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**...MINUTES...**

OF THE

**FIRST**

**Hebrew-Christian Conference**

OF THE

**United States.**

HELD AT


**Mountain Lake Park, Md.**

**JULY 28-30, 1903.**

EDITED BY

**THE EXECUTIVE COMMITTEE.**

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REV. LOUIS MEYER, (Ref. Presbyterian.)  
*Corresponding Secretary of Conference.*

quackery, have only aggravated the trouble. False love based upon the denial of the truth as it is in Jesus, will as little turn Israel's curse into a blessing as Christless hatred. We, the men of Israel, who were once blind, but now see; we who were sick and are now healed; yea, we who were dead and are now alive,—we must point the nation, and the Church to the fountain of healing and life even for Israel and its troubles. We ourselves have drank from that Fountain. We have tasted that power and that life. Move together, brethren, from the East and the West, from the North and the South. You need not give up your denominational badges as long as your denominations stand for the living and saving Christ. We do not stand as members of denominations here, but as members of one nation sick and foot sore, wandering and bleeding, Christless and dying. Let us cry with united agony of voice to Him: "Come, Lord Jesus, come and save thine inheritance," and to His blood-bought Church: "Come to the rescue of our perishing brethren. They need your sympathy, your prayers, your love, your testimony. In blessing them ye shall be blessed." And to our brethren, the Jews, let us cry: "Israel, thou destroyest thyself, but in Jesus is thy salvation." Yes, this Alliance of redeemed and consecrated Israelites must come to pass; we ourselves need it, the Jews need it, the Church needs it, and God will bless it. Amen.

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### HEBREW-CHRISTIAN BROTHERHOODS, UNIONS, AND ALLIANCES OF THE PAST AND PRESENT.\*

*An address delivered at the Hebrew-Christian Conference, Mountain Lake Park, Md., July 28-30, 1903.*

BY REV. LOUIS MEYER, HOPKINTON, IOWA.

Writers on Jewish missions, and individual Hebrew-Christians, without exception speak of Hebrew-Christian unions, alliances, and brotherhoods, as something which started in England and ought to be imitated by us here in America. But a calm con-

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\* The facts concerning American brotherhoods, unions, and alliances were gathered partly from books, pamphlets, and reports, preserved in the libraries of Union Theological Seminary, Yale and Harvard, and in the public libraries of New York and Boston, partly from letters of the late J. M. Goldberg, Rev. C. E. Harris, Brooklyn, Dr. M. J. Franklin, Jerusalem, and others.

sideration of historical facts clearly proves that the necessity of such unions was recognized in the United States long before English Hebrew-Christians took the first steps toward union, in 1830, which finally, in 1835, led to the founding of the Abrahamic Society. It is therefore but just that in our historical review of Hebrew-Christian alliances, unions, and brotherhoods, we commence with

## I. AMERICA.

It was in August, 1813, when in a private apartment in the city of New York a venerable professor of Columbia College and a minister of New York talked and prayed about the conversion of the Jews. The young minister was Rev. Philip Milledoler, of the Reformed Dutch Church, who afterwards became the indefatigable president of American Society for Meliorating the Condition of the Jews and narrated the circumstances at annual meeting of that society in May, 1843. The outcome of that private talk was the firm resolve to appeal to the Consistory of the Collegiate Reformed Protestant Dutch Church at its next meeting, and to organize, if possible, a monthly prayer-meeting in behalf of Israel. The prayer-meeting, started soon after, was in fact *the first Hebrew-Christian Prayer Union* of which we have knowledge. Its membership consisted of three Jewesses who believed in Christ and had been baptized, two in Reformed Dutch churches and the other in a Presbyterian church, of the venerable professor of Columbia College, and of Rev. Philip Milledoler. The prayer-meetings were held regularly, and were, we are told, spiritually uplifting and aided in increasing the zeal of its members in behalf of God's chosen people. All its members not only prayed but also worked, and aside from trying to stir up ministers and members of the church, approached individual Jews with the offer of the gospel wherever opportunity came. The fruit of this consecration slowly became visible. The consistory of the Reformed Dutch Church, at its meeting of December 2, 1813, had given its consent to the appeal in behalf of the Jews, and had decided to recommend it to the Classis of New York at its next meeting, which was held October 13, 1814. God made the ministers and members of the Classis willing, and a committee was appointed to take the necessary steps for the founding of a gospel mission to the Jews, the first upon American soil. The committee was very slow in its deliberations, but the prayer-meeting continued to pray and labor in behalf of the cause of Israel. Its



membership increased a little, but it remained a Hebrew-Christian prayer-meeting still, since it contained more Hebrew-Christian members (all Jewesses) than Gentile-Christian. Its most prominent worker, besides Rev. Milledoler, was Mrs. Emma Rosenbaum Kingate.

After long delay the committee of the Classis of New York reported favorably to the founding of a gospel mission to the Jews on September 18, 1816, but it recommended that such mission be made undenominational. A meeting of the various religious denominations was therefore called and held in Garden street, New York, November 6, 1816, and a lively discussion of the question, "Is a Mission to the Jews Necessary?" ensued.

While this discussion was going on Mrs. Kingate and two other Hebrew-Christian ladies were on their knees in the small room behind the store of Mr. Kingate in Greene street, praying for the outpouring of the Holy Spirit upon the meeting in Garden street. We cannot doubt that it was in answer to these fervent prayers that the heated discussion finally subsided and the unanimous resolution was passed to appoint a committee to draft a constitution for an undenominational society for propagating the gospel among the Jews. This committee called another meeting within a few weeks, and *the first missionary society for the evangelization of the Jews was organized upon American soil the thirtieth day of December, 1816*, and the celebrated Rev. J. S. C. F. Frey, who had landed in New York, September 15, 1816, was engaged as its first agent and missionary. We need not speak of the work and experiences of this society, except that we state the fact that it was merged into the American Society for Meliorating the Condition of the Jews in 1822.

When Frey became the agent of this society he naturally took a leading part in the monthly meetings of the Hebrew-Christian Prayer Union, but he was bitterly opposed to women taking part in the speaking and even in the praying during the meetings, and since the Hebrew-Christian women were the mainstay of this first prayer union, it soon died when they had to be quiet.

But soon another prayer-meeting in behalf of Israel was to be started, out of which not only the largest, and, we hesitate not to name it thus, the best of all American societies for preaching the gospel to the Jews grew, but also a number of Hebrew-Christian brotherhoods, unions, associations, and alliances. In the early spring of 1817 Rev. Frey received a letter from D. Marc, a

Hebrew-Christian missionary to the Jews at Frankfort-on-the-Main, proposing the establishment of a "Christian Jewish Settlement." Frey was much impressed and had but little doubt of the success of this rather fantastic plan, yet did not take any steps toward establishing such a Christian Jewish settlement. But Marc wrote letter after letter, finally closing with the awful words, "Remember that the blood of our brethren will be found on the skirt of your garment."

After this solemn exhortation, Frey could no longer rest, and he resolved to lay the proposition before the Society for Promoting Learning and Religion, in Morris county, N. J.

On April 17, 1819, Frey left his home to attend the meeting of the society, but was overtaken on his way by a heavy thunderstorm, which caused him to seek shelter in the house of Rev. Dr. Edward Dorr Griffin, the celebrated preacher. Their conversation naturally turned to the object which brought Frey to the meeting of the Morris county society. Dr. Griffin became interested in the proposed settlement, and; after a season of prayer, both went to the meeting, where Dr. Griffin used his great influence in favor of the plan of D. Marc. Thus it was unanimously decided to invite Mr. Marc to come to America to act as agent of the Morris county society in executing the plan suggested by him. However, D. Marc declined the invitation, and Revs. Frey and Grover (of Cauldwell) were appointed a committee to consult with ministers and godly men on the expediency of forming a society for the purpose of colonizing and evangelizing the Jews.

Prominent men were speedily interested, and in November, 1810, an informal *Prayer Union for Israel* was organized, each member of which prayed and labored for Israel and most cordially approved of the proposed Christian Hebrew settlement. Among the members of this prayer union we find Drs. Green, Alexander and Miller, of Princeton; Revs. Mason, Milledoler, McLeod, Spring, Knox, Matthews, and others; but Rev. Phillips was the only Hebrew-Christian beside Frey. December 15, 1819, Frey finally laid his plan of establishing in America a colony for persecuted Jews before a meeting of New York ministers. Since the majority of those present at this meeting were old friends of the cause, it was without great discussion decided to undertake the work, and a committee (consisting of Revs. Mason, Milledoler, McLeod, Spring, Phillips, and Frey) was appointed to draft a constitution. This was finished January 25, 1820, and the Amer-

ican Society for Colonizing and Evangelizing the Jews was formed February 8, 1820. We will not speak of the difficulties caused by the Jews in the legislature, when an application for a charter was made, but simply state that the members of the society finally agreed to erase the words "colonizing and evangelizing," against which the chief objections were directed, and the society was incorporated April 14, 1820, as *The American Society for Meliorating the Condition of the Jews*.

It was no missionary society. The number of Jews in the United States was very small, and the missionary society founded 1816, whose agent was Rev. Frey, seemed to be sufficient for the work. The object of the A. S. M. C. J. was "to invite and receive, from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction, to form them into a settlement, and to furnish them with the ordinances of the gospel, and with such employment in the settlement as shall be assigned them; but no one shall be received, unless he comes well recommended for morals and industry, and without charge to this society."

In 1821, Adelbert, Count von der Recke, who had founded a colony of Christian Jews in Duesselthal, near the Rhine, heard of the existence of the American Society for Meliorating the condition of the Jews, and immediately commissioned a converted rabbi, David Christian Bernhard Jadownicky (born in Poland, 1799; Jewish Talmudical School in Berlin, 1813-18; rabbi at Solingen, 1818-20; baptized April, 1821, in-Frankfort), to seek the co-operation of the American Society. Jadownicky, arriving November, 1821, laid the letters of the Count von der Recke before the A. S. M. C. J., and was greatly encouraged by the reception he found, but decided not to return to Germany. Frey himself persuaded the young man to prepare himself for the ministry, and thus we find him in 1823 as a student in Princeton, where he tried to form a prayer union for the evangelization of the Jews, but met with little or no success among the students.

In 1823 the A. S. M. C. J. rented a farm three miles from town, where Christian Jews and inquirers were to be trained in agricultural and mechanical operations, and where a school was to be started and talented men were to be trained theologically, and soon the influx of foreign Hebrew-Christians commenced. Erasmus H. Simon, with his wife, came from Scotland; Frederick Gustavus Primker followed soon from the eastern part of

Germany; while John Edward Zadig (born 1799, baptized by Rev. Kraft in Cologne, May 25, 1823), joined them in the fall of 1823.

It was only natural that the "*Jewish Converts' Society*" was formed in November, 1823. Frey and Jadownicky were also members of this society, whose purpose was mutual edification and the furtherance of gospel work among the Jews, but Mrs. Simon, the author of a book entitled "*Evangelical Review of Modern Genius, or Truth and Error Contrasted*," could not become a member, because she was a Gentile Christian of Scotch birth and a woman.

Soon after the founding of the Jewish Converts' Society, Judah Isaac Abraham was baptized and became a member of the society (missionary of A. S. M. C. J., 1825-26, 29 to 30; graduate Andover Theological Seminary, 1829; ordained May 12, 1830; sent out by A. S. M. C. J. as missionary to the Jews around the Mediterranean, July 21, 1831).

Another member of the society was John Christian Jacoby (born in Poland, 1800; baptized 1822; missionary A. S. M. C. J. 1825-26; employed in the postal service 1826-49; missionary A. S. M. C. J. 1850-55; ordained deacon, Episcopal Church, Hartford, Conn., December 14, 1856; missionary to the Jews in New York, 1856-62; chaplain in U. S. army 1862-64; missionary to the Jews in New York 1865-74; died February 9, 1874.)

In 1824 the constitution of the Jewish Converts' Society was changed, and Gentile Christians were admitted to membership, although it seems as if the ladies still remained excluded, for Mrs. Simon never became a member. The new members, among whom we find Dr. McLeod, John Gray, the first editor of *Israel's Advocate*, and Stephen N. Rowan, later moderator of the General Assembly of the Presbyterian Church, and second editor of *Israel's Advocate*, brought new strength to the Jewish Converts' Society, whose leader was Jadownicky, who, in 1825, became an agent of the A. S. M. C. J. The meetings for prayer were deeply spiritual, and all members were helpers in the active work of the A. S. M. C. J. But suddenly, in 1826, Jadownicky was accused of heresy and left the United States (settling in Jamaica, West Indies, whence he later removed to Poland, where he died 1853?), and the Jewish Converts' Society ceased to exist after a life of almost four years.

Already in April, 1826, an effort had been made, chiefly by

the Jewish Converts' Society, to cause the A. S. M. C. J. to preach the gospel to the Jews, but the charter was so clearly opposed to this that the effort had to be abandoned. Thus in January, 1827, 500 acres of land were purchased, and the farm was fully stocked for the Jewish converts, who, however, failed to appear. October, 1831, the farm had to be mortgaged. In 1833 it had to be sold for debt. Thus God forced the A. S. M. C. J. to abandon its fantastic scheme and preach the gospel to the Jews, upon which duty it entered with all its power when God in 1841 provided the necessary means and sent the needed missionary, Mr. M. A. Berk. The charter was finally amended in 1843, and a time of prosperity commenced for the society; and as workers and converts began to increase in numbers the necessity of an alliance of workers and converts was speedily recognized. Thus *the Brotherhood of Jewish Proselytes* was formed in 1844. Its founder was Silian Bonhomme, a French Jew, for many years the faithful traveling missionary of the A. S. M. C. J., and among its members we find the missionaries J. P. Labagh, later an Episcopal clergyman, and James Forrester (both Gentiles), and the following Hebrew-Christians: Felix Pigot, a Prussian Jew, especially recommended by Rev. Ridley Herschell, of London; Joseph Stern and Matthew A. Berk (baptized 1840, converts of A. S. M. C. J.); P. J. Schory, a Hungarian Jew, baptized in Constantinople; Charles Reineman, a convert of A. S. M. C. J. and a student in Marshall College, Mercersburg, Pa.; and others.

We find no traces of any work done by this Brotherhood of Jewish Proselytes except the holding of occasional prayer-meetings. Its life was short, shortened especially by the antagonism of Rev. Frey, the founder of the A. S. M. C. J., who had undoubtedly outlived his usefulness, and having become a most rabid Baptist, thought it his duty to counteract as much as possible the work of all non-Baptists. Thus he not only organized the American Baptist Association for Evangelizing the Jews in December, 1844, and opposed the A. S. M. C. J. in his publication, *The Hebrew Messenger*, but he also organized a *Brotherhood of Jewish Converts*, trying to influence the members of the Brotherhood of Jewish Proselytes. The outcome of this struggle was the speedy decline and death of both brotherhoods.

No effort was made to unite the Hebrew-Christians, who from year to year became more numerous, until in 1850 Rev. Edwin R. McGregor, the secretary of the A. S. M. C. J. and editor

of the *Jewish Chronicle* from 1849 to 1855, founded the *Prayer Alliance for Jewish and Gentile Christians*. Bonhomme, the founder of the Brotherhood of Jewish Proselytes, became its secretary, and among its members we find many Hebrew-Christians, whose names are very familiar to the student of American Jewish missions: Ephraim M. Epstein, Nahum Ignac Steiner, Sigismund Uhlfelder, Moses Frankel, Abraham Joseph Levy, Aaron Bloch, Charles T. Weisel, James Cohen, Julius Strauss, Abraham H. Dreyer, Johannes Wiplech, Louis Taussig, L. C. Newman, Alexander Block, Dr. Leon Gelbardt, and many others.

The Prayer Alliance made no effort to do missionary work among the Jews, because almost all its members were active workers of the A. S. M. C. J., but its semi-monthly prayer-meetings, described as wonderfully uplifting, undoubtedly added much to the grand work done in those years by the A. S. M. C. J. in a large number of cities in all parts of the United States.

The exact date on which this Prayer Alliance ceased to exist cannot be discovered, but we have reason to believe that it began to decline in the late fall of 1853 and had ceased to exist at the anniversary of the A. S. M. C. J. in May, 1854.

In 1855 scandalous reports affecting the character of Rev. Mr. McGregor, caused not only his retirement from the office of secretary of the A. S. M. C. J., but the suspension of all activity of that society, until the Hebrew-Christians came to its help. Not since apostolic times had there been gathered a nobler band of Hebrew-Christians in any town than there was in New York between 1855 and 1869. We find among them 28 ministers (6 Protestant Episcopal, 14 Presbyterian, 2 Methodist, 4 Lutheran, and 2 Baptists), and a number of physicians and prominent business men, and all were greatly interested in the evangelization of their Jewish brethren.

When the storm gathered over the A. S. M. C. J. and it seemed as if the tried institution was to be swept away, a meeting of Hebrew-Christians was called by Morris J. Franklin (born in Prussia 1831; baptized by Rev. John Forsythe in Newburgh, N. Y., 1847; Union College graduate, 1855; Union Theological Seminary, 1855-57; M. D. 1858; surgeon U. S. Army, 1862-64; physician and druggist in New York, 1865-84; Jerusalem, Palestine, 1884, where he still lives), not for the purpose of founding a Hebrew-Christian alliance, but to resuscitate, if possible, the society of which the majority were children in the Lord. The meeting

was largely attended, and the enthusiasm kindled there gave to the A. S. M. C. J. a new lease of life. However, since no Hebrew-Christian brotherhoods or alliances were in any way connected with the A. S. M. C. J. from 1855 until it finally ceased to exist in 1867, we shall no more refer to it.

In 1855 Gideon R. Lederer (born in Pesth, 1804; baptized July 15, 1844; lay-missionary of the Jewish Mission of the Free Church of Scotland in Pesth, 1844-53; London, 1854; missionary in New York, 1855-76; editor of *The Israelite Indeed* (later named *Nathaniel*, 1856-69; died 1879) came to New York and soon began to exert a great influence toward uniting the scattered Hebrew-Christians for larger and better efforts to bring the gospel to their Jewish brethren.

In 1857 Lederer and Ephraim Menachen Epstein, then assistant editor of Lederer's *The Israelite Indeed* (born in Prussia; baptized in New York; missionary of A. S. M. C. J. 1851-56—during the summers—Andover Theological Seminary graduate, 1856; student of medicine in Kingston and New York, 1856-59; M. D. 1859; ordained by presbytery of Kingston, Can., October 6, 1859; missionary of the Presbyterian Church in Canada (Old Kirk Synod) to the Jews in Monastir, Turkey, October 6, 1859-May 1, 1862; practicing physician at Monastir 1862 until his death), commenced work among the Jews, to which they invited all other Hebrew-Christians as helpers. These meetings were called later *the Hebrew-Christian Association meetings*, and M. J. Franklin and other prominent Hebrew-Christians gave active help. A real organization, however, was not effected until in January, 1860, the celebrated Rev. John Neander (with Jewish name Marcus Hoch; born in Prussia, 1811; rabbi in Germany, 1833-38; baptized in Lehe, near Bremen, December 9, 1838; missionary to the Jews of the Society of Friends of Israel in Lehe, 1839-43; missionary A. S. M. C. J., 1844-51; missionary of Presbyterian Church to the Jews in New York, 1851-76; pastor of Presbyterian church in Brooklyn, 1854-85; died November 6, 1885), the still living Rev. C. E. Harris (born in London, 1830; baptized in Montreal, 1851; graduate of the Concord Biblical Institute, N. H., now Boston University, 1858; M. E. minister in New York, Brooklyn, etc., now retired), and J. C. Mayer, a Hebrew-Christian business man of New York, who had been closely connected with the A. S. M. C. J., joined Lederer. Thus *the Hebrew-Christian Brotherhood was organized*, and a room was

rented for it at 116 St. Mark's Place. It was, as Rev. Mr. Harris writes me in his modesty, "an unpretentious association. We held weekly prayer-meetings, sustained mostly by Hebrew-Christians, and consulted for the advancement of Christian work among the Jews. It had but an ephemeral existence, and when I left New York, it disbanded, not in any formal manner, but informally, as it had been originally started."

Lederer, however, was not yet discouraged, but continued to write and labor in behalf of the founding of a Hebrew-Christian brotherhood, although the war 1861-65, scattered the formerly so numerous Hebrew-Christians of New York. Not until June, 1864, did he succeed in starting a new *Hebrew-Christian Brotherhood*, chiefly through the help of John M. Goldberg (born in North Germany, September 15, 1825; nationalistic lecturer 1843-55; baptized in London, April, 1857; U. S. 1859; connected with N. Y. State Colonization Society and A. S. M. C. J.; missionary to Jews in New York, Boston, and Providence, R. I.; died April 4, 1903). Again the organization was informal. The meetings were held at the residence of Mr. Lederer, and the members of the brotherhood engaged in active mission work among the Jews. But the interest soon ceased, and the Hebrew-Christian Brotherhood fell asleep in 1865 after an existence of little more than a year.

Little discouraged by this failure, John M. Goldberg continued to labor for a union of Hebrew-Christians, and in May, 1867, God gave him the pleasure of seeing another *Hebrew-Christian Brotherhood* organized, and the only case on record in America, chartered by the legislature of New York. Rev. C. E. Harris became its president, J. M. Goldberg, its corresponding secretary, and among its vice presidents we find Dr. Howard Crosby and other well-known Gentile Christian ministers. The board of managers, composed of Jewish and Gentile Christians, contained Rev. John Neander, G. R. Lederer, Dr. Franklin, and other Hebrew-Christians experienced in Jewish work. The missionaries of the Hebrew-Christian Brotherhood were Rev. A. C. Tris, a Gentile Christian, still living in Kansas; Rev. Sigfried Kristeller (born in Prussia; baptized in New York; graduate of the Wesleyan University, Middletown, Conn., 1866; missionary of the brotherhood, 1867-69; M. E. pastor on Long Island, 1869-76; died?). A hall was rented in Cooper Union building, and meetings for Jews were held, at which eight or ten Hebrew-Christians



regularly assisted. Mr. Goldberg wrote me a short time before his death, that a family consisting of six Jews (husband, wife and four children), were the fruit of these meetings.

The anniversary of the Hebrew-Christian Brotherhood was held in May, 1868, in the church of Dr. Howard Crosby, who was a great friend of the Jewish cause on account of the drop of Jewish blood in his veins (his great-grandmother, Mary Elizabeth, the wife of William Bedlow, postmaster of New York in 1784, may have been of Jewish descent!), and the report was very encouraging. The old officers were re-elected, and all seemed to point to continued prosperity, when suddenly the interest of the Gentile Christian members of the board ceased (Bro. Goldberg blamed the secret influence of rich Jews for this!), and the Hebrew-Christian Brotherhood disbanded in 1869 after a short but blessed existence. It had not only given an impetus to evangelistic work among the Jews in New York, but had stirred up the Hebrew-Christians scattered over the land and had directly caused the founding of the *Western Hebrew-Christian Brotherhood in Chicago in May, 1867.*

The Hebrew-Christians in that city requested the New York brethren to help them in their effort, and G. R. Lederer and Rev. S. Kristeller went to Chicago to be present at the organization the second Monday of May, 1867. Some unexpected difficulties arose after their arrival, but finally a meeting of about forty or fifty persons was held in the lecture room of the Second Presbyterian Church. Rev. Mr. Marquis, afterwards the well-known professor of McCormick Theological Seminary, was chairman, and Rev. Mr. Ryder, of Woodstock, Ill., a Hebrew-Christian, acted as secretary. Some Jews, who were present in the audience, made difficulties, but, after some discussion, the Western Hebrew-Christian Brotherhood was organized. Rev. Dr. Harshaw, a Gentile Christian pastor of Chicago, was elected president; Rev. Jacob Lotka, now the London Jews' Society Missionary in Hull, England, was appointed missionary, with Rev. F. C. Schwartz, a Presbyterian minister of Woodstock, Ill., another Hebrew-Christian, as his assistant. The corresponding secretary was Emanuel Van Noorden, who, having been a Presbyterian missionary in Brazil, now lives in Sao Paulo, Brazil, a printer of religious literature.

The Western Hebrew-Christian Brotherhood opened at once a mission to the Jews in Chicago, and the years 1867-69 showed

greatly increasing interest of Jewish and Gentile Christian members. We are very glad that Dr. Felsenthal, the well-known Jewish rabbi of Chicago, was so troubled by the work of this brotherhood that he delivered a lecture in German against it, January 20, 1869, which afterwards appeared in print as "Criticism of Christian Missions; especially Missions to the Jews." It is an atrocious pamphlet, but it proves that the brotherhood was doing good work. According to Dr. Felsenthal's lecture, the brotherhood had a president, twelve vice presidents, a secretary, a treasurer, two missionaries, and twelve managers, and it was stated that the purpose of the brotherhood was to start a mission among the Jews, to distribute tracts, books, and papers; and to organize Sabbath schools for Jewish children. The efforts, however, were not to be restricted to the Jewish population of Chicago, but a leaflet, issued by the brotherhood in 1869, proposed that missionaries should be sent to the Jews in Pittsburg, St. Louis, Cincinnati, Milwaukee, Dubuque, and San Francisco. No effort, we are sorry to say, was made to bring about a closer union among the members of the brotherhood; no regular meetings for prayer and mutual upbuilding were held; and, thus the Western Hebrew-Christian Brotherhood decayed very quickly. The summer of 1869 saw the death of an organization which, in its beginnings, had given great promise of lasting success. No other effort to organize a Hebrew-Christian Union has been made in Chicago, for the Jewish-Christian Endeavor Society, which a few years ago was started, died really almost as soon as it was born.

After the Hebrew-Christian Brotherhood in New York ceased to exist in 1869, Lederer, Goldberg, Neander, and the many prominent Hebrew-Christians made no more efforts to organize a union until Meyer Lerman (born in Russian Poland, 1837; baptized London, 1858; missionary to the Jews in New York since August, 1867, of the Church Society for Promoting Christianity amongst the Jews since 1878) founded the *Hebrew-Christian Brotherhood and Prayer Union*, October 10, 1884. It was affiliated with the similar organization in the Church of England and was composed mainly of the converts of Episcopalian missions. Its meetings were held in Mission House every week, and a visitor of a meeting in 1886 describes it as "a quiet, orderly assembly, where Hebrew-Christians were evidently encouraging each other in the faith of the true Messiah, and testifying earnestly, but lovingly, of that true Messiah to unconverted

brethren of their race who were present. Bishop Schereschewsky was the patron of the brotherhood and encouraged the members by occasional letters.

The brotherhood is not mentioned in the reports of the Church Society which appeared since 1889, so that it probably disbanded in that year. It proved a great help to the work of the mission even in its brief existence.

During the past winter efforts have been made in New York and Brooklyn by Dr. Harry Zeckhausen, Revs. Leopold Cohn and Bernhard Angel, and Meyer Lerman, to bring about a closer union of Hebrew-Christians, which finally resulted in the founding of a *Hebrew-Christian Brotherhood and Sisterhood* on June 11, 1903. Meyer Lerman is its president, and Dr. Zeckhausen is its secretary. The chief purpose of this brotherhood and sisterhood is the upbuilding of Christian character and the better acquaintance of its members with each other. Active missionary work is not intended, as far as we know.

## II. ENGLAND.

We could not find any traces of efforts to unite the numerous Hebrew-Christians in London prior to 1830, in which year the *Union of Hebrew-Christians* was formed. Its purpose was twofold: To further the evangelization of the Jews and to assist those of their Jewish brethren, who were needy on account of their professed faith in Christ. The union published an address to the Jews in England, but achieved nothing, and ceased after a short existence. All its members were brought to Christ through the instrumentality of missionaries of the London Jews' Society, and it was actually an auxiliary of this society.

The same is true of the still existing "*Episcopal Jews' Chapel Abrahamic Society corresponding with and relieving the temporal wants of believing and inquiring Jews,*" which was founded in 1835. The title describes the purpose of the society very clearly, although it is not restricted to Jews in London in its work of relief. All its members are Hebrew-Christians, and the society has done much good in its sixty-eight years of existence. We would call especial attention to the help which the members of the Abrahamic Society gave to F. C. Ewald, when he opened the Inquirers' Home in 1853. This home, under the supervision of Ewald, then of Heinrich Aaron Stern, then of J. M. Eppstein, and now of Canon Kelk, has proved a wonderful blessing to many hundreds of inquiring Jews.

In 1866 the celebrated Dr. Carl Schwartz founded the *Hebrew-Christian Alliance* for the purpose of testifying to the Jews that Hebrew-Christians consider themselves still Jews, of reminding the Church of the promises to the Jews which are yet to be fulfilled, of assisting and upbuilding each other in brotherly helpfulness, and finally of undertaking direct gospel work among the Jews. The name of the founder of this alliance was so well known that Hebrew-Christians everywhere became interested, and the alliance soon had eighty members. Its meetings were held every two weeks and were well attended. *The Scattered Nation and Jewish Christian Magazine*, published monthly by Schwartz, was the excellent organ of the alliance and stirred not only the hearts of the Hebrew-Christians, but also the interest of Gentile Christians and even of unbelieving Jews. Evangelistic addresses were regularly given by members of the alliance in different parts of London, and the administration of the Hebrew-Christian model farm in Palestine was undertaken by the alliance. Branches were founded in different parts of Europe, and the annual meetings and reports regularly increased the enthusiasm, although the great majority of Hebrew-Christians were opposed to the "judaizing" tendency of Schwartz and his alliance.

The sudden death of Schwartz, September, 1870, caused the immediate suspension of this Hebrew-Christian Alliance, and it was clearly proved that it was held together not so much by real interest in the cause, as by the magnetic influence of a great man!

The Rev. Maxwell M. Ben-Oliel made two attempts at uniting Hebrew-Christian, in 1865 and 1871, but both proved failures. In 1882 Rev. J. B. Barraclough, a Gentile Christian missionary of the London Jews' Society, urged the Hebrew-Christians to unite, and through his influence twelve Hebrew-Christians met in the Jews' Chapel and organized the *Hebrew-Christian Prayer Union*. In July, 1882, a constitution was adopted, and Dr. Heinrich Aaron Stern was elected president. It was decided to hold quarterly prayer-meetings and frequent social gatherings for the cultivation of personal acquaintance of the members. Every member was obliged to pray on Saturday for the salvation of Israel and for the prosperity of the union.

Most of the prominent Hebrew-Christians of England joined the union, and branches of it were founded in every part of the world, so that the number of members on the roll exceeded six hundred in 1892. But from that year on the numbers grew

smaller, until, in 1896, the union scarcely was alive. An effort to revive it in 1897 was unsuccessful, and all signs of life in the Hebrew-Christian Prayer Union ceased.

In the spring of 1901 a fresh organization was started, and on July 3, 1901, the new organization and the remains of the union were amalgamated as the *Hebrew-Christian Alliance and Prayer Union*. Rev. Maxwell M. Ben-Oliél is its efficient president, who reports that the alliance is in a prosperous condition. Its aims are: United testimony of Christ to the Jews; an example of brotherly love; assistance to Hebrew-Christians in sickness, need, and persecution; and the promotion of brotherly love, social intercourse, and mutual edification among its members.

The *Hebrew-Christian Assembly* was started in 1898. Its purposes are mutual edification, worship, and the carrying on of open-air meetings among the Jews. The oversight is in the hands of an elective committee, and the assembly is informally connected with the Mildmay Mission to the Jews.

There were some other ephemeral unions in England, like the *Hebrew-Christian Patriotic Alliance* of Mark Levy, which, however, caused only a passing interest.

### III. JERUSALEM.

Canon A. H. Kelk was the founder of the *Jerusalem Hebrew-Christian Association*, since he called a meeting of Hebrew-Christians at his house, August 12, 1898. A constitution was drafted by order of this meeting, and the association was organized, August 19, 1898. Its object is to promote the moral, intellectual and social culture of its members, and to inculcate the exercise of mutual sympathy, assistance and protection.

The secretary of this Jerusalem Hebrew-Christian Association was Rev. L. Zeckhausen until his removal to Cracow, who, in 1901, sent out a circular calling the attention of Hebrew-Christians everywhere to the necessity of union.

Dr. Morris J. Franklin, whom we so frequently mentioned in connection with American Hebrew-Christian alliances, is the active and wide-awake president of the Jerusalem Association.

We know of no efforts at union in Germany, France and Holland, although in Amsterdam my uncle, Rev. Theodore J. Meyer, made a futile effort to organize a Hebrew-Christian brotherhood in 1869.

In Sweden, a Hebrew-Christian Federation was started in 1902, which sends us its greetings and its best wishes through its

president. (See the translation of the letter in "Secretary's Report" above).

In having thus surveyed the field, you undoubtedly will be no less surprised than I was, by the multitude of futile and successful efforts at uniting the Hebrew-Christians in different countries. May God guide us and give us wisdom, as we are planning to form a Hebrew-Christian Alliance, that it may indeed be an alliance to His glory!

HOPKINTON, IOWA.

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*Awakening of the Church to its due Responsibility to the Jew,  
or an Historical Retrospect of Missions to the Jews.*

BY HENRY ZECKHAUSEN, M. D.

There are signs that Missions to the Jews are in a fair way to become, not only the delight of enthusiasts and the scoff of unbelievers, but also the earnest study of those whose duty it is to care for the furtherance of the Gospel. It is time indeed that this were so, for the sooner that they are removed from the region of the extravagant and the trifling the sooner will results be seen more commensurate with the expectations of Christendom. As a contribution to this change of attitude on the part of our near successors it will perhaps be useful to recall what has been attempted in past years.

It is one of the many vulgar errors which are so hard to eradicate that until the day when the 19th century first saw the light, nothing was done by the Church for the people from whom its LORD came according to the flesh. Bishops and dignitaries have said so; what further testimony is required? Happily, however, the statement is inaccurate. There was never a period in the history of Christianity when some of its upholders did not endeavor to win over Jews to the true faith. Not always wisely perhaps, and certainly not always in the same spirit of love and self-denial that the great Exemplar showed, but still earnestly and almost continuously.

We do not speak now of Apostles and other workers of New Testament times. The description of St. Paul in the Acts and the allusions in his own Epistles show clearly enough that in every city he made the Jews his first, though not his chief, aim. And the writer of that fascinating Epistle to the Hebrews, shows for