



*Yours faithfully,
Louis Meyer.*

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"A light to lighten the Gentiles and the glory of thy people Israel."

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MRS. T. C. ROUNDS, EDITOR.

A CHRISTIAN PRINCE IN ISRAEL — REV. LOUIS MEYER, D. D.

BY MRS. T. C. ROUNDS

"Know ye not that there is a Prince and a great man fallen this day in Israel."—2 Sam. 3:38.

These words came to us as a telegram bearing the startling intelligence that Dr. Louis Meyer, one of the most noted Jewish Christians at the present day, had exchanged the sorrow and suffering of earth for the joy and rest of heaven.

Although Dr. Meyer's illness was of eight months duration, this news comes as a shock and grief to his numerous friends, at home and abroad, who have been praying that if it were the will of the Lord, he might be raised up to complete what *seemed* to be an unfinished work. We will not attempt to enumerate all of Louis Meyer's various activities for the advancement of the Kingdom, but will mention the following facts to give some idea of his "labors more abundant" during the twenty-one years of his Christian career.

Louis Meyer was born in the small town of Crivitz in the Dukedom of Mecklenburg-Schwerin, in Northern Germany, on August 30, 1862. His parents, who were well-to-do Hebrews, determined to give him a good secular education, and at an early age he was sent to the

Gymnasium in Parchim, Mecklenburg (an institution between an American College and a university), from which he was graduated in 1882. His own inclination drew him to the study of history and literature, but the fact that a Jew had, at that time, no hope of gaining any official position in Germany, caused him to begin the study of medicine at the universities of Berlin, 1882, 1883; Marburg, 1883, 1884; Wurzburg, 1884, 1885; and Halle, 1885-1887. He became especially interested in surgery and served as "volunteer" in the Royal Surgical Hospital at Halle. There he contracted blood poisoning at a post mortem section in 1887, and the physicians thought only a long sojourn upon the ocean could restore the weakened nervous system. Thus he laid aside the practice of surgery for a time and went upon the sea for almost four years. He served first as steward, then as chief purser upon the *Delcomyn*, *Dunedin*, *Bedford* and other steamers, thus seeing almost every part of the world. His health having been fully restored, he came to the United States, and soon went to Cincinnati, Ohio, to again take up the practice of surgery, which he laid

THE MISSIONARY DEPARTMENT.

FORMER EDITOR, REV. LOUIS MEYER, D. D.

GERMAN JEWISH MISSIONS FROM 1517 TO 1800.

BY REV. LOUIS MEYER, D. D.

NOTE.

The following unfinished manuscript was found among the papers of our lamented brother, Dr. Louis Meyer. He was evidently preparing it for his *Missionary Department of THE JEWISH ERA*.

It grieves us to realize that this is the last article we shall ever have from his prolific pen; but we shall always praise the Lord for his helpful co-operation in the Mission work and on *THE ERA* and that his great talents and ability were laid down at the feet of Jesus.

MARTIN LUTHER.

It is a well-known and frequently mentioned fact that *Martin Luther* was a great enemy of the Jews. Although one of his earlier tracts "That Jesus Christ Was by Birth a Jew," published in 1523, was lovingly addressed to the Jews to prove to them that the Messiah had come, he soon became prejudiced against the stiff-necked people. He wrote two tracts against the Jews, "The Jews and Their Lies" and "Shem Hamephorash" (the ineffable name). The latter contains passages like this: "It is as impossible to convert Jews as to convert the devil. A Jewish heart is stubborn and hard as stone and iron; so that it cannot be moved at all. Summa: They are young devils condemned to hell, so demonized and pervaded with poison and Satan that for 1400 years they have been our plague, pestilence and everything that is evil." But

even worse than this are the great reformer's unmerciful counsels for the extermination of the Jews. In "The Jews and Their Lies" he advises that their houses be torn down, their books be taken from them, their rabbis prohibited from teaching, that they be forced to hardest labor and be dealt with in a merciless manner. He urges that their synagogues be burned and he wishes that he could destroy them with hellfire. Is it a wonder that the whole Protestant church was influenced by Luther and that we do not hear of any missionary efforts among the Jews during the sixteenth and the first half of the seventeenth century? Yet, though the church was neglecting her duty, the Holy Spirit was working among the Jews, and many conversions were brought about either through independent study of the Word of God or by having personal intercourse with true Christians. We find quite a number of Hebrew Christians in prominent positions during those years, of whom we would mention Paul Riccio, professor of astrology in the University of Padua and physician to Emperor Maximilian I; John Isaac Levita, professor in Cologne, converted while translating a Christian commentary on Isaiah 53; Paul Staffelsteiner, the celebrated Heidelberg professor; and John Harzage, who in 1540 published the New Testament in German with Hebrew letters.

In the second half of the seventeenth and through the eighteenth century divine Providence raised up a number of men who, having come to a full knowledge of their

duty toward the Jews, began missionary work themselves and at the same time, moved by their preaching and their personal influence, inspired others to help in the work. Four men are pre-eminent among this number—Edras Edzard in Hamburg, Philip Spener in Frankfort, the celebrated Count Zinzendorf and Callenberg in Halle—and a consideration of the work of these four men will bring before us the history of German Jewish missions before the nineteenth century.

EDRAS EDZARD, 1629-1708, was the son of a pious and faithful Lutheran pastor in Hamburg and early developed a great thirst for theological learning. He acquired a wonderful knowledge of the Hebrew language and of the Talmud, which he studied under the guidance of the chief rabbi of Hamburg, and his heart was filled with love for the Jews. In 1656 he settled in Hamburg, having decided to use all his knowledge in the proclamation of the Gospel to the Jews. It was his plan either to appeal directly to the Jews or to show Christians how they ought to deal with them. High positions in German universities were offered to the great scholar, but he preferred to remain an unsalaried missionary. In 1667 Edzard founded the "Edras Edzard Asylum for Jewish Proselytes" in Hamburg, an institution still in existence, which immortalizes the name of its founder, who died in 1708. The one purpose of Edzard's work was the preaching of the Gospel to the Jews, and in every possible way he proclaimed to them that Jesus of Nazareth is the Messiah. The earnest efforts were blessed by God and crowned with success. In some years thirty and even forty Jews found Christ through his instru-

mentality, and the congregation of Hebrew Christians in Hamburg had more than 500 members at his death. It is well worth mentioning that not more than the one-fortieth part of the Jews baptized by Edzard proved false afterward.

Edzard was not only a missionary to the Jews, but he earnestly sought to arouse the interest of others in the work, and those who became known as the most successful and influential missionaries to the Jews of this period received their first impetus to a great extent from him and were his scholars in Hebrew and Talmud.

In considering the work of Edzard among the Jews of Hamburg it is well, however, to remember that the laws of that city were most favorable to his efforts. Every Jew living then in Hamburg was forced by law to send his children to Christian schools, where they received Christian instruction. Every Jewish child which had arrived at the age of maturity was asked to choose between the Christian and Jewish religion. Thus every younger member of the Jewish community had considerable knowledge of the Christian religion at Edzard's time and little prejudice against Christianity existed.

PHILIP SPENER, 1635-1705, the celebrated German pietist, had a clear understanding of the duty of the Christian church toward the Jews. The one mistake which Spener made was the idea that it is the duty of the government and the civil authorities to help in the task of converting the Jews. However, he was bitterly opposed to the use of force. The unholy walk of Christians he found the greatest hindrance to the conversion of the Jews. And the preaching of the Gospel he repeatedly

called the chief means to be employed to gain Jewish hearts. It was Spener who counseled the ministers of the Gospel to bring before their hearers the stories of Hebrew Christians who died in faith and thus create interest and enthusiasm.

Spener's example was Edras Edzard, whom he had visited in Hamburg and to whom he sent his disciples for instruction. In Frankfort, in Dresden and in Berlin Spener preached his most eloquent sermons to the Jews and in behalf of the Jews, and in numerous articles and pamphlets he proved his unceasing zeal for their evangelization.

COUNT ZINZENDORF, 1700-1760, the celebrated leader of the "Unitas Fratrum," took a great interest in the Jews. His father having died, he was brought up by his grandmother, who was full of sympathy with Spener and the pietist movement headed by him. His early schooling he received in Halle under Franke, one of the most devout leaders of the pietists, and as a boy he founded "The order of the mustard seed for spreading the Gospel among the Jews and Gentiles." His relatives opposed his entering the ministry, so that he chose the study of law, but he lost no opportunity of doing good by stimulating others to renewed earnestness in the Christian life. His love for the Jews became manifest at an early age, and wherever he had an opportunity he spoke to them of their Messiah. His influence and personal magnetism were great and many Jews were led to Christ through his instrumentality.

His zeal for the evangelization of the Jews failed not to have its influence upon the Moravians, one of whose bishops he became in 1737. Among the songs used by

them were many which prayed for the conversion of Israel and individual members of the church spoke to the Jews of Jesus at every opportunity. *In 1738 God granted the Moravians the great privilege of being the first evangelical church which undertook the spreading of the Gospel among the Jews as a church.* John Leonard Dober, her first missionary to the heathen in the West Indies, became also her first missionary to the Jews. Returning from his work among the negroes of St. Romas, Dober received orders to preach the Gospel to the Jews in Amsterdam. He settled in the Jewish quarter and worked faithfully one and a half years, 1738-1739, finding but little apparent success. In 1739 *Samuel Lieberkuhn* became his successor. Born in Berlin in 1710 as the son of a well-to-do Christian man, Lieberkuhn had received his early training in the school of Franke in Halle and studied theology in Halle and in Jena. As a child he learned to love the Jews because some of them were very kind to him, and this love increased as he began to study the Bible and found the prophecies referring to the glorious future of Israel. From that time on he sought out the Jews to speak with them of the claims of Jesus. When he joined the Moravians in 1735 Lieberkuhn accompanied Count Zinzendorf in his journey among the Jews in Saxony. In 1736 he visited the Jews in Bradenburg, in 1737 those in Bohemia, whence he was ordered to proceed to Amsterdam as missionary to the Jews and successor to Dober. In a marvelous manner Lieberkuhn gained the confidence of the Jews. He had acquired previously such a knowledge of the Jewish manners and ceremonies and of the Jewish language

that he was honored with the title "Rabbi Samuel" by the Jews, and has often been mistaken for a Hebrew Christian. Studiously he avoided everything that might give offense to the Jews and partook only of those victuals which the Jews considered clean. When the Jews asked him for the reasons of coming among them he answered, "I am your friend and came to inquire if any one of you knows the way to eternal life, that I might have a confidential talk with him." In 1740 he went to England and was well received by the Jews. In 1751 he settled as pastor in Central Germany and the Jewish inhabitants came at once to hear him. In 1756 he again visited the Jews in Bohemia, closing his missionary work among the Jews with a last brief sojourn in Amsterdam, where his old friends gladly received him. The last twelve years of his life, 1765-1777, Samuel Lieberkuhn spent as pastor in Silesia, but even there Polish Jews visited him frequently.

Lieberkuhn was a most successful missionary. He did not believe in foolish disputations. "Let the Jews feel that you love Christ and them," he said. He proclaimed that Jesus is the Messiah. but, instead of trying to prove this from the prophecies, he simply stated, "because He has said so." He allowed the Jews that the prophecies concerning the future glory of their nation shall yet be fulfilled in Jesus Christ, but he also permitted Hebrew Christians to keep the law if they so desired.

When Lieberkuhn died, his name continued to remind the Moravians of their duty towards the Jews. The prayer for Israel on the Jewish Day of Atonement, which had been commenced by Count Zinzendorf, was continued

for many years. The pastor of the congregation in Amsterdam continued to "look after the Jews whom Lieberkuhn had loved." But gradually the zeal died out, the active work among the Jews ceased and the whole zeal of the Moravians was directed toward the heathen.

JOHN HENRY CALLENBERG, 1694-1760, was the son of a poor farmer near Gotha. While attending college, the president, who was a follower of Spener, exerted great influence upon him, so that when, after his graduation, he went to Halle to study philosophy, he became a follower of the pious August Herman Franke. Negri, the great oriental scholar, became his teacher, and he and Franke together dispelled the doubts which were still in the young student's heart, so that he came to a clear faith in Christ. Immediately his interest in missions awoke, and he decided to prepare himself for the preaching of the Gospel to the Mohammedans to whom Negri directed his attention. He soon became so proficient in the Hebrew, Arabic, Persian and Turkish languages that he was made a professor of philosophy in Halle in 1727, at an exceedingly early age.

When still in college at Gotha, the pious pastor, John Muller, had aroused love for the Jews in his heart. Muller had published a little tract for Jews in which they were pointed to Christ. Later he wrote another larger tract, "Light at Evening," for which he could find no publisher. Callenberg heard of this manuscript and asked his old friend for it that he might try to have it published. Muller sent it, but Callenberg was unable to find a publisher, and finally concluded to ask friends for contributions for the printing expenses. Franke read the manuscript, signed

a small amount (\$1.50), and wrote a letter of commendation. Others helped, and soon enough money for the publication of the tract was on hand. But, alas, no Christian printer who understood to set Hebrew type could be found, and Jewish printers were unwilling to help in the preparation of a tract which aimed at the evangelization of the Jews. Divine Providence brought forward the right man at the right hour. Immanuel Fromman offered his services.

Immanuel Fromman had been a student in the Talmudical school at Dessau a few years before. A pious Christian tailor had one day spoken to him of salvation in Christ, although the young Jew had crossly answered him, and the Spirit of God had so blessed the message that the young Jew decided to read the New Testament. He borrowed a copy from his tailor, but could not read it because it was in the German language. "You are yet young; learn to read the German," counseled again the tailor, and the young Jew obeyed. In the still hours of the night he learned to read German, and when he learned it he once more borrowed the New Testament. He took it to his room, which he locked. He remained locked in two days, living on bread and water. He read the book through and the Epistle to the Romans he read twice. Then he returned it to its owner without saying whether or not he believed it. But soon after, without counseling with flesh and blood, he went to Gotha, approached the court preacher with a request for instruction in the Christian religion, and was baptized in 1723. He came to Halle and began the study of medicine, but offered his services to Callenberg when he heard of his difficulty in finding a

Christian compositor able to set Hebrew type. Fromman learned to set type and during the hours of the nights prepared Muller's "Light at Evening" for publication. Muller did not live to see a printed copy of it, but heard with joy the good news of the approaching publication upon his deathbed.

The appearance of this little book, which brought and is still bringing blessing to many Jews, was of special importance, because by it Callenberg was forced to establish a printing office. When he reported on the use of the funds collected from the friends of the Jews, he stated that he would continue the printing of missionary literature for the Jews. This statement brought additional contributions, and Fromman published the Gospels and the Epistle to the Romans in Yiddish and Luke and the Acts of the Apostles in Hebrew, adding to all of them popular explanations suitable for Jewish readers.

In 1728 Callenberg founded *the Jewish and Mohammedan Institute for the training of young men for missionary work*, chiefly among the Jews. At first the distribution of tracts and literature was the chief work, together with provision for the support of Hebrew Christians who came to Halle, but in 1730 its sphere of work was greatly enlarged. Johann Georg Widmann had been distributing the tracts of the Institute among the Jews in Hungary and Poland, but came to Halle to offer his services directly to Callenberg. Here he became acquainted with one of Callenberg's students, Andreas Manitius. Both decided to become traveling missionaries among the Jews and asked Callenberg to send them out. He consented, and on November 16, 1730, Widmann and

Manitius entered upon their first voyage as missionaries of the Callenberg Institution Judaicum. Nine years they traveled together through Germany, Poland, Bohemia, Denmark, Russia, preaching Christ to the Jews whom they met. They were very modest, traveled on foot, and carried their baggage, consisting of tracts and books, upon their backs. They endured many hardships, were often persecuted by Jews and Roman Catholics, and were even imprisoned. Their success was considerable and many Jews believed in the Lord Jesus Christ.

In 1736 Widmann and Manitius were joined by Stephen Schulz.—

Here the weary pen was laid down and the manuscript is unfinished.

THE NEW GARDEN OF EDEN.

An interesting account of the progress made in the first portion of the works under Sir William Willcock's scheme for the irrigation of Mesopotamia, now being carried out by Sir John Jackson for the Turkish Government on a percentage basis, has been received by Reuter's Agency.

The problem to be solved by the engineers is that which was tackled by the ancient Babylonians, the taming of the Tigris and the Euphrates so that their flood waters, instead of spreading ruin, should bear prosperity to the land. The first step in the harnessing of the Euphrates has been taken just above Hindie, some forty-six miles from Bagdad to the south. Here the river is to be diverted by a dam, held up by a barrage and distributed through a regulator down the old Hilla branch, past Babylon to Hilla. The barrage is being built to the

east of the present river bed. It is 250 meters (about 275 feet) long and consists of thirty-five arches fitted with sluice gates. Adjoining is a lock for the use of the river traffic.

A subsidiary barrage has been begun immediately below the upper Hindie barrage, consisting of a lock and a huge shelf of masonry. The excavations are well in hand, and the work on the Hilla regulator above the upper barrage has been started.

When the regulator and the two barrages are finished an earth dam will be flung across the stream, which is about 160 meters wide at the point, and the river will be turned into its new bed between the barrage and the regulator and dispatched, according to requirements, down the Hilla branch, which has been cleared out, and which, according to present surveys, will be properly canalized. At Habbania an escape is being constructed which will carry off the flood water into the ancient Babylonian reservoir.

When these works are completed it is estimated that some 600,000 acres of land will receive a plentiful and constant supply of water. The first portion of a scheme which seemed almost too great to be practical is thus nearing completion.

With the aid of the local Sheiks some 2,000 men and women were induced to come into the work. They receive about 2d. a day. Nothing has yet induced them to adopt any of the Western labor-saving devices. They scorn to use a spade in the excavation work and scratch away with a glorified hoe. They refuse to recognize the merits of a wheelbarrow and prefer to carry the earth they excavate in bags suspended from their heads.—*Daily Chronicle*.