



*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

aside almost five years before. God ordered otherwise. The unbelieving Jew was converted and joined the Reformed Presbyterian Church in Cincinnati. He was baptized in 1892 by Rev. J. E. Smith, D. D., of the Clinton Street Reformed Presbyterian Church, whose oldest daughter became the wife of the young Hebrew Christian in 1898.

At the urgent request of his Christian friends, Mr. Meyer gave up his medical career and became a missionary to the Jews in Cincinnati. Though he met with much encouragement, he was conscious of the need of better training for the preaching of the Gospel and went to the Reformed Presbyterian Seminary in Allegheny, Pa., from which he was graduated in 1897. A call from the Lake Reno congregation, near Glenwood, Minn., before his graduation, was accepted, and Louis Meyer was ordained and installed in January, 1898. He was the first Hebrew Christian minister of the Reformed Presbyterian Church. In May, 1900, he accepted the call to the larger congregation at Hopkinton, Ia., to which he ministered until February 20, 1906. During his pastorate a fine large church of brick and stone was erected and opened, practically free of debt. Four young men of that congregation consecrated themselves to the service of the Lord in the Gospel ministry. In 1901 the Presbyterian Synod of Iowa made Mr. Meyer a trustee of Lenox College of Hopkinton, in which capacity he served until 1906. He taught also the History of Missions, which formed a part of the curriculum in Lenox College, from 1902 till 1905, inclusive.

During the years in Hopkinton Mr. Meyer continued in larger measure to study Jewish Missions,

a subject which he had commenced to investigate in 1896, when the Presbytery assigned that subject to him for his historical essay for licensure. He searched the libraries of Harvard, Yale, Boston and New York, making American Jews and American Jewish Missions his special study. Jews and Christians soon began to come to him for information, and the *Missionary Review of the World*, *THE JEWISH ERA* and other German and English magazines published many of his articles. In 1901 he was invited to be one of the speakers at the Messianic Conference in Park Street Church, Boston. In 1902 he was one of the speakers at the Jewish section of the Student Volunteer Convention of Toronto, Canada. In 1903 he was the organizing secretary of the International Hebrew Christian Conference at Mountain Lake Park, Indiana. In 1902 he furnished the tables of the Jewish Missions for the Atlas of Missions by H. P. Beach, which he revised in 1904 for the New Encyclopedia of Missions, and again in 1910 for the "World Atlas of Christian Missions." In 1905 he wrote the article on Judaism for the textbook of the Student Volunteers' "Religions of the Missionfield."

In February, 1906, Mr. Meyer accepted the offer of the Chicago Hebrew Mission to become their Field Secretary. His report to the Board of Trustees for the first eleven months reveals his incessant labors and wide usefulness in this field. He says:

"A part of the eleven months for which I am to report to you at this time was spent abroad. On March 17, 1906, I sailed for Southampton, and I returned to this country on July 22d, having visited England, Ireland, Scotland, Holland and Germany. While the

the chief purpose of my journey was attendance at the Seventh International Jewish Missionary Conference, which was held at Amsterdam, Holland, on April 24th and 25th, and at which I represented the Chicago Hebrew Mission and the Covenant Mission at Pittsburgh, Pa., 1, at the same time, acquainted myself as thoroughly as possible with the condition of the Jews, the work and methods of the different Jewish Missions, and the general attitude of Christians toward the Jews and Jewish Missions in the different countries which I visited. . . .

"Immediately after my return from abroad I commenced my work of addressing Bible Conferences and churches wherever the Lord opened the door. Thus, the privilege was granted to me to speak in behalf of Jewish Missions at Lake Orion, Mich.; at Lake Winona, Ind.; at Beulah Park, near Cleveland, Ohio, and at many other meetings, and since July 26th, I have spoken in Ohio, Michigan, Indiana, Illinois, Kansas and Pennsylvania. Several of the Bible training schools of our country have welcomed me and given me an opportunity of addressing their students, the Bible Training School at Fort Wayne, Ind., arranging for a course of lectures.

"The privilege of addressing the students of the Reformed Presbyterian Theological Seminary at Allegheny, Pa., was also granted to me, and arrangements have been made by Prof. H. P. Beach of the Department of Missions at Yale University for an address to the students of that famous and influential divinity school on January 17th. It would take too much time to mention the different places where I addressed congregations of different

denominations, but let me simply sum up my experiences of the past months in a few words:

"I can not deny that there have been some discouraging features to my work, the greatest among them, almost continuous separation from my family. This was especially hard on me on account of much sickness of my children. Then it was peculiarly difficult for me to perform my preparatory studies and my literary work. But I knew of these difficulties before I entered upon the work, and I counted the cost before I accepted the position. The Lord has been very good to me concerning these things and has made the burden easy. The encouragements of the work have been numerous and great. I sum them them all up in the one sentence: Everything proves to me that I am doing the Lord's work. Hence His blessing has been upon me and His help has been freely given. I have found many more open doors than I expected to find, and when I remember that I am engaged in a new and hitherto untried work I am amazed at the success (speaking from the human standpoint). There is an ever-increasing readiness in the Christian churches of our land to hear the Jew and Jewish missions discussed, and the stirring influence of the Holy Spirit in behalf of Israel is felt in every denomination. Prayer for Israel is increasing. The religious papers of the United States are demanding articles on Jews and Jewish missions, and congregations everywhere are beginning to come to a consciousness of their responsibility for the Jews whom God is bringing to us.

"Hitherto hath the Lord helped us,' and I look into the future in faith, expecting great things of the Lord in His work among Israel."

Mr. Meyer was also editor of the Missionary department of THE JEWISH ERA, the quarterly magazine of *The Chicago Hebrew Mission*, and was a regular contributor to the *Christian Nation*. In 1900 he began to be a frequent contributor to the *Missionary Review of the World*, and in 1909 became one of the associate editors. In this capacity he rendered very valuable service as translator for the General Missionary Intelligence department, as editor of the *Jewish Missionary News* and as compiler of missionary statistics. Dr. Meyer was also a frequent contributor to the *Glory of Israel*, Pittsburgh, and *Zion's Freund*, Hamburg, Germany.

Dr. Meyer has never published any account of his conversion, and has always been reluctant to enter into a discussion of this most important event of his life. He was reared as a German Jew, but was well acquainted with Christianity and its doctrines, having read the New Testament in Greek in school. As a student he became a Rationalist, and was sometimes even ashamed of his Jewish birth. His uncle, the celebrated missionary of the Presbyterian Church of England in London, Rev. Theodore Meyer, visited frequently at the home of his brother, Mr. Meyer's father, but, having promised not to discuss religion during these visits, was faithful to his promise and never spoke of Christ to his nephew. He prayed, however, according to his later testimony, especially for this nephew, who visited him frequently in London. In Cincinnati, Mr. Meyer selected the Covenanter Church for his study of the English language, because the Psalms were sung and the worship was very simple. The sermons which led him to Christ, step by step, were

a course of lectures by Rev. J. E. Smith, D. D., on "Christ in the Book of Leviticus." His conversion, therefore, should be an encouragement to every faithful preacher of the Gospel, proving that no "special" sermons are needed for cultured Jews, and that the Gospel is still "the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."

For four years Mr. Meyer traveled as field secretary of the Chicago Hebrew Mission, visiting all parts of the country, from Maine to California, not as a collector of funds, but as a lecturer, to create an interest in Jewish work in general. His labors resulted in stimulating much personal work in the organization of local missions, and in strengthening the heart and hands of those engaged in missions already established.

In May, 1900, Dr. Meyer was appointed by the General Assembly of the Presbyterian Church in U. S. A. to take charge of the Jewish work inaugurated by the Board of Home Missions in its Department of Immigration, intending thereby, as Dr. Meyer supposed, to prosecute a Gospel work among the thousands of Jewish immigrants flocking to our shores. But after two years he withdrew from this local effort and gave himself once more to the national field.

Dr. Meyer possessed an unusually clear head, a very retentive memory, a logical mind. His brain was a storehouse of facts and figures on the Jewish problems of the day and on general missionary intelligence, which he could quote at a moment's notice. He was a statistician of acknowledged authority in the United States and abroad, and was exceedingly accurate and careful in collecting his material. Dr. Mey-

er's wife used to rally him in their early married life for spending so much time over statistical tables, but he replied: "These are my capital." One gentleman used to refer to him as "a walking thesaurus." Especially was he noted for the methodical arrangements of his papers. He never was at a loss to find a letter or paper of any kind, so accurately were they filed and indexed. It was a rare thing to find a converted Hebrew of whom he could not tell all about his birth, his conversion, his baptism, his occupation and his ministry.

Dr. Meyer was also a devout and intelligent student of the Word and a man of prayer, as all his sermons and lectures clearly evidenced. His writings showed a very clear and forceful style, so that no one had to ever guess at his meaning.

Although a man of rare ability, he still at times showed much timidity and fear, so often found in magnetic speakers. This is brought out in a private letter written from Princeton, N. J., where, at the invitation of Mrs. Borden, he gave three lectures in McCosh Hall, February 13, 18 and 20, 1911. The story of these meetings, not written for publication, is best told in his own words, as showing his conscious lack, but which the Spirit seemed to make up to him.

"Monday, February 12th, I was very tired and worn out, and I was very nervous as I looked forward to the first meeting. I was to face the students of the University of Princeton, and I was deeply conscious of my lack of knowledge, of my German and Jewish brogue, and of my general insufficiency. The notices sent out, which I had not seen before, and the special program for the

evening, made me afraid that the audience might lose sight of the spiritual side of the meeting. But, at the same time, I was conscious that many were praying in behalf of the meeting and for me, and I decided to trust and do what I considered my duty to my Lord, especially since Mrs. Borden had given me complete liberty concerning my address.

"None of us had any idea whether any of the students would attend. We counted upon a number of those from the Theological Seminary, who know me, and upon some of the people of Princeton, but all of us agreed that McCosh Hall, which seats 600 people, would prove rather large for the occasion. Thus the hour for the meeting came, and lo, there were less than fifty chairs vacant in the hall, and a large crowd of students had appeared. Our harpist and our singer, two good Christian ladies, proved a success, and their earnest music was well received. Then I was introduced. I commenced with a broad history of the Jews, past and present, speaking about twenty minutes without revealing my real purpose, and the audience followed me with interest. Suddenly I closed my narrative, and I went on somewhat like this: 'Jewish History is true. It is recorded in the Old Testament. The Old Testament was closed at least 2,500 years ago. Whence did its writers get the knowledge of such history which is peculiar and extraordinary? By divine inspiration. Then the Old Testament is the Voice of God.' While I was developing these thoughts, some of the students who had been lolling in their seats, sat up and leaning forward, began to show sign of special interest.

"Then once more I turned to

Jewish history and asked the question, 'What does it teach us?' My answer was, 'It teaches us that the master sin of men is the rejection of the Lord Jesus Christ.' It began to grow very still as I was thus appealing to every one present. Just as I closed the appeal and was ready to finish, the great bell of the university struck nine, and every one of the strokes was clearly heard amid the stillness. It was like the call of the Lord. It was of His ordering, for I had not known of the existence of the clock. Deeply stirred myself, I was silent while the clock was striking. When it had ceased, I simply said, Amen. For a little all was silence. Then two students arose, and, as their fashion is, showed their approval by applause, and in a moment the hall resounded with the clapping of hands, the Christian men and women, the professors and the preachers present joining in it. But I sat down, not even acknowledging the applause, because the praise belonged unto the Lord.

"Two most appropriate pieces of music followed and the meeting came to a close. A crowd surrounded me. Professors and preachers, men and women, came to shake my hand. An old man whispered in my ear, 'Your message was from the Lord. To Him be praise.' Then came the students. The first was a Senior. He was from Cincinnati, and wanted to tell me that he had only come because I was advertised as from his city, but, he added, 'The Lord has spoken to me tonight. I will serve Him in the future more earnestly.' Other students followed him, among them an unconverted Jew, a Senior, who was quite timid and did know what to make of me. Then came two gentlemen, to invite me for Wed-

nesday night, 7 o'clock, to be the guest and speaker, on a subject of my own choice, at the Graduate College.

"February 16. Last night was a grand opportunity. All the students of the Graduate College were present and wore white vests and gowns, so that I had to put on one, too. The dinner was presided over by Professor Van Dyke. Then we adjourned to the Library, where I spoke forty-five minutes, by order, on 'Our Jewish Immigrants.' The interest was intense, and I had to answer questions for thirty minutes more; even when I had my overcoat on and was in the hall, some new questions were asked. In walking home with me, Dr. Van Dyke said that he had never seen anything like it in the Graduate College, though the dinners are monthly, and they send for great men and speakers. I answered him that it was not the speaker, but the subject and the Lord behind it. Praise the Lord for His goodness."

On April 28, 1911, the Dubuque German Presbyterian College conferred the degree of Doctor of Divinity upon him. On May 22, 1911, he sailed for Stockholm, Sweden, to attend the "Eighth International Conference of Jewish Missions," from July 7 to 9, 1911, in which conference he took a prominent part.

Upon the departure of Dr. A. C. Dixon of Chicago Avenue Church, to take the pastorate of the Metropolitan Tabernacle, London, Dr. Meyer was appointed June 1, 1911, to succeed him as executive secretary of *The Fundamentals*; to edit papers in connection with a fund created by "Two Christian Laymen;" to furnish in a series of volumes statements of the fundamentals of Christianity "to every pastor, evangelist, missionary,

theological student, Sunday-school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world, so far as their addresses can be obtained." In this capacity his services were invaluable, and he had the fullest confidence of the Board of Trustees. In a letter written since Dr. Meyer's death to a private party, by Mr. Thomas E. Stephens, manager of *The Fundamentals*, we have the estimate of one who was closely in touch with him:

"I wish to add a word of deep appreciation regarding the life and work of Dr. Meyer. He was faithful and conscientious to the last degree. We shall miss his painstaking oversight of our work, his visits to the office, his helpful counsel, his promptness in correspondence, and the great care which he always took to reply so fully and accurately to every inquiry. He had a heart of love and tender sympathy, and in more than one sense, he was one of God's chosen people."

Thousands of testimonials from readers of *The Fundamentals* attest the helpfulness of the articles in the five volumes which he edited.

In June, 1910, Dr. Meyer was appointed to prepare a paper on "The Jews" for the Committee of the World's Missionary Conference, held at Edinburgh, Scotland, June 14-23, 1910. He attended this conference himself and took a prominent part in the discussions, delivering a special address on "The Jews."

The last service that he was able to render to his dearly beloved Chicago Hebrew Mission, with which he was always in sympathy, was his attendance at the quarterly meeting of the Board, October 9, 1912, at which time he was happy in his suggestions and counsel.

On the third of November, while Dr. Meyer was arranging to attend the quarter-centennial of the Chicago Hebrew Mission, to be held November 4, 1912, he was stricken down by hemorrhages of the lungs. In about a month he recovered sufficiently to take a trip to California and remained in a sanitarium at Monrovia for seven months. Although he was under the care of skilled physicians and nurses, and was ministered to by kind and loving friends, who furnished him with everything that wealth could provide, he gradually grew weaker, and on Friday, July 11th, at 10:30 a. m., the spirit took its flight. He was "at home with the Lord."

About two weeks before he passed away he said feebly to his friend, Mr. Lyman Stewart, "I have never been sorry for the cross which I had to carry in the persecution of my people."

A few days before death he said something in Latin. When asked what he meant, he smiled and replied: "Tell Mrs. ——— 'The battle is over, the victory is won.'"

Though for three weeks he had been blind, with great self-control he concealed the fact from his wife, who was constantly by his bedside, lest it should distress her.

As he neared the heavenly shore his face lit up as with a beatific vision. His blinded eyes, now open, evidently caught the face of his Saviour, for he whispered "Christ"—then later, "Pa." (This was his father-in-law, who had led him to Christ.) It was beautiful that he should see his Saviour *first*, then he who had led him to Christ.

An aged mother in Berlin, a wife and three children are left to mourn his loss with an innumerable company of friends to share in their grief. The funeral ser-



vices were held in Pasadena, on July 14th.

*The Chicago Hebrew Mission* and the *Missionary Review of the World* will especially miss his counsels and aid. The whole Christian world and the Church of Christ are richer for his life and service, and will greatly feel the loss caused by his departure. With the coming of our Lord we shall greet him and rejoice in his joy when together with him we shall be "forever with the Lord."—*Missionary Review of the World*.

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UNFORGOTTEN.

BY JULIA H. JOHNSTON.

O Israel, thou shalt not be forgotten of me. Is. 44:21.

O Israel, hear the message  
The prophet-lips proclaim:  
"Thou shalt not be forgotten,"  
Thy God is still the same.  
Of old by Him remembered,  
From bitter bondage freed,  
The fiery, cloudy pillar  
Proclaimed Him near indeed.

By bread from heaven nourished,  
And water from the rock,  
The mighty Lord, Jehovah,  
Did lead thee like a flock.  
From Red Sea's riven waters,  
To Jordan's parted wave,  
Thy ways were unforgotten,  
Nor God's own pledge to save.

And thinkest thou, O Jacob,  
That now He can forget?  
Afar thy sons are scattered,  
But God remembers yet.  
Thou shalt not be forgotten  
Through all the coming years,  
But O, dost thou remember  
With penitential tears?

Look back to Bethlehem's manger,  
For promise verified.  
Look up to Calvary's mountain,  
Behold the Crucified.  
And yonder, throned in glory,  
The Man of Galilee,  
The mighty Prince and Saviour,  
This day remembers thee.

FROM CHINA.

KULING, July 14, 1913.

Greeting again from our snug and quiet Kuling. We are all as peaceful and happy as you can imagine.

But I suppose you are getting different reports about us. There have been mutterings for several days past and for the past two days a regular battle has been going on down on the plain south-west of Kiukiang and right about the foot of our mountain. Wires have been cut, both telegraph and telephone, and there is no mail and no traffic whatever between us and Kiukiang.

So far as we can learn it is an outbreak between the northern soldiers and the soldiers of this province of Kiangsi, the latter of whom, we hear, are being driven southward. Several have been out on the edges of the mountains, Harry among them, to see the battles, and Harry said he saw a severe skirmish right at the foot of a hill on the Nanchang road and that further over there was a larger battle in which several Chinese gunboats participated.

There seems to be no danger to us foreigners, unless we get short for food supplies. There are nearly 1,000 foreigners up here now and it takes quite a large amount of provision to feed them. Our cook could buy no rice yesterday, nor chickens, nor eggs, of which we can usually get any quantity. The hill people are apparently frightened out and are not bringing supplies. There are a number of foreign gunboats in the harbor at Kiukiang and some of the officers are going to set up a wireless station on the hill so that we can have communication.

All the church services have been held as usual today with very