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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.

"THE GLORY OF THE LORD."

"ISRAEL MY GLORY," ISA. 46:13.
"THY GOD THY GLORY,"
ISA. 60:19.

BY MISS M. E. SEARLE.

Unquestionably to Israel belongs "the Glory" though "Ichabod" has been written upon them for so many centuries.

The first visible manifestation of the glory of God was given to their leader, Moses, in the burning bush of Exodus 2. To him it was the climax of a long course of silent revelation in the desert solitudes of Midian, whereby he learned to know the great God of his fathers, who was thus preparing him for the work to which He was now calling him. What a change from the fiery young prince who had fled from the shame and failure of his self constituted role of deliverer, to this strong, calm, meek man, who at last is ready and willing to obey. The strength and inspiration of that vision filled his soul with longing for the fuller revelation still. He went forth with the awe of God upon him.

But, alas for the young nation, fresh from servitude and idolatry, with all their carnal conceptions of God to be corrected, their proud, rebellious spirits to be subdued! To them it would need to be given

again and again, often in terrifying splendor as a manifestation of divine wrath and judgment. But at first how graciously in the pillar of cloud and fire to deliver and guide them safely through the sea, and overwhelm their enemies. Ex. 13:18-22; 14:19-31.

But their song of triumph has scarcely died away on their shores when we find them murmuring over their first difficulty. Ex. 20:24. Without even a rebuke their need was supplied, and the covenant renewed. In the next chapter they are murmuring again. Then comes a silent warning, "they looked toward the wilderness and behold the glory of God appeared in the cloud," and the gracious miracle of bread follows, proving their God is able. We cannot follow the repetition of their sin, but notice God's forbearance; no judgment fell until after the law was given. Then the awful thunder and pomp and glory of His presence on Sinai struck terror into their guilty souls. Face to face with His purity and their own sin, they trembled for a while, but even with the echo of that majestic voice ringing in their ears, they dared to bow down to the golden calf! Was it because they presumed upon that most gracious manifestation in the 24th chapter, which is such a striking contrast to the 19th and 20th? There we see the elders of Israel

north, and from this later relation it had never recovered until Jerusalem was destroyed.

No ancient nation was ever more completely obliterated than was Assyria. The siege of Nineveh was long and desperate, and when Assyria went down great and complete was its fall. Media conquered the greater portion of this territory, but Babylon became its successor in power.

It is a mournful story which the Bible tells us of the last twenty-two years of the kingdom of Judah. Jehoiakim reigned for eleven years and died. He was succeeded by his son Jehochin, who reigned only three months and was taken a captive to Babylon. His uncle, Zedekiah, succeeded him as the mere puppet of the Babylonian monarch, but he foolishly rebelled and brought about the siege and utter destruction of Jerusalem in 586 B. C.

The Schlesische Zeitung is authority for the statement that M. Witte, who negotiated the treaty at Portsmouth for the Russians, has arranged for an American loan of 400,000,000 rubles to the Russian government. The money will be advanced by Jewish bankers in America on condition that Jews in Russia are to be accorded the right of residing in any part of Russia that they desire and that the restriction to certain zones may be lifted against them.

That seems too definite or specific to be a mere rumor or dream, and the probability is that what relief the Jews of Russia may obtain will be bought with the money of those of their race in other lands. And when so bought it will be Russia's plan, as it has been her traditional policy, to get as much as possible and make her concessions very small and very frail.
—*Salt Lake City Tribune.*



THEODORE J. MEYER, SCHOLAR
AND MISSIONARY.

A BIOGRAPHICAL SKETCH.

BY REV. LOUIS MEYER.

Jonas Meyer was born at Crivitz, a little town in Mecklenburg-Schwerin, Germany, on January 30, 1819. He was the fifth child of his parents, and their eldest son, and was at birth destined for the office of rabbi, because his father was descended from a famous rabbinical family. Thus, before the boy had completed his fourth year, he was sent to the local Jewish school. After a short time he read Hebrew easily, and the teacher entrusted the oversight of the beginners to the not yet six-year-old boy. The study of the Pentateuch caused great delight to the young scholar, who usually, and without any effort, learned the whole lesson by heart. On Saturday afternoons he repeated these lessons to the father, who manifested great satisfaction and joy over the wonderful progress of his son, and

openly declared the hopes he had for him.

At the age of six, Jonas was sent to the public school in order to receive his elementary education. His teacher was Mr. Krull, a noble man of firm, determined Christian disposition, who took special interest in the Jewish boy and afterwards became the principal agent in his conversion. In 1826, an uncle, Levy Daniel, at Gnagen, offered to prepare the nephew for his future calling, and the parents gladly accepted the kind offer. Thus Jonas Meyer, not quite eight years old, left the parental home, to which he returned only for short visits.

For three years the boy remained with Levy Daniel, at Gnagen, then he went to Jacoby Daniel, the younger brother of the former, at Griestow. Both men had received their Talmudic training from the celebrated rabbi Albu, in Schwerin, and both were graduates of the Gymnasium in Schwerin, so that they were seemingly eminently fitted to instruct the nephew. During the three years at Gnagen, Jonas Meyer received a thorough training in the Hebrew language and in the Talmud, but alas, he lost his faith. In his autobiographical manuscript, he says: "I was brought up in the fear of God by my parents, who were pious rabbinical Jews; but it was not in the kind of fear which is based upon love, and which is called forth by the unspeakable goodness of God, but in a trembling awe before the Almighty, the Just Judge, who visits the sins of the fathers upon the children. His stern justice in dealing with Israel was early pointed to me, and it was impressed upon me that any disobedience to His commandments would be followed by punishment both here and in eternity. I

endeavored with anxious conscientiousness not to provoke this mighty God, and to fulfil what I had been told was His command and will; and I sought to appease Him, and to earn His mercy, by work and prayer. This feeling awoke in me early, and degenerated into a certain asceticism, for even as a seven-year-old boy I conscientiously observed all fast days, although my father did not wish it. I spent many hours of the day in going through all the proper prayers, and I should have been inconsolable if I had left out the smallest portion. But with all this I still felt uneasy, and always believed that I had not done enough."

Worried by such thoughts, the boy hoped for help from his learned uncle, Levy Daniel. He received a more systematic instruction in the Word of God, but no spiritual help, and lost his faith, as he himself described it afterwards. "My parents had themselves always conscientiously observed the law, and had brought me up to keep the same, and had seen with joy my eagerness to do so. It may be easily imagined what an impression it made on me when I saw my uncle carelessly neglecting it. When I first became aware that he neither prayed nor put on Phylacteries; that he indulged in forbidden food, and smoked and wrote on the Sabbath; when he further sought to induce me to practice similar neglect, first by argument, then by derision, and at last even by force; then I thought, 'God cannot view this with indifference; it will surely bring down judgment on us.' When I observed, however, that in spite of this open transgression of the law, nothing happened to us, my views of God entirely changed. . . . My fear vanished; along with my fear,

my fervor; yes, even my whole belief in God! At seven years of age I was an ascetic, but before I had reached my ninth year I was a full grown atheist."

Jacoby Levy was more lax than his brother, and when the boy came under his care, even the Hebrew lessons, the substitute for religious instruction, ceased, and the classical teaching of the gymnasium at Griestrow succeeded the private instruction. The director of the gymnasium was an avowed Pantheist, who diligently spread his views among his pupils. When Jonas Meyer left the gymnasium in his seventeenth year, the ascetic Jew had become a "complete heathen."

Two years of private tutorship in a Jewish family and of carnal enjoyments were followed by a spiritual awakening. Gradually he returned to the views of God which he had held in his childhood, and he was seized with anxiety and fear. He was afraid of death, and for the first time in his life he prayed truly from his heart, but alas, only for the prolongation of his life that he might atone for the past. "Oh that it had been shown me that man can only be justified by grace through faith," he says in his autobiography, "with what joy I would have embraced faith in the Redeemer, and have thrown myself on the mercy of God."

He took refuge in a strict observance of the Jewish law once more, and won the favor of the pious rabbinical Jews, among whom he found himself during the following years, a private tutor. But he obtained no peace. Torn by doubt and fear, he devoted himself to the study of history, geography, logic and philosophy. At the same time he made himself acquainted with the classical literature of Germany, France and Eng-

land. But the struggle within could not be quieted by study, and the one way of finding true joy and peace he did not yet know, or rather did not wish to know; for faithful Mr. Krull, the teacher of his youth, pointed him to Jesus, but in vain.

In 1840 Dr. Holdheim became chief rabbi of the Grand Duchy of Mecklenberg-Schwerin. He was one of the leaders of the reform (or neological) party among the German Jews, although he announced himself as conservative and quite zealous. In a manifesto he declared that the principal mark of a rightly believing Jew should not only be a belief in the divinity of the Holy Scriptures, but also a belief in the Talmud, an explanation of the written law given by God to Moses, and handed on by word of mouth to the men of the great synagogue.

This zeal for Judaism in Dr. Holdheim's writings attracted Jonas Meyer, who was completely won by his charming personality. At Dr. Holdheim's recommendation, the Jewish private tutor began the study of Jewish theological books, and in 1841 Jonas Meyer passed his examination as religious teacher. One year he spent as teacher in the congregation at Schwerin, then having passed the necessary examination, he became religious teacher and preacher in the Jewish congregation in Buetzow, Mecklenberg-Schwerin.

His intimacy with Dr. Holdheim resulted in his joining the reform party. But when the second rabbinical conference at Frankfort denied the belief in a personal Messiah, his eyes were opened, and he saw the shallowness of the reform teachings. Going from one extreme to the other, he now felt inclined to throw himself into the arms of the rabbinical party, but

he "shuddered at their mouldy teaching, and their icy coldness threatened entirely to extinguish the last sparks of fire and warmth which still glimmered within him."

CONVERSION.

In the time of sore struggle, God brought him again into contact with his pious teacher, Mr. Krull. At his suggestion the New Testament which had been read before by the inquiring Jew, was earnestly studied. The prophecies of the Old Testament which referred to the Messiah, were taken up, and diligently compared with the life and works of Jesus. And slowly, by the help of God, the truth was made known, and Jonas Meyer became persuaded that Jesus is the Messiah.

His post of Jewish preacher and teacher was immediately given up, and trusting in the Lord, he went to Berlin. Dr. Karl Schwartz, the celebrated Jewish missionary, succeeded in making many doubtful points clear to him. Having entered the University of Berlin, he received much benefit from the lectures of Neander and Hengstenberg; and he was finally baptized by Dr. Schwartz in Berlin on July 18, 1847. On his baptism he first adopted the name of Theodore, and has become known as Theodore J. Meyer.

It was during the time that Theodore Meyer was being prepared for baptism, that he came into contact with the young Hebrew Christian, Adolph Saphir, who was the brother-in-law of Dr. Schwartz. Saphir asked Meyer to give him instruction in the Hebrew language, and a sincere friendship commenced between teacher and scholar. Soon Meyer recognized that the philosophy of Hegel was alluring the brilliant Saphir, and prayerfully and zealously he warned

him against the dangers of Pantheism. His wise counsel, by the grace of God, prevailed, and Saphir never forgot the great service that Meyer had rendered him.

Having studied theology in Berlin and at the Free Church Divinity Hall, Aberdeen, Scotland, Meyer became, in 1849, Hebrew tutor in the college at Edinburgh, which post he held for nine years. He was a masterly teacher, and his pupils scattered over the earth and, found in many missions and English speaking countries, still remember him with grateful hearts. He quotes from a letter, sent to Mr. Meyer by the students attending his class in the session of 1852-53: "We are unwilling to separate without expressing our sense of the high privilege we have enjoyed in our connection with you during the session which has just closed. It does not become us to speak of that thorough mastery of your subject which even our slender attainments could not fail to perceive; but we may avert to your most admirable skill in conducting the studies of those under your care. You have conducted our studies so as never to overburthen or weary our minds, and yet to keep them in constant activity and steady progress, to interest us in the studies themselves and to fit us for prosecuting them afterwards in an intelligent and profitable manner; and, when backed by diligent application on our own part, to secure rapid advancement, and yet accurate and solid information. The elementary part of the language you divested of that dryness and irksomeness with which it is so strongly associated; and while the method you adopted was admirably calculated to drill the students in the minutiae of the grammar, it was felt to be rather an agreeable exercise than a wear-

some task. In your remarks upon the Hebrew text you display a bold and manly criticism unfettered by narrow prejudices, or bigoted and unreasoning attachment to mere scholastic conventionalities; while on the other hand they were so pervaded by a deep and enlightened reverence for all that is sacred. And while your criticisms tended to cultivate a liberal and enquiring mind among the students, they tended equally to engender a seemly veneration for what is divine. In the prosecution of any branch of learning such qualifications in an instructor would be highly advantageous, but in the present instance they are invaluable."

The love of his pupils was shown years later, in 1870, when they proposed their "able, kind, and Christian instructor" for the Hebrew chair in the Free Church College at Aberdeen (Dr. Robertson Smith was elected to the post by a small majority).

But while Meyer was successfully teaching in the New College, he continued his diligent study of theology and languages, and, having been licensed to preach, voluntarily and freely began to labor among the foreign population of Edinburgh.

MISSIONARY TO THE JEWS.

A German congregation soon gathered around the popular preacher, and on February 6, 1856, Theodore J. Meyer was ordained a minister and missionary among the German population in and about Edinburgh.

In 1857 the Jewish committee of the Free Church proposed to found a mission to Jews, either directly or indirectly, in the Danubian principalities, and Theodore Meyer was sent on a tour of investigation. His "Report on the Danubian Principalities" contained much

interesting information about the Jews and the various Christian churches in Moldavia and Wallachia, and revealed at the same time his peculiar fitness for evangelistic work among Jews and Gentiles. It was thus only natural that, when the founding of a mission to the Jews at Galatz, in Moldavia, Meyer was unanimously chosen as the missionary.

His work among the Jews at Galatz was quite successful, while he preached to the German and English Protestants in their own languages with much acceptance. Ill health, however, caused him to ask for his removal in 1860, and having spent two years as traveling missionary of the Free Church in Austria, Bohemia and Hungary, he was sent as a missionary to the Jews at Ancona, Italy. Seventeen days after his arrival he had learned the language so well that he could converse in it, and two months after his first attempt to speak Italian he preached his first sermon in that language. Ancona was the only evangelical mission station between Trieste and Brindisi, and it became the duty of Mr. Meyer to look after the scattered Protestants as well as after his Jewish brethren. He soon became generally known, hated by Romanists and loved by Protestants. When the cholera broke out in Ancona, in 1866, the Jewish missionary became the nurse of the sick and dying, until the disease took hold of himself. A little later the massacre of Protestants at Barletta took place, and Mr. Meyer was the first one in all northern and central Italy to receive notice of it. Scarcely restored from the attack of the cholera, he consulted not with flesh and blood, but took the first train for Barletta. His manly and at the same time gentle manner overcame

the tremendous difficulties, and six days after the massacre Mr. Meyer held a public service at Barletta, in spite of the sullen and threatening conduct of priests and people. The text was Luke 6:22-28, and the service was undisturbed and blessed. It can scarcely be over-estimated what that service meant to the cause of Protestantism in Italy. By it the constitutional rights of Protestants were publicly vindicated and acknowledged by the authorities, while the Protestants everywhere in Italy were encouraged, strengthened and cheered. The personal danger to the missionary was great, and the churches in Scotland were not slow in acknowledging his Christian heroism. The General Assemblies and Synods of several branches of the Presbyterian Church passed special resolutions in behalf of the intrepid Hebrew Christian laborer.

In 1867 Theodore Meyer was chosen as successor to the celebrated missionary, Dr. Karl Schwartz, who had baptized him, and he went to Amsterdam. The language was again learned in an incredibly short time, and for four years he labored successfully among Jews and Gentiles. He was especially helpful to the large number of Hebrew Christians in Amsterdam whom he gathered around him in special meetings.

In 1871 the Presbyterian Church of England called him as missionary to the Jews in London, and Meyer having accepted the call was installed as missionary November 23, 1871, by one of his former pupils, Dr. J. Oswald Dykes. He remained in charge of this work until failing health and increasing years forced him to resign Dec. 31, 1894.

He moved to Jersey, where he greatly enjoyed the rest, the sea air, and the country surroundings.

On March 4, 1896, he passed away very peacefully and without any suffering.

Theodore J. Meyer was a fine scholar and most excellent teacher. His literary activity was limited to translation of larger works from the German, like Kahn's History of German Protestantism, and Hengstenberg's Christology, and to occasional articles in the different religious magazines of the Free Church of Scotland and of the Presbyterian Church of England. Dr. J. Oswald Dykes spoke of him thus: "Meyer is a capital teacher; with a clear knowledge of what he knows, and the power of putting it clearly; full of life, too, vivacious and interesting in his manner. . . . He possesses an unusual combination of German thoroughness with Hebrew ardor."

He was a very gentle and humble Christian, which was the more remarkable as he was very self-willed and of a passionate temperament before his conversion. His faith was remarkable. When retiring from active work, he wrote: "While resting, I do not expect to be idle, but by earnest prayer seek to promote the kingdom of God in myself and in the world, among Jews and Gentiles, and thus prepare myself for entering into that rest which remaineth to the people of God. And thank God as 'I know whom I have believed, I know also He will keep that which I have committed unto Him against that day.'" He was a man of prayer, and sitting at the feet of Jesus most frequently he was enabled to overcome the many difficulties in his way.

The presbytery of London North, in bidding a reluctant farewell to Theodore J. Meyer, spoke of his profound evangelical convictions, intense conscientiousness and transparent simplicity of character,

of an undisguised sympathy with the religious traditions of Scotland, of a learning which only his rare modesty concealed.

As a missionary to the Jews, the twenty-three years spent in London were the most successful of his life. More than seventy Jews were baptized through his efforts in London alone, and most of these converts were faithful unto death. His influence for good was great among Jews and Gentiles, and he well deserved the recommendatory words of the Synod of the Presbyterian Church of England, 1896: "The Synod recalls with grateful admiration the humble and heroic devotion with which Mr. Meyer consecrated to the poor and lowly among his brethren powers and attainments which might have won distinction in the field of sacred literature and learning. Now that his course is finished, it bears cordial testimony to the sound judgment, the patient perseverance, and the unflinching faith and hope with which for a quarter of a century he carried on his work; and, in taking sorrowful leave of him for this life, it would enshrine him in memory as 'an Israelite indeed in whom there was no guile.'"

THE STORY OF A GREAT SOCIETY.

BY REV. THOS. M. CHALMERS.

Going north from Whitechapel High Road along Commercial street in the city of London, one comes presently to the corner of Church street, nearly opposite the great Spitalfields market. Here in the midst of the dingy East End is Christ church in the parish of Spitalfields. On one side is a bit of green, the graveyard of a former time, the dull ancient stones still

showing themselves under the scarred trees. Puny-faced children find a playground here, and tired men and women come to rest on the uninviting seats. An open-air pulpit in a corner of the church facing the street speaks of the effort made to reach with the gospel the denizens of this squalid quarter who will not readily go into the building itself. At the Saturday afternoon meeting one finds that Jews are the hearers, for the region is chiefly Jewish in character, and the parish makes special effort to give them the bread of life.

But on entering the dark old building the visitor finds further evidence of interest in Israel. In the porch are ten fine marble tablets affixed to the walls, which commemorate the services of as many workers and friends of the London Society for Promoting Christianity amongst the Jews. Here are the names of Lewis Way, Alexander McCaul, H. A. Stern, F. C. Ewald and others famous in the annals of nineteenth century Jewish missions. But the wonder is why they are in this place. Then the eye falls on another tablet which records that they were originally in the Episcopal Jews' Chapel, Palestine Place, and were removed hither in November, 1897. There is also a marble font in the porch, with a record saying that it stood in the same chapel for eighty-one years, being removed in 1895, and placed here in 1898. But what was Palestine Place, and what society was it that gathered together such friends and notable workers? Back of these tablets is a wondrous tale of heroic devotion, wide effort and far-reaching results, which can be told here only in the briefest way.

The London Jews' Society, whose full name is given above, was or-