

Louis Meyer: A Jewish Evangelist in the Church
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In the summer of 1911, exactly 100 years ago, Louis Meyer had a busy schedule here in Europe, including speaking and teaching dates in London and Belfast, and the Eighth International Jewish Missionary Conference at Stockholm, where he gave two papers and served as the moderator at each of the afternoon discussion sessions. Prof. Herman Strack, publisher of the 1911 Stockholm Conference proceedings, later noted that "the unusually attractive address of Rev. Louis Meyer was spoken off-hand." Following the conference, Meyer was invited to lecture at Strack's Theological School at Berlin University and also participated in the first conference of Hebrew Christian leaders in Germany. He met with the Chairman of the Edinburgh Continuation Committee, Dr. Julius Richter, to discuss the reports issued by the Edinburgh World Missionary Conference of the previous year.¹ Meyer, who had pressed the conference to include a special late night program on missions to the Jews, continued to be concerned that the work of the Jewish missions had been suppressed and that the conference had embraced the new "social salvation" and "higher criticism" in some Commission reports.²

Louis, the son of upper class Reformed Jews, with science and medical degrees from the best German universities, had become one of the leading thought leaders among Jewish Christians. Following his conversion and baptism in 1892, Louis served as a lay evangelist to the Jews in the Presbyterian Jewish Mission house in Cincinnati, through which he had received the Gospel. He graduated from the Reformed Presbyterian Seminary in Allegheny, Pa. in 1897, and thereafter served two successful pastorates within the Reformed Presbyterian denomination. In 1901, at the Boston Hebrew Christian Conference, a resolution was passed appointing him as the corresponding secretary to organize a future conference to establish a Union or Alliance of Hebrew Christian missions.³ This led to his involvement in the leadership of the first Hebrew Christian Conference in the United States at Mountain Lake Park, Maryland in 1903.

Meyer's leadership role continued to evolve and expand. In 1906 he resigned as pastor of a Reformed Presbyterian Church in Iowa, and became the Field Secretary of the Chicago Hebrew Mission, traveling widely to represent the cause of Jewish evangelism at conferences, Bible training schools, seminaries, and churches throughout North America and overseas. That year, he gave a paper at the Seventh International Jewish Missionary Conference in Amsterdam, and then visited the Jewish mission works throughout Europe, regularly reporting on their work for both *The Missionary Review of the World* and his regular "Missionary Department" section of the widely read quarterly journal, *The Jewish Era*.⁴

Meyer is also remembered as a scholar and historian of Hebrew Christianity, combining careful and accurate Christian biography and historical narrative to instruct, warn and inspire his fellow laborers in the difficult mission field of Jewish evangelism. He was respected and enjoyed the friendship of many Jewish scholars, notably Gotthard Deutsch, Chair of Jewish history and philosophy and later Dean of Hebrew Union College in his hometown of Cincinnati, and George Alexander Kohut, librarian of the Jewish Theological Seminary in New York. Historian Yaakov Ariel credits Louis Meyer as being a "remarkably reliable recorder of missionary activity", esteemed by both Christian and Jewish historians.⁵

Rabbi David Eichhorn, in his critical history *Evangelizing the American Jew*, wrote, "(Meyer) was, for the most part, a careful student and not given to falsehood or exaggeration, as so many so-called authorities in this field have been."⁶

What Were His Themes?

Ten years ago, Dr. James Warnock delivered a paper at our LCJE conference which highlighted many of these early organizational events, and in the course of that interesting paper identified a number of criticisms and controversies involving Meyer from several contemporary and later historical evaluations. Warnock made note of Meyer's leadership shortcomings, suggesting that the young scholar's Germanic rationalist cultural bearing and denominational loyalties detracted from his effectiveness in leadership of the young Messianic movement.⁷

A little over twenty-five years ago, Prof. David Rausch added important new information regarding the life work and theological themes of Louis Meyer following the discovery of a box of unpublished manuscripts in a forgotten shelf in a corner of the Moody Bible Institute archive. The box contained a handwritten manuscript of a book containing over twenty biographical essays of Jewish converts to Christianity of the 19th Century. Professor Rausch undertook the effort to edit and, in 1983, bring to publication *Louis Meyer's Eminent Hebrew Christians of the Nineteenth Century*.

Recently, I was very pleased to make a similar archival discovery. Since 1908, Louis Meyer's financial support in his various missionary and literary roles had been underwritten by three men, Lyman and Milton Stewart and their friend William Blackstone, who served as trustee of the Stewart funds for scripture distribution and world missions.⁸ Letters from Lyman Stewart to Meyers have been available to researchers for over 50 years, but over thirty letters from Meyers to Stewart written between 1908 and his death in 1913 were only recently discovered while I was classifying several boxes of accounting records, office papers, and receipts stashed away in a corner of the Biola archives. These letters reveal the talent, temperament and theology of the man, covering with passionate detail a host of topics where Louis Meyer staked out a clear theological position, including three which I will examine in this paper: 1) the *role of the Church* in witness to Jews, 2) the *identity of the Jew* in the Church, and 3) the *battle for the Holy Scriptures*.

1) The role of the church in witness to the Jews

While in seminary, Louis was assigned the research thesis topic of the history of Jewish missions in America. In conducting his research he visited the leading university libraries of America as well as the libraries and archives of the Jewish seminaries and historical societies in New York and Cincinnati. His scientific training made him a careful researcher and analyzer of data. Summary results of his seminary research was brought to the attention of the prestigious *Missionary Review of the World* which published their first report of his survey data of Jewish missions in 1897.⁹ The same year, Meyer published in *The Jewish Era* a similar survey of "Jewish Missions and Laborers".¹⁰ Meyer's literary work continued and expanded for both publications, and in 1904 he became the editor of *The Jewish Era's* "Missionary Department" where he compiled a quarterly summary of factual information and objective reports received from all the Jewish missions around the world. In 1909 he was elevated to Associate Editor of the *Missionary Review of the World*. His purpose was to share missiological methods and means which

were producing positive results, to recognize and encourage faithful laborers, and to inspire others to service.

At the International meeting of the Student Volunteer Movement for Foreign Missions in 1902, Meyer related that he had been a Jewish missionary in Cincinnati for four years and that while a number of witnessing approaches were successful, he was of course vilified and absolutely excluded by the prominent classes and religious establishment. Yet later, as a church pastor, Meyers found that Jews would willingly come to hear the Scripture preached. Meyer related that over two-thirds of Jewish baptisms in America were performed by ministers and less than one-third by missionaries. Thus, Meyer stressed that the Christian witness to the Jews was not only a task for specialized missions, but was a general obligation of every believer and an important task of every Church congregation.¹¹ In 1908 alone, Meyer addressed Church and Bible Conference audiences 514 times on the responsibility of the Church to proclaim the Gospel to the Jews!¹² By 1909, Meyer was being promoted by a core group of pre-millennial leaders within the Presbyterian Church USA to lead their denomination to follow the example of Presbyterian churches in Scotland, Ireland and England by bringing the Gospel to the Jews, through a formal department of the Home Mission Board. The Home Mission Board's report to the General Assembly in 1909, noted "the Rev. Louis Meyer, the Board's representative in the Jewish work, which was taken up at the request of the General Assembly, has devoted the year to holding conferences at various parts in the United States on invitation of the Presbyteries and local committees interested in the organization effort among the Jews. The policy of the department has been not the inauguration of Jewish missions, but the encouraging of churches situated in Jewish communities to themselves engage in such work."¹³

Following his appointment, Meyer was placed under the supervision of the Superintendent of the Department of Church, Labor and Immigration, Rev. Charles Stelzle (1869-1941). Stelzle, who learned to become a dynamic street preacher at Moody Bible Institute, was the young and effective leader of Presbyterian home mission work among the urban factory workers and immigrant groups.¹⁴ Meyer believed that his statistics supporting methodologies and organizational skills would be convincing to Stelzle, who was an aggressive utilizer of the statistical and analytical tools of sociology.

Meyer, unaware of his direct superior's deep skepticism regarding "Jewish missions" as such, sent a well-defined plan for Stelzle's review consisting of a local church-based program of Jewish outreach, supported by mission houses, reading rooms and immigrant resources established within the major Jewish communities. Meyer envisioned that he would continue lecturing and teaching in the seminaries, Christian workers training schools, and in the congregations concerning the theology of Israel and the practical means of witnessing to Jewish neighbors. In fact, Meyer had recommended that before undertaking the development of the Presbyterian Jewish department, Stelze should undertake a special study in Europe of scores of highly regarded Jewish missions. Years later, in his autobiography, Stelzle wrote that "(d)uring this trip I visited practically every organization of the kind in the larger cities and interviewed many of their leaders, and I was convinced that they were practically all of them failures. Their social and medical work was to be commended, but only on a broad humanitarian basis, just as it might be for any other group of people. The religious aspects of their activities, however, seemed to me to be extremely questionable."¹⁵

Stelzle withheld his criticism until Meyer arrived in New York City to take up the work, whereupon he was informed there would be no more lecturing to Congregations, and that he must strictly to follow the general urban mission project that was being established for immigrant work. In 1909, Stelzle established a Presbyterian immigrant center on East 4th Street called Hope Chapel, and later established a parallel institution converting the 2nd Presbyterian Church on East 14th Street to be the Labor Temple for Workingmen attracting socialists, labor activists, and social reformers, and at least "fifty per cent of those present were Hebrews".¹⁶ Meyer was told that out of Hope Chapel he would be responsible for the work on behalf of the Jewish immigrants and that it be of the same general style and method as the other three major immigrant groups: the Italians, the Hungarians, and the Ruthenians.

Meyer firmly and boldly rejected Stelzle's program for the Jews. Writing to William Blackstone, half-way around the globe on a four year mission in China, Meyer explained,

"It seemed to take Mr. Stelzle a long time to understand the work that I had been doing, but now ... he seems to be impressed with its importance ... however, the difficulty seems to be the lack of funds, which,

however, must cease as soon as the Board begins to send me out among its churches. But you know that it is very difficult to get a great Board to move. Sometimes I felt that I ought to give up and go back to the Chicago Hebrew Mission at once, because I saw so little progress, but I heard a still small voice whisper, 'ye have need of patience,' and I waited".¹⁷

Meyer considered it his duty not to remain idle while he waited. He went out to many churches anyway, this time to mostly non-Presbyterian, broader ministerial associations, and local evangelistic church federations to give counsel and encouragement to start their own local outreach and scripture distribution ministries to the Jews. Meyer wrote to Stewart during this time:

"Thus I came to the conclusion that my field of activity is the whole Church, and I began to pray earnestly that the Lord would show me, how to do the work ... and help prepare the Church for a forward step by being made better acquainted with the Word of God and His glorious promises concerning Israel, with her duty toward Israel in this dispensation, and with Israel, or better, the Jew of the present day."¹⁸

But Meyer was still not finding the door open with the Presbyterian churches, noting that "of 418 addresses which I have given since assuming my role nearly one year ago, only 32 were delivered in Presbyterian churches and only 4 ... in places the Board sent me."¹⁹ By the end of 1910, no further action had been taken by Stelzle or the Board to open up direct access to the churches, forbidding him to speak or raise funds for the Jewish work in Presbyterian congregations. The "general work among immigrants, including the Jews" at Hope Chapel in New York City was all that he was authorized to do, and he became increasingly dissatisfied with the content of Stelzle's urban immigrant ministry at Labor Temple and Hope Chapel reporting that the higher criticism and social salvation principles which "we so thoroughly condemn, are underlying the work here."

Years later Stelzle wrote that "although apparently there were many earnest-minded people in the Church, basing their belief upon prophecy, who were persuaded that it was the solemn duty of the Church to 'win Jews to Christ' ... It was quite clear to me that it was fatal to try and make a poor Protestant out of a good Jew and that the Protestants had all they could do in the average city mission territory to take care of their own people." Meyers wrote to Stewart: "Mr. Stelzle seems to consider New York the center of the Jewish problem, which to him is more humanitarian and American. But to me the Jewish problem is world-wide ... which can be solved only by the preaching of the Gospel which finally, by the Divine blessing, leads to acceptance of Christ and restoration to Divine favor."²⁰ "Besides that, I feel that the Church at large must be aroused ... against destructive higher criticism and increasing infidelity, because the Jew bears strong testimony to the Divine inspiration of the Old and New Testaments."²¹ Meyer submitted his resignation to the Home Missions Board from "a position which has become most difficult on account of its very emptiness."²²

2) The identity of the Jew in the church

While still at that time a distinct minority, a growing group of Messianic cultural communalists was calling for a voluntary maintenance of Jewish laws and customs to maintain Jewish peoplehood and to enhance witness to ethnic Israel. This issue was raised at all the early Hebrew Christian conferences by such pioneering leaders as Joseph Rabinowitz, Chaim Theophilus Lucky, Philip Cohen, Alex Waldmann, Mark Levy, Max Green and others. Some of Meyer's contemporaries viewed him as representative of the assimilationist pattern of the gentile church, especially apparent in his German rationalist rejection of Rabbinic traditions, a gentile wife, and a vocation as a pastor of a gentile congregation. It is true that Louis Meyer strongly challenged the Messianic cultural communalists, and was even softly and privately critical of co-laborer Joseph Lewek's undertaking of the Hebrew Christian Congregation in Chicago.²³ At the Stockholm conference in 1911, C.T. Lipshytz undertook the major address against those he called the neo-Ebonites, and Meyer and Conference Chair Prof. Hermann Strack made it clear in the published Yearbook, that they and the Conference were not favorable to a "Hebrew Christian Church."²⁴ Strack reports that "almost all of those present" "desire to enter wholly and fully into the membership of the "Gentile Christian" evangelical churches ... and "very few" advocated for a 10 point declaration of voluntary Messianic Jewish identity composed by Lucky.

At the Amsterdam Conference in 1906, Meyer was critical of efforts to become knowledgeable in Talmudic teachings, even for apologetic and missiological utility. He questioned the emphasis placed on it at the *Institutum Judaicum Delitschianum*, by stating: "The modern Jew needs a knowledge of sin more than the knowledge of the lack of logic and religious feeling in the tradition of the fathers ... much [more] attention should be paid to a prayerful and deep study of the Word of God so that it can be used like the hammer that breaketh the rocks in pieces."²⁵ Meyer called for the development of a "true evangelical consciousness" not the "national consciousness of rabbinic Judaism that rejects Christ."

At the London Centenary Conference on World Missions held in 1888, Louis' uncle, Theodore Meyer, a well regarded missionary who had converted a generation before, while celebrating the conversion of one hundred thousand Jews during the past century, noted that we "properly rebel and protest at their virtual disappearance by absorption into the Gentile church," noting the desire and need to maintain Jewish nationality. Did Louis Meyer at least share his uncle's view? If so, how?

Although Meyer never wrote extensively on his definition of Jewish identity, he wrote and lectured continuously on the developments within rabbinic Judaism. He dissected and critiqued pious orthodoxy and rationalistic Reformism as equally dangerous departures from Biblical foundation, the orthodox by adding to and the Reform by diminishing. Orthodox Judaism was to Meyer "by no means the religion of the Old Testament, but it is Rabbinism pure and simple."²⁶ Meyer saw Rabbinism as being under assault, by three movements within Orthodoxy: the *mysticism* of Chassidism as a protest to overgrown formalism; by *secular modernism* seeking guidance by political and scientific norms; and most ascendant was *Reformism*, which had become a complete dissent from Orthodoxy, in his words a "mixture of Unitarianism and of Intellectual Rationalism".

Meyer came to faith through singing the Psalms and reading the scripture in a simple Reformed Presbyterian mission. This simple, Biblical apostolic Christianity he found to be "authentically Jewish." His theological training was at Allegheny and Xenia seminaries, at the time bastions of pre-millennial dispensational Calvinism.²⁷ For Meyer, the modern Jew could only re-establish an "authentic Jewish identity" through acceptance of the Good News in Jesus the Messiah of Israel, the atonement sacrifice resolving the Mosaic covenant, and to re-embrace the authority of the Jewish sacred texts, the complete Word of God, inspired and inerrant. Faithful teaching of the Scriptures was for Meyer the essential task of Jewish witness. "While I was yet a pastor, I always felt – and the members of my flock always felt – that the Lord had seemingly given me an aptness to teach. My lectures on the books of the Bible, taking up verse after verse, thronged my church every Lord's Day, and many Jews came to hear."²⁸

The battle for the Holy Scriptures

When the evangelical Presbyterian businessmen Lyman and Milton Stewart commenced *The Fundamentals* publishing project in 1909, they envisioned the publication of the best in orthodox Biblical theology and evangelical apologetic literature to be distributed without cost to the pastors, seminarians, missionaries and Sunday school teachers of the English-speaking world. The Stewarts tasked Rev. A.C. Dixon, Baptist leader and pastor of Moody's Chicago Avenue Church, a stalwart opponent of liberal modernism, to lead the editorial effort. Dixon assembled R.A. Torrey and Louis Meyer as an editorial committee and invited over fifty of the leading defenders of orthodoxy to submit papers on a long list of topics. Mailing lists were secured from denominations, seminaries, mission boards and Sunday School associations across America, Canada and the British Empire. Within months manuscripts began pouring in and the first pamphlet of *The Fundamentals* was mailed out to 350,000 Christian leaders around the world. A year and a half later, following the publication of five volumes, Dixon envisioned the project winding down with one or two more volumes.²⁹ When he accepted a call to pastor London's Metropolitan Tabernacle, Lyman Stewart turned to Louis Meyer to complete the project.

Meyer's close friend and mentor, William Blackstone, feared that this role would sidetrack him from direct work for the Jews. Meyer explained that this project uniquely supported his calling to Jewish work. "When I undertook the Jewish work, I never expected that I would be able to continue in doing what I have done these last years, for no human constitution can stand it, but I was hoping and praying that I might have a home again, whence I could do a reasonable amount of lecturing on the Jews and teaching the Bible. I believe that [Mr. Stewart's] call to me for the work connected with *The*

Fundamentals is the answer to my prayers, for I will now have an office, so that I can be with my family again, while the work will give me time for a reasonable amount of teaching and lecturing as soon as it is well organized. At the same time I will be able to write out and publish much of my material on the Jews and Jewish Missions, as I have been requested by many."³⁰

Historians of American religious history make but brief passing reference to Louis Meyer's contributions to *The Fundamentals*. Only Prof. David Rausch has recognized Meyer's instrumental significance and noted four main themes concerning the Jews woven throughout the 12 volumes: 1) the importance of Jewish history, 2) the Jewishness of Jesus and his earliest followers, 3) problems within Judaism then and today, and 4) the Jew's importance in God's future plan for the world.³¹

The Fundamentals noted the irony of the higher critics presenting their arguments as "the historic view" of the real history of the narrative of the Hebrew people unfolding itself by historical evolution. Prof. Franklin Johnson wrote their theory might better be called the "unhistoric view."³² William G. Moorehead added "if any man deny the inspiration of the Old Testament, sooner or later he will deny that of the New."³³ Prof. George Wright of Oberlin attested to the "competence and honesty of the historian of the Old Testament, and the faithfulness with which their record had been transmitted to us."³⁴ Prof. Kyle of Xenia systematically addressed recent archeological scholarship as demonstrating that the "Bible narrative is seen to be exactly in harmony" with the historical setting.³⁵ Consistently, the writers of *The Fundamentals* praised the exceptional heritage of the Jewish people and the "Jewish reverence for the book" for which the fundamentalist authors had taken up the defense.

The essential Jewishness of Christianity was stressed from the beginning to end of *The Fundamentals*. In article one of volume one, Prof. James Orr began by affirming that the Messiah must be of the Jewish race and that Jesus was definitively a Jew.³⁶ W.H. Griffith Thomas established as a basic guideline for Biblical interpretation that "it must be historically in line with the general tradition of Jewish history and the unique position of the Hebrew nation."³⁷ Dyson Hague wrote that Jesus "believed and affirmed the historic veracity of the whole of the Old Testament writings implicitly," and the apostolic church revered the Old Testament Scriptures as the Word of God and the Jewish people as God's chosen people.³⁸ Hague interpreted the current continental theology interpretation of the Pauline epistles as "an insult to the founders of the Jewish faith."³⁹

The Fundamentals do contain negative statements and criticisms of Pharisaic ritualism, the corrupt hierarchy of Second Temple Judaism and negative references, such as Jews having a "veil over their hearts, their minds being blinded".⁴⁰ Still, *The Fundamentals* authors criticize the Gentile church of the same Pharisaism and corruption, and much worse.

Of the ninety articles contained in the twelve volumes, Louis Meyer was editor of fifty-four of them. As editorial secretary for approximate two years he solicited and received over 350 manuscripts, with less than 25% meeting with his approval for Committee review, and less than half of those, or approximately 10%, passing the final review of the Committee.⁴¹ In his first six months as editor, Meyer published three new volumes of *The Fundamentals*, many feel they were perhaps the best, expanding into new subjects of the Genesis account of creation, the nature of the true church, the historical integrity of the Isaiah and

Daniel texts, the coming judgment and the blessed hope of the second coming. All the while, Louis Meyer tried to continue with his speaking ministry and his other literary responsibilities. *The Fundamentals* business manager, Thomas Stephens wrote in early 1912, "I fear that Dr. Meyer is almost overworked. I'll try to remember him in prayer from this time on as never before." By the end of 1912, Stephens expressed the growing magnitude of the burden: "I am not complaining at all, but I think that very few indeed outside of the editorial and business offices of 'The Fundamentals' understand what an immense amount of work there is connected with this movement. Dr. Meyer is one of the best and most systematic workers I have ever known, and yet he has almost broken down under the load; and the work here in our office is likewise extremely heavy, and is being done at a very minimum of expense."⁴²

There was another burden that Louis Meyer carried with him, a secret shared only with his wife and a few of his closest intimates; something revealed in highly confidential notes which emerged from my archive discovery. Upon arriving in Chicago to take up *The Fundamentals* project he had inherited the correspondence files left by the previous editor A.C. Dixon, and while organizing them he came upon several letters which were written by certain members of the committee which reflected negatively in a "severely personal way" on his ethnicity. These criticisms "were things that cut him severely" and made subsequent relations with these parties the cause "of untold suffering." One intimate friend wrote, "Dr. Meyer seemed to struggle hard to overcome his feelings, and he asked over and over for my prayers and for the prayers of others ... I counseled him, and I think others counseled him, to at least leave the burden altogether with the Lord, but he seemed unable to get the victory. And I am afraid that poor Mrs. Meyer shares much of his feeling. My heart bleeds for her, and for every other one who has been or is involved ... anyhow it has created a delicate situation, for I'm afraid that several members of the Committee deeply sympathize with Dr. Meyer."⁴³

Overwork, constant travel, and his desire to overcome attacks and criticisms from so many quarters, led to Louis Meyer's physical deterioration and ultimately to a life endangering pulmonary hemorrhage and physical collapse. Lyman Stewart arranged for him and his family to be transported by railcar from Cincinnati to a sanitarium outside Los Angeles, where he was diagnosed with an acute and advanced case of Tubercular Meningitis. Meyer brought all of his boxes of manuscripts and correspondence with him and continued to edit and publish two more volumes of *The Fundamentals* during the final six months of his life.

At this time Meyer received a letter from a modernist minister, ridiculing *The Fundamentals*:

"I have been interested, of course, in these little booklets you have been sending. But I very much deplore their publication. They serve to retard the progress of the Kingdom because they will make it more difficult for the world to accept the general principles of Biblical criticism which they antagonize. Most of the papers, or essays, in these pamphlets are defending a position that has as surely been passed forever by the thinking world as has the astronomy before Copernicus. It will simply take us a little longer to bring the whole Church up to the new positions because of ... these books ... they will become theological curiosities in the not distant future.... [but] they will help to retard the progress of the modern theories by a generation or two ... [I]t is disheartening to find that men are still willing to waste time and money in such

fruitless endeavor when there is so much that could be done in real constructive work for the Kingdom of God."⁴⁴

Louis Meyer wrote in response:

"I assure you that your letter of criticism gave me greater pleasure than almost any letter of appreciation, because in your criticism you clearly proved, first, the necessity of sending out the volumes as we have been sending out during these past three years; and second, the fact that the Lord is using and blessing our feeble efforts ... To us of the Orthodox School, the Modern Historical School is nothing but sheer infidelity, and if, as you write, we in any way are hindering the spread of it, we are profoundly thankful to God, and I thank you very much for the Testimony which you have placed into my hands when you say in your letter – "They (these books) will help to retard the progress of the modern theories by a generation or two". I do sincerely hope, that, by the grace of God, they will retard the progress forever."⁴⁵

Following six months of painful illness, Louis Meyer mercifully passed to eternal life on July 11, 1913. He died at the peak of his short career of service to his Master. Three monumental intervening events have transformed the context and content of the three critical themes which I have addressed in my paper: the Holocaust, the birth of the state of Israel, and the challenges to the theology and doctrines of the Church under the influence of modernist and post-modernist perspectives. The first two no doubt would have resulted in an adjustment in the boundaries of the possibilities and content of Meyer's perspectives on Jewish Christian national identity and effective models of missionary witness to the Jews, still, his core convictions were sound and continue to instruct us today. As to the third, the level of Meyer's devotion to the defense of the Scripture and the doctrines of the faith is testified by the oath of Isaiah 8:22, which Meyer had inscribed on the cover page of each issue of *The Fundamentals*: "To the Law and to the Testimony. If they speak not according to this word, for them there is no daybreak."

לתורה, ולתעודה; אם-לא יאמרו כדבר הזה, אֲשֶׁר אֵין-לוֹ שָׁחַר.

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¹ Biola University Archives, The Lyman Stewart Papers (hereafter LSP), letter from Louis Meyer to Lyman Stewart, June 17, 1911.

² Official protests concerning the "insufficient consideration of the evangelization of the Jews" forwarded to the Executive Committee of the Edinburgh World Missionary Conference by the Executive Committee of the International Jewish Missionary Conference, at its meeting in Berlin, on May 30, 1910, and again by the Eighth International Jewish Missionary Conference in Stockholm, (August, 1911). See Hermann L. Strack (ed.), *Yearbook of the Evangelical Missions among the Jews* (Leipzig: Hinrichsche Buchhandlung, 1913): 19.

³ "The Scattered Nation," *The Jewish Era* (hereafter *TJE*) 10, no. 3 (July, 1901): 100. The report on this conference organized by the Hebrew Messianic Council of Boston, through Dr. Edward S. Niles, notes the intense discussion between those who advocating adhering to Mosaic religious and cultural practices as a evangelical witness and those eschewed hebraic practices so as not to compromise the gospel of "grace wherein Christ has made us free." Nevertheless, the conference "took steps for the forming a Hebrew Christian Alliance for the purpose of promoting the interests of Christ among their people and exposing parasites wherever they should make an appearance."

⁴ Meyer was named Associate Editor of *The Missionary Review of the World* (hereafter *MRW*) in 1908, serving in that role until his death in 1913. Following his death, his position was filled by S. B. Rohold.

⁵ Yaakov Ariel, *Evangelizing the Chosen People* (Chapel Hill, NC: University of North Carolina Press, 2000), 39.

⁶ David Max Eichhorn, *Evangelizing the American Jew* (Middle Village, NY: Jonathan David Publishers, 1978), 156.

⁷ Rev. Dr. James Warnock (2001) "All These Events Were Failures: Alliances of Hebrew Christians," accessible at the LCJE website: <http://www.lcje.net/papers/2001/Warnock.pdf>. Warnock's fascinating paper provides an efficient summary of the diversity of the theological, denominational, method and policy views related to Hebrew Christian brotherhood. Meyer's temperament, cultural and doctrinal distinctives were viewed as problematic for the difficult role which the young scholar had undertaken.

⁸ *The King's Business*, (June, 1911), p. 107.

- ⁹ Louis Meyer, "American Missions to Israel," *MRW* (1897): 934-5.
- ¹⁰ Louis Meyer, "Jewish Missions and Laborers", *TJE* 6 (July, 1897): 100.
- ¹¹ Louis Meyer, Addresses Delivered before the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, Canada, February 26-March 2, 1902: 422-428. Available at <http://www.lcje.net/cgi-bin/gsdli/library?site=localhost&a=p&p=about&c=jewishmi&l=en&w=utf-8>.
- ¹² "The Work of Our Field Secretary, Rev. Louis Meyer, in the Year 1908," in *TJE* 18 (January, 1909): 24-26.
- ¹³ *Minutes of the United Presbyterian Church USA*, Vol. 10, Is. 2 (1910): 360-361.
- ¹⁴ Charles Stelzle, *A Son of the Bowery* (New York: George H. Doran, 1926), 57. Stelzle especially appreciated his Old Testament studies with Dr. W.W. White, later president of the Biblical Seminary of New York.
- ¹⁵ *Ibid.*, 147-8.
- ¹⁶ *Ibid.*, 130.
- ¹⁷ *LSP*, letter from L.Meyer to W.E. Blackstone, Nov. 24, 1909.
- ¹⁸ *Ibid.*
- ¹⁹ *Ibid.*
- ²⁰ *LSP*, letter from L. Meyer to Lyman Stewart, January 18, 1910.
- ²¹ *Ibid.*
- ²² *LSP*, letter from L. Meyer to Lyman Stewart, February 24, 1911.
- ²³ *LSP*, letter from L.Meyer to Mrs. T.C. Rounds, February 15, 1910, commenting on Lewek as resistant to Gentile involvement in direct Jewish witness.
- ²⁴ *MRW* (1911): 654-659. See Hermann L. Strack (ed.), *Yearbook of the Evangelical Missions among the Jews* (Leipzig: Hinrichsche Buchhandlung, 1913): 19.
- ²⁵ *MRW* (1906): 527-29. Meyer's comments were contained in a review article in the *MRW* in which he commented on Rev. Otto von Harling's address at the conference, saying that von Harling should have spent more time discussing the needs of "the rapidly increasing number of Jews who are escaping the bondage of Talmudism." For recent commentary on the 1906 Amsterdam Conference see Mitchell Glaser, "A Survey of Missions to the Jews in Continental Europe: 1900-1950." (Ph.D. diss. Fuller Theological Seminary, Pasadena, Ca., 1998): 349-352.
- ²⁶ Louis Meyer, "The Religious Condition of the Jews," *TJE* 13 (October, 1904):122-128.
- ²⁷ Xenia Theological Seminary became an important pre-millennial outpost, largely through the influence of its professor and later president, William G. Moorehead, a theological mentor to Meyer, who, along with Moorehead's younger associate Prof. Kyle, served on the editorial committee of *The Fundamentals*.
- ²⁸ *LSP*, letter from L. Meyer to Lyman Stewart, July 26, 1911.
- ²⁹ *LSP*, letter from A.C. Dixon to Lyman Stewart, February, 2, 1911. "I hardly think we can cover the whole ground in 6 volumes."
- ³⁰ *LSP*, letter from L. Meyer to Lyman Stewart, July 27, 1911
- ³¹ David A. Rausch, "The Fundamentals and the Jews," *Fides et Historia* X (Fall, 1997): 58-71; and David A. Rausch, *Zionism Within Early American Fundamentalism: 1878-1918* (New York: Edwin Mellon Press, 1979): 284-295.
- ³² Franklin Johnson, "Fallacies of the Higher Criticism," *The Fundamentals* 2: 49.
- ³³ William G. Moorehead, "The Moral Glory of Jesus Christ A Proof of Inspiration," *The Fundamentals* 3:59
- ³⁴ George Frederick Wright, "The Testimony of the Monuments to the Truth of Scriptures," *The Fundamentals* 2:7
- ³⁵ M.G. Kyle, "The Recent Testimony of Archaeology to the Scriptures," *The Fundamentals* 2: 43-44.
- ³⁶ James Orr, "The Virgin Birth of Christ," *The Fundamentals* 1: 7-20.
- ³⁷ W.H. Griffith Thomas, "Old Testament Criticism and New Testament Christianity," *The Fundamentals* 8:26.
- ³⁸ Dyson Hague, "The History of Higher Criticism," *The Fundamentals* 1:112.
- ³⁹ Dyson Hague, "At-One-Ment By Propitiation," *The Fundamentals* 11:29
- ⁴⁰ Philip Mauro, "Life in the Word," *The Fundamentals* 5:67. Mauro was quoting Paul in Romans 11:25.
- ⁴¹ *LSP*, letter from L. Meyer to Lyman Stewart, April 1, 1912. "The whole number of mss., tracts, booklets, and articles in other publications, sent to me since I took charge on May 15, 1911, has been 231. Of these I sent around among the members of the Committee 69, and only 28 passed four members successfully (that is, without much criticism). A number of the articles were, at my request, rewritten by the authors in accordance with the criticisms and, being resubmitted, were finally accepted (these resubmitted numbers are not counted in the numbers mentioned above)." Number of manuscripts submitted and reviewed from this date to Meyer's death in August, 1913 is estimated from other correspondence.
- ⁴² *LSP*, letter from Thomas Stephens to T.C. Horton December 16, 1912.
- ⁴³ *LSP*, letter from Thomas Stephens to Lyman Stewart, June 9, 1913.
- ⁴⁴ *LSP*, Reference to Letter received October 31, 1912, from a Rev. James Robert Smith (First Union Congregational Church, Quincy, IL)
- ⁴⁵ *LSP*, letter from L. Meyer to Rev. James Robert Smith, December 12, 1912.