love. By reward and punishments, by joys and sufferings, He educateth and leadeth them to ever higher aims, until at last they shall arrive at the end of all time, when truth, justice, and peace shall unite mankind in the life of divine love and eternal salvation, and God will be King and Father of all. This is the Kingdom of God for which we all hope and wait, and for which we work with all the strength of body and soul."

3. *The Thirteen Articles of Faith of the Orthodox Jews.*—The Orthodox Jews accept the thirteen articles of faith which Maimonides formulated at the close of the twelfth century, and which read as follows:¹

God and His Attributes.—1. I firmly believe that God is the Creator and Ruler of all creatures, and that He alone was, is, and will be the Maker of everything. 2. I firmly believe that the Creator is One; that there is no Unity like unto His in any way; and that He alone was, is, and will be our God. 3. I firmly believe that God is Incorporeal, that He has not any corporeal qualities, and that nothing can be compared unto Him. 4. I firmly believe that God was the first, and will be the last. 5. I firmly believe that it is God alone to whom we ought to pray, and that no other being ought to be addressed in prayer.

Revelation and Prophecy.—6. I firmly believe that all the words of the prophets are true. 7. I firmly

¹Friedländer, "Text-book of the Jewish Religion," pp. 37-52.

believe that the prophecy of our Teacher, Moses, was a prophecy in the truest sense of the word, and that he was the chief of all prophets, both of those before him and those after him. 8. I firmly believe that the Torah, at present in our hand, is the same that was given to our Teacher, Moses, peace be with him. 9. I firmly believe that this Law will not be changed, and that no other Law will be revealed by the Creator, blessed be His name.

God's Providence and Justice.—10. I firmly believe that God knows all the deeds of the sons of men, and all their thoughts; as it is said, He who hath formed their hearts altogether, He knoweth all their deeds. 11. I firmly believe that God rewards those who keep His commandments, and punishes those who transgress His commandments.

The Messiah.—12. I firmly believe that the Anointed (the Messiah) will come; and although He tarries, I wait nevertheless every day for His coming.¹

Future Life.—13. I firmly believe that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be His name.

4. *The Talmud.*—The Orthodox Jews further believe that on Mount Sinai Moses received two revelations; that one found body in the written law, and that the other was handed down orally from generation to generation. The oral tradition was reduced

¹M. Friedländer, in his "Text-Book of the Jewish Religion," p. 49, remarks here: "By the Messianic time or 'the days of the Anointed,' the chief of our national hopes, we mean: (1) the days of the restoration of Israel to the Holy Land, the rebuilding of the Temple in Jerusalem, the resumption of the Divine Service therein, and the Divine Glory to Zion; (2) the days of universal cessation of warfare, and the highest development of all human virtues and happiness."

to writing and called Mishna. The comments, criticisms, explanations, and discussions of the learned rabbis were also collected and called Gemara. Mishna and Gemara together are called Talmud, and obedience is due its prescriptions. "The Chief Rabbi has resolved not to permit a single infraction of the Oral Law, but to have the whole Talmud received and acknowledged as divine," were the words of the Chief Rabbi of Great Britain, when he confirmed the ban of excommunication against minister and congregation of the Reformed Synagogue in London in 1845.

5. *Beliefs of Reformed Judaism.*—The Reformed Jews are now agreed in their dissent from Orthodoxy, but are divided in principle—some entirely ignoring the Divinity of the Old Testament, some accepting so much of it as Divine as suits their own tastes, and some retaining a little of both Scripture and Talmud. They have given up hope of the coming of a personal Messiah, but they wait for the coming of the Messianic age, "when justice will reign supreme and love will bind man unto man." They do not desire to go back to Palestine and have abandoned the use of the Hebrew language in prayer. All sacrificial prayers are omitted, and laws and statutes are set down according to the present time. Thus the creed of the Reformed Jews is a mixture of Unitarianism, indifferentism, and intellectual rationalism which elevates philosophy above religion.

II. The Popular Religion in Its Public and Private Forms.—1. *Reformed Judaism.*—Modern Judaism is vastly different from the religion inculcated by the Law of Moses. Reformed Judaism is more and more conforming its services to those of the

Christian Church. Sabbath-schools, Young Men's Hebrew Associations, and Ladies' Societies, together with the use of the organ and hymns and choirs, are proofs of this rapidly progressing, external conformation. In a few cases the Jewish Sabbath has been changed to the first day of the week, the Lord's Day. There is thus no need of discussing Reformed Judaism, except to remark that Reformed Judaism still clings, at least outwardly, to the great Jewish Holy Seasons, to the name Jew, and in the majority of its followers to circumcision.

2. *Orthodox Judaism.*—Orthodox Judaism holds tenaciously, like the Pharisee of our Lord's day, to the letter of the Law. But, alas, the Scriptures of the Old Testament are an almost unknown book to the great mass of its followers. The Old Testament is formally read in the synagogues every Sabbath, a chapter at a time, but it is not often found in their dwellings, and the Jews are generally ignorant of its contents. They do not know the prophecies about the Messiah, and to those who do know of them, it is a very superficial knowledge. The Bible is crowded out by the Talmud. And the Talmud is but the tradition of the fathers, such as our Savior accused the Jews of using to pervert the Scriptures. Thus Orthodox Judaism, it has been well said, wastes its strength in laborious triflings and unprofitable acuteness, for which the Talmud alone is responsible. Six hundred and thirteen precepts are contained in this immense work, which controls and governs the life of the Orthodox Jew and decides even questions of the highest moment for him.

Religious Rites and Customs.—Circumcision, the re-

demption of the first-born, and the bar-mitzvah (son of the commandment) are the three ceremonies in the religious life of the Orthodox Jew which are directly traceable to ancient times. The wearing of the phylacteries and the fringes, and the putting of the m'zuzah (sign) upon the doorpost are based upon Scripture passages, as they were interpreted by the rabbis, who contributed to the Talmud. Eighty days of the year have to be sacrificed to religious duties and observances. Twenty-one services every week are held in the synagogue all the year round. The grace after every meal takes up about ten minutes. No water should be drunk, no food be eaten, no flower be smelled, yea, no thunder be heard, without the offering of the prescribed prayers. Birth or death, joy or sorrow, all require special prayers and religious exercises. The festivals of biblical times are still kept, but, alas, are buried under a mass of liturgical and ceremonial prescriptions of the Talmud. In brief, Talmudism is a slavery of the mind, unparalleled, except perhaps by the Popery of the dark ages of Christendom.

III. Weaknesses and Evils of Judaism.—The weaknesses and evils of both Orthodox and Reformed Judaism are caused by the fact that in neither section does the Word of God pure and simple hold sway. The Orthodox Jew has added to the Word of God; the Reformed has taken away from it.

1. *Prayer-book of Orthodox Jews.*—The weaknesses of Orthodox Judaism are made very apparent by the eight volumes of its Prayer-book. "It is the product of many ages and varied talents. It is a compendium of ritual in which symbol and ceremony

are blended, types and shadows substituted for scripture realities. Fasting and prayer take the place of sacrifices. A lamb bone and a consecrated passover cake is the substitute for the paschal lamb, and wherever Scripture puts repentance, the word fasting is substituted; and for the word righteousness, almsgiving is used. In this liturgy, every usage both for the social, domestic, and religious circle is provided for, and most of the ten thousand rabbinic ordinances regulating Judaism find an echo in this liturgy. The Psalms are classified as charms and amulets for all the events and vicissitudes of life. The angelic host is invoked, and a mystic name is assigned each angel. Dreams are elevated to the position of divine revelation, for which a repertoire of interpretation exists, and a very pathetic prayer for dreams is inserted in the solemn service of the synagogue on high festivals. In the liturgy the Jew has his directorium from the cradle to the grave; it is his oracle and guide to the numerous superstitions by which the doctrines of purgatory, prayers for the dead, resurrection, eternal life, etc., are hemmed in" (Krœnig, "The Religious Condition of the Jews," p. 9).

2. *Zionism*.—Another weakness of Orthodox Judaism is made apparent by Zionism. The desires of a homeless people for its rightful home, the longings of a suffering and persecuted nation for liberty and happiness, for safety and peace, find expression in this movement. It speaks to us of the expectation of a coming Messiah and of a return to Palestine; but it shows most clearly that the expected Messiah is to be "a descendant of the house of David, a human being, and not any more of divine descent than any other

man." He will be anointed to be at the head of the Jewish nation and a source of peace and happiness to all mankind.

3. *Weakness of Reformed Judaism.*— This consists in its giving up the hope of the coming of a personal Messiah and the faith in the Scriptures of the Old Testament as the inspired Word of God, and its more and more apparent drift toward intellectual rationalism.

4. *Jewish Doctrine of Sin.*— The chief weakness of Judaism, Orthodox and Reformed, is its ignorance of the scriptural teaching concerning sin and atonement. M. Friedländer, in his book, "The Jewish Religion," mentions neither "iniquity," nor "wickedness," nor "sin." The punishment of the wicked is mentioned in the eleventh principle of Judaism, but who the wicked are we are not told. Isaac M. Wise, in "Judaism: Its Doctrines and Duties," says: "Any person neglecting or refusing to obey the laws of God is a sinner." "God being all-just and most merciful, provided a remedy for the sinner in bestowing on man the ability to stop sinning and to return to the path of righteousness." "The sinner, having become aware of his sins and repenting cordially, feels that remorse and self-contempt which sin produces. Then he must manfully struggle to overcome the cause and effect of sin." "The cause of sin is the enslaved will of the sinner. Therefore, in order to remove this cause, he must make his will free from the power of vice, by humbling himself before God, practicing charity and goodness, and learning to despise wickedness and to love goodness." K. Kohler, in his "Guide for Instruction in Judaism," says: "Sin is a power of

evil, dwelling in no other being but man. . . . Sin is the power which induces man to do wrong, but does not compel him to do so, and man's god-like nature consists in his mastery over sin. . . . The man who has sinned still remains God's child and may obtain His forgiveness if he repents, forsakes his ways, and turns to the right path. Repentance is a feeling of sorrow and pain for having done wrong, mingled with shame and self-reproach. And this will lead to a change of heart, if we, amidst deep self-humiliation [fasting] and prayer, invoke God's pardon and promise to improve our ways. We are, then, no longer the same sin-laden creatures with hearts torn by bitter remorse. We try to undo our sins. Repentance works reconciliation, atonement, which means at-onement, setting ourselves at one with God, our Heavenly Father." We thus see that Judaism does not think of sin as the state of sin but as the act of sin. Rev. Mr. Banning has well said: "Now surely the state of sin bears the same relation to the act of sin that symptoms do to disease. We are very sorry to see the symptoms, but far more terrible is the state of which these symptoms are the sign. But a Jew loses sight of this altogether and thinks of sin as an act, which has to be acknowledged and then will be forgiven." This Jewish view of sin is not scriptural. There is no reference in it to the sin of ignorance, nor to the sin of infirmity, nor to original sin. Sin, Judaism teaches, is disobedience to the law of God which must be confessed to God and atoned for to our fellow-men, and then it will be forgiven.

5. *The Doctrine of the Atonement.*—This doctrine is also entirely lost to Judaism. The difference be-

tween the Talmudic and the scriptural view of atonement is vast. The doctrine of the Bible speaks of the essential sacrifice by which alone man has reconciliation with God, the Father; that of the Talmud speaks of man as "offering himself in order to make his peace with God and of the efforts by which he strives to be reconciled to his neighbor when he has offended against him." Thus we find K. Kohler, in the "Guide for Instruction in Judaism," saying: "Man is a child of God and is, therefore, ever certain of the forgiving mercy of God, who will receive him in favor as soon as he returns penitently to Him. No priest or any other mediator is necessary to work atonement for man's sin; he himself can make himself at one with his Maker by casting his sinful past into the sea, to begin a new life of virtue, goodness, and rectitude. . . . In order to feel the real shame and grief of sin and at the same time realize the glorious privilege of being allowed to implore God's pardon, we are bidden to humble ourselves before God in prayer and penitence, in fasting, and in abstinence from all worldly care and pleasure, and by continual devotion and solemn praise of the Most High during the whole day [and the previous evening], to rise to the highest perception of the divine love and holiness and thus attain heavenly peace." Isaac M. Wise, in "Judaism: Its Doctrines and Duties," teaches: "The Yom-Kippur (Day of Atonement) conveys these lessons: 1. He who falls may stand erect and straight after he has risen again. He who deserts the straight path and chooses crooked by-ways may return to the level path and walk in it. So may the sinner return to the path of righteousness and be pious. 2. By our

sins we cause not God to desert us, but ourselves to desert God; therefore we must return to God, and whenever we return we are deserted no longer.

3. Our pride, vanity, haughtiness, sinfulness, and wickedness will not offend the immutable Deity, but benight our souls, lead us to forget our duties, and wrong our neighbor. If the darkness of sin be removed and our neighbor appeased by our own repentance, we must behold again the light of truth and virtue. 4. God punishes only for the sake of correction, for He is most gracious. If we punish ourselves for our misdeeds,— and remorse and repentance are the worst punishment,— God would not punish us again, for He is infinitely just.” The Catechism prepared for the Jewish Consistorial Schools in Paris contains the following questions and answers: “Q. By what means can the sinner be absolved from his sins and obtain pardon from God? A. By penitence. Q. What do you mean by penitence? A. The expression of a sincere repentance for the sin committed, regret in having offended God, and a firm resolution to avoid committing sin and to confess our errors before the Eternal. Penitence is the most important favor from the God of Mercy, who, knowing our weakness, has given us the means of obtaining pardon for our sins, and to regain divine grace.” No other proofs are needed to show that modern Judaism, both Orthodox and Reformed, has lost all conception of the scriptural idea of sin and atonement, and that the doctrine of human merit has been enthroned by it.

6. *Other Evils of Orthodox Judaism.*— There are some other evils and weaknesses which belong to

Orthodox Judaism almost exclusively, and which are so numerous that we can only touch upon them here.

Selfishness.—The accusation has often been brought against the Talmud that it causes its strict adherents to become utterly selfish. The charity of the Talmud is indeed limited to its Jewish kinsmen in the flesh. Alms, as well as the common courtesies and kindnesses of domestic and social life, are reserved for Jews only. No helping hand should be given to idolaters, which term includes Christians.

Fables of the Talmud.—A great weakness of the system is further found in the many fables which the Talmud brings before its devotees. Space does not permit us to give examples.

Loosening of Moral Sense.—A graver weakness is the fact that the requirements of the Talmud are so strict and exacting that its adherents search with greatest ingenuity for ways of evading them. Thus the obligations of morality are loosened.

Degradation of Women.—Wherever the prescriptions of the Talmud are strictly enforced, there we find Jewish women in a painfully degraded condition. Divorce is granted on the most frivolous pretexts. Female evidence is declared incompetent in any matter of dispute. Women are excluded from the public worship of God, having to be satisfied with a gallery in the house of God without being able to take part in the honorable and meritorious acts of worship. And women are not required any more than slaves to learn the revealed will of their Maker. One should not forget, however, that the great majority of these weaknesses and evils of Orthodox Judaism appear only where the people are still under the iron scepter of

the rabbis and the blighting influence of the traditions of the fathers, the Talmud.

IV. Strength of Judaism.—1. *Its Teachings.*—Judaism, though just as far removed from the religion of the Old Testament as Popery is from that of the New, has as its basis divine revelation. It teaches monotheism as it taught it to the world in the times of greatest spiritual darkness. It holds forth a future state of rewards and punishments and prescribes the duty of charity, almsgiving, and hospitality. Judaism in its purity is the root of Christianity; and salvation is of the Jews, because Jesus Christ himself was a Jew. A true Jew, therefore, freed from the fetters of tradition and superstition, is a believer in the true God, though, alas, he does not know the full truth, nor is he a believer in the moral law as God gave it to Moses. Thus he is moral, honest, diligent, charitable, and patriotic. But one thing is lacking, the saving knowledge of the Lord Jesus Christ.

2. *Its Influence on Life.*—Judaism is rightly called a strong religion, not so much on account of the large measure of truth contained in it, but rather on account of the deep hold which it has on the minds of its followers. The dreams of future greatness, the pride of natural descent from Abraham, and the safeguards placed by the rabbis around the religion combine to make its rule so secure, that only the hand of God can break the iron bonds.

3. *The Fence of the Law.*—The safeguards which the ancient rabbis erected with great forethought are called *Geder Hatorah*, or “The Fence of the Law.” We follow the description which Krœnig gives of them in “The Religious Condition of the Jews.”

Rabbinical Injunctions.—Every injunction of the rabbis is armed with divine authority and an ipse dixit for it is found from the written word by straining some passage of Scripture. This will best be illustrated by a few short quotations from the Talmud: “He who contradicts his rabbi, it is the same as if he had contradicted the Divine Majesty, as it is written (Num. 26:9), ‘They strove against the Lord.’” “He who transgresses the words of the rabbis is worthy of death.” “It is more criminal to teach anything contrary to the ordinances of the scribes than against the written law.”

Insistence on Observing Customs.—All Chukath Hagoyim, i. e., “customs and usages,” adopted by the Gentiles, either domestic, religious, or social, are forbidden. Kneeling in private or public worship is thus forbidden, although it is not denied by the rabbis that kneeling is the most proper attitude in devotion, and they have made a concession in the matter of kneeling in the most solemn part of the service on the Day of Atonement. Prayer with uncovered head is forbidden for the same reason; and a multitude of similar prohibitions serve as means of preventing any intercourse with Gentiles, which expression includes Christians.

Excommunication.—Anyone who shall in any way, by word or deed, transgress against the injunction of the rabbis or call in question their divine authority, is amenable to the Cherem, or the ban of excommunication. This holds good either in the case of an individual or a community, and is enforced with the utmost severity. It is a favorite means of fighting

Christian missions among the Orthodox Jews and has great influence.

4. *Literary and Intellectual Power of the Jews.*—It has been well said that “every one really acquainted with the character of the Jewish people, in their more favorable circumstances, will pronounce them to be a literary and highly intellectual race, who, at every period of a long and calamitous history, have given birth to authors of distinguished name, and who at present can boast of an extensive literature.” At four years of age, the Orthodox Jew’s son begins to learn the letters of the Hebrew alphabet. As soon as he can pronounce tolerably well, he is taught to remember the meanings of the words. He knows no grammar and no dictionary, as he thus reads the Pentateuch. Soon, however, he goes over it all again with the assistance of the rabbinical commentary. The work of one rabbi after another is perused, until at last the study of the Talmud is commenced. At the age of thirteen he becomes “a son of the commandment,” and is considered responsible for himself and for his sins. If at that time he is considered hopeful and talented, the men of means among the Orthodox Jews “vie with each other in anxiety to form an alliance of marriage with him.” In this anxiety, which is caused by a hope of Messiah’s being born in the family, is found one of the strongest motives for the acquisition and patronage of the Talmud. Thus the talented Jew studies on during his whole life, and thus the literary and intellectual character of the race is perpetuated. Even those Orthodox Jews who are occupied in the pursuits of the world, fill up their leisure hours with the reading of the Talmud and rab-

binical literature. Why? Because they have been taught that the whole law may be fulfilled by means of the attainment of a certain quantity of knowledge.

V. Best Methods of Missionary¹ Approach.— 1.

Demeanor.— More perhaps than in any other Christian work the missionary to the Jews ought to be filled with love; not merely with love for the Master and His cause, but specifically with love for the Jews and a desire for their evangelization. The Jews have been persecuted for so many centuries and have been so continually exposed to the antipathy of nominal Christians that they are very quick to detect whether the missionary loves them and their souls, or not. The missionary to the Jews against whom the cry, "Antisemite!" is raised with the faintest appearance of truth, has at best only the possibility of overcoming this prejudice by years of patient labor. Therefore love, love to Christ, love to the despised and neglected brethren of our divine Master, must be written with letters of fire upon the life and words and acts and deeds of the missionary to the Jews.

2. Points of Antagonism to be Avoided at First.— We would warn the missionary against all vain disputations based upon the Talmud. They lead to nothing and may make the missionary ridiculous in the eyes of his hearers, because it is almost impossible for him to become as familiar with its teachings as is the Jew who has studied it from early youth. Personally we do not believe that any missionary should waste his time thus, but he should rather build upon the points of agreement between Judaism and Chris-

¹ By missionary we understand exclusively Christians of Gentile birth.

tianity, without putting too much stress upon the fact that Christianity is the glorious, full-orbed day and Judaism the daybreak of the true religion.

3. *Points of Agreement Between Judaism and Christianity.*— These points of agreement are quite numerous, and can be only touched upon in this brief discussion. There is first of all the unity of God. The Christian does not believe in three gods, but in three persons in one God. He is first of all a believer in the unity of God, like the Jew. Then there is the common Bible. Adolph Saphir, referring to the process by which he became a Christian, said, "I made the discovery that the New Testament was an inspired appendix to the Old." That is a very good way of putting it to the Jew. Again there is the fact of a consciousness of sin and of a longing after a true atonement. Deep underneath the rubbish which modern Judaism has heaped upon the teaching of the Old Testament concerning these two things, there is in very many Jewish hearts the real, deep consciousness of spiritual need and helplessness. Then there is the promise and the hope of a Messiah, and we might quote other points of agreement between Judaism and Christianity. But enough has been said.

VI. Objections Urged Against Christianity.— 1. *The Person of Christ.*— The objections against Jesus Christ are, I think, quite familiar to every reader. He is called the son of Joseph, or worse still, a "bastard." His divinity is denied. His miracles are declared to have been done by the help of the unspeakable name of God, or of the devil. He did not rise from the dead. His death was simply that of a martyr. And so on. We would call especial attention to the great

objection against the divinity of Jesus Christ which hides itself under fulsome praise of Jesus the Jew, or the prophet, and which robs him of his highest honor, making him a man even as we are.

2. *Four Common Objections.*—The missionary should be prepared to answer the following four objections, which are very common: It is objected,¹ (a) that the Christian religion is not the religion of love, because Christians have been, and are, persecuting the Jews; (b) that it is impossible to say which one of the many denominations is the right one; (c) that the truth of the Christian religion cannot be proved by its progress, because Mohammedanism has progressed far more rapidly; (d) that the dignity of the person of Jesus and His death can have no fundamental value, because so many children of Christian parents, who call themselves Christians, speak in an irreverent manner of his person, work, and death.

VII. Essentials of Christianity to be Urged.—

1. *Five Essentials.*—More necessary, however, than the answering of objections is the urging of the following essentials of Christianity: (a) The fact of original sin; (b) the inability of man to save himself; (c) the promise of the Redeemer; (d) the birth, life, death, resurrection, and ascension of Jesus; (e) the offices of Christ.

2. *Christ's Divinity.*—But let the missionary be very careful to point out the divinity of Christ and also the fulfilment of the Old Testament prophecies in Him. This line of discussion will naturally lead to

¹ See *Nathaniel*, 1888, p. 83.

a presentation of all the weaknesses and evils of Judaism, Orthodox and Reformed.

VIII. Following up Interviews or Discussions.—

In Jewish work, far more than in any other missionary effort, the printed page is necessary to follow up possible impressions made by personal interview and discussion. In the great majority of cases, the inquirer will prefer to call upon the missionary, in order that the ire of his Jewish brethren may not be aroused. We believe that in the work among the Jews the Inquirer's Home is a necessity in order that an opportunity may be given for quiet searching of the Word of God without interference from rabbis and Jewish friends and without temporal cares. But whether the missionary invites the inquiring Jew into the Home, or has him come to his own home, or to the missionary headquarters, or calls upon him at regular intervals, a New Testament and an Old Testament, if necessary, too, should be provided in a language which the inquirer thoroughly understands. Tracts or books bearing upon the difficulties which arise, should also be put into his hands. For the Orthodox Jew we would recommend McCaul's "Old Paths," while for the Reformed Jew the missionary can easily select material from the large Christian literature for unbelievers. Above all, the missionary should carefully instruct the inquirer in the truth as it is in Jesus. Step by step he should lead him on, prayerfully trusting in the Lord Jesus Christ. If he thus honors God's methods and fully avails himself of the means provided, there can be no question as to the result.