

Lutheran Conference on Mission
among Israel, 1st, Chicago, 1901.

REPORT

— OF THE —

FIRST LUTHERAN CONFERENCE

— ON —

MISSION AMONG ISRAEL

— HELD AT —

CHICAGO, ILL., MAY 7TH AND 8TH, 1901.

PUBLISHED BY THE
Chicago Local Committee on Mission Among Israel.

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INTRODUCTION.

Conferences on various branches of church work are by no means uncommon occurrences. Their object—to inform, to enlighten, to remove misconception, to correct, to devise ways and means for the prosecution of the work, etc.—is a noble and highly commendable one. Stimulation, broadening of the mind, deepening of the interest and encouragement in the work, is their ultimate aim. And if ever there was a branch of work in the church at large, and in our Lutheran church especially, that sorely needs all these, it is the work of missions to the Jews. The unnatural condition existing in the church is known best to those who, taking their stand on the plain declaration of Holy Writ, concern themselves about Israel's salvation. They who, without bias and petty notions, in true obedience to the Lord's command, give their hearts and minds to this great cause, cannot but feel touched by so deplorable a state of affairs. On the subject of the Jews and missions among them there has always been freedom of opinion. Unrestrained freedom to think, to say, and to write just as one pleases—and, as a rule, it pleases men to say and to write anything but what is favorable to the Jews—is the decided demand even of professing Christians.

This is what Christians have been diligently and faithfully taught for centuries. Once in a great while a voice was raised in the church to the effect that Christians should look differently at these people, but such a voice generally died away without effect, like the lonely voice of an owl in the desert. Christians have, by allegorizing and spiritualizing the plain utterances of Holy Scriptures concerning the Jewish people, been mightily and successfully impressed with the idea that the Jews, with the fall of the holy city Jerusalem, have, by a divine decree, forfeited their very existence, and that the Gentile Christian church, being henceforth the only true and God-pleasing people, has, as a new Israel, assumed the place of the old. And this old leaven of a "spiritualiz-

ing tendency of heathendom", as Luthardt calls it, which, in its own conceit, does not, for a moment, hesitate to entirely ignore the Israelitic—or natural basis of the kingdom of God—a notion against which the apostle in his epistle to the church of Rome already found it necessary to take an unmistakable and most decided position—has not been entirely purged out even by the Fathers of the Reformation. This notion still exists and penetrates the whole lump even of Evangelical Christendom. "Mission to the Jews", says an authority, "proves the legitimacy of its existence in the church if it only successfully protests against this kind of exegetical bungling, if, like Socrates of old, it presses this protest like a spur into the body of the church, and by so doing calls her attention to Romans, chap. 11; Rev. chap. 7; and to the whole of the Old Testament."

And what do these and other scripture passages teach and say concerning Israel? They set forth that Israel is not a chimerical notion, not a product of human imagination, not a mythological fancy, not the crystallization of fabulous tales and oriental stories, not an idea without substance, not a spiritual meaning without material base; but that Israel is a people, truly a people of flesh and blood and actual life, just as any other people which, through the power of God, has really and truly been called into existence. They set forth that it pleased God to chose this people for His own peculiar people "above all the peoples that are upon the face of the earth", to make it the bearer of the precious message to men and a holy vessel for eternal salvation. God's firstborn, His dear son and pleasant child, His peculiar treasure is Israel (Ex. 4:22; Jeremiah 31:20; Ex. 19:5), whom He bore on eagles' wings, whom He led, like a loving mother leads her darling child, tenderly through all the difficulties and dangers to Mount Sinai, into the tabernacle, through the desert to the promised land into the temple. With this, His own chosen people of flesh and blood, of real and actual life, He, through Abraham, established an everlasting covenant (Gen. 17:7) and promised that "Mountains shall depart and hills may remove, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed" (Is. 54:10). To them He gave beautiful and holy ordinances

with which they willingly served and worshipped Him in sacred attire, with priests and holy singers, with sacrifices and with special service in the Holy of Holies. To them He gave the glorious promises and the hopes of the coming of Him who was to be a light to lighten the Gentiles and the glory of the people of Israel. And He came in the fullness of time, He, "the hope of Israel, the Saviour thereof in time of trouble" (Jerem. 14:8), came in flesh and blood, and dwelt among this people. Israel, in whose behalf an infinite abundance of Divine work of love has been done, for whose sake Christ shed tears, suffered and died, and dying prayed, "Father, forgive them, for they know not what they do;"—Israel, of whom God spake through Moses, "And yet for all that, when they be in the land of their enemies, I will not reject them, neither will I abhor them utterly, to break my covenant with them: for I am the Lord their God" (Lev. 26:44; that Israel—on account of their terrible sin in rejecting Christ their Messiah, dreadfully chastised, terribly punished, banished from their land, dispersed among the nations of the world, left without king and without prince, without sacrifice and without pillar—is indeed set aside for a time, but replaced by no one. The wild olive is well grafted in among the branches and the Gentile Christian church has thus become partaker with them that are of Israel, of the rot of the fatness of the olive tree, which is Christ, but she is not herself Israel *kat' exochen*).

With all the edification which Scripture passages dealing with the old covenant people offer us, with all the encouragement and strength we may acquire for our inner life out of the history of God's own chosen people, with all the precious assurances which our troubled hearts and minds may oftentimes derive from the Old Testament promises, and with all the consolation and comfort our yearning souls may inhale out of the sweet Old Testament utterances: we Christians, though we have the gracious privilege and the precious right to apply them to ourselves, must never forget that Israel is actual Israel, in the first and primary sense, and that all these things were therefore spoken, not to a spiritual Israel, but to a people of Israel of real flesh and blood, and which still exists. How often have we not, on specially solemn occasions,

listened to sermons preached on most beautiful Old Testament texts, without any indication whatsoever, by the preacher, that these sweetly consoling words were once uttered by sons of Israel, to the people of Israel. It is not so very long since we listened to a sermon preached by an eminent divine of our church on Haggai 11:10. The sermon lasted over an hour, and during the whole time not even the remotest hint was made that Haggai was an Israelite and that He spoke those comforting words of promise to Israel. Is it then to be wondered at, that in a confirmation class, upon the question, "To what people did the prophets and Jesus belong?" the answer was given by some that they were Germans, and by others that they were Americans? But if the questioner would have continued to ask, "To what people did the Pharisees, Judas Iscariot, the man who betrayed the Lord, and those men who caused our Saviour to be crucified belong?" the answer would, most assuredly, have been more satisfactory.

There can be no question that this attempt to strip Israel, this cool usurpation of Israel's prerogative, this emphatic identification of the Gentile Christian church with Israel and the obvious passion to "glory over the branches," which took hold in the church very early, is not only the root of the horrible excesses committed against the Jews in the dark ages, but also determines and regulates the attitude of Christians, so unlike that of Christ and His apostles, toward the Jews, even down to the present day.

It is true, there is quite a marked change in regard to the matters in question, and we cannot but feel the profoundest gratitude to God for this. The Spirit of God is apparently at work among Christian people who truly love the Lord and, for His sake, love also His brethren according to the flesh. There are Christians who not only lament the somewhat unsatisfactory state of things concerning the church's relation to the Jews, but even acknowledge this. They are not satisfied to stop at mere theorizing and arguing, but are inclined to utilize directly the knowledge attained through Divine illumination of the Holy Spirit. But those men are comparatively few. And even with them there is still much uncleanness in regard to the evangelization of Israel. The habit which, with a goodly number of them, has become a second nature,

still holds its own, and the way of thinking and speaking about the Jews, to which they have been accustomed by traditions centuries old, is, indeed, not so readily thrown off. It quite frequently clings to them against their will and better apprehension of things.

Thus it is found, that to some of them the scriptural basis for mission work among the Jews seems yet unestablished. With others the thought that our church may, perhaps, be in a rather cool and indolent mood in matters pertaining to Israel's salvation, has not been considered. Again others may readily see and frankly acknowledge the unnatural relation existing between our church and the Jewish people, but they are at a loss when they suddenly must face the question, how this might be remedied. Moreover, it is generally admitted that the Jews are a peculiar people, but that the character of mission work among them might, as a consequence, also be somewhat peculiar, is not seen by them. The erroneous notion of viewing the mission work among the Jews in the same light as mission work among the heathen, or as that among nominal Christians, as least as far as details are concerned, gives rise, with most Christians, to singular and unjustifiable anticipations. Also the thought that there is no other obligations for us Christians, than merely to preach the Gospel to the Jews, prevails extensively. In short, mission work among the Jews is very much like building a grand and magnificent structure in a small country town or in a village, where such an unusual and unexpected event naturally arouses some kind of an interest with old and young. Every on-looker, then, has some suggestion to offer, and every passer-by feels himself called upon to give advice and to express his opinion as to *why* this structure is being built here; as to the *nature* and *quality* of the material, even though he never thought of or saw it before. He gives advice as to how each piece should be properly handled; as to the *manner* in which these pieces ought to be placed in the structure, etc.—in a word, these good villagers know it all.

The Local Committee on Lutheran Missions among Israel in Chicago who took upon themselves, willingly and cheerfully, the duty of assisting the missionary in his difficult labors, and of

furthering the cause of this our Lutheran mission work, have repeatedly given earnest consideration and due deliberation to all these and similar questions of vital importance for the successful promotion of the Gospel among God's own chosen people, and so finally decided to convoke a conference. The secretary's report of the proceedings of this conference will be found in the following pages. It is our hope and prayer that this account of the first Lutheran Conference in the interest of Missions to the Jews ever held in America will awaken a wider and deeper and more active interest in this blessed work.

"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be upon Israel."

E. N. HEIMANN,
Appointed Editor.

LOCAL COMMITTEE ON LUTHERAN MISSION AMONG ISRAEL IN CHICAGO.

Rev. H. W. Roth, D. D., Greenville, Pa.,
President

Rev. C. A. Ewald, D. D., Chicago, Ill.,
Vice-President.

Rev. L. G. Abrahamson, D. D.,
Chicago, Ill., Treas.

Rev. J. N. Brandelle, Chicago, Ill., Sec'y.

Rev. E. N. Heimann, Chicago, Ill.,
Missionary.

Rev. M. C. Ranssen, D. D., Chicago, Ill.
Rev. Prof. G. H. Gerberding, D. D.
Chicago, Ill.

Rev. G. A. Fandroy, Chicago, Ill.
Rev. G. A. T. Rygh, Chicago, Ill.

Mr. Paulus List, Chicago, Ill.

INVITATION TO THE
LUTHERAN CONFERENCE ON MISSION
AMONG THE JEWS.

REVEREND AND DEAR BROTHER:

A Jewish Mission Conference has been agreed upon. It will be held at Chicago, May 7th and 8th, 1901.

The Local Committee of the Lutheran Mission among the Jews in Chicago thought it good, that such a Conference be held, and is now making arrangements for it. It is hoped that the friends of this Christian work can come together, consider and discuss topics of interest and importance closely connected therewith, and devise and mature plans for its successful prosecution.

The Committee extends to you, as a friend of Israel and interested in mission work among the Jews, a cordial and sincere invitation to be present. Your brethren will rejoice to profit by your experience, counsel and instruction. Please find programme enclosed.

Should it be impossible for you to be in attendance, be so kind as to send by mail any suggestions or considerations which you may think it well to bring to the attention of the Conference. They will be welcomed and duly considered.

Address, Rev. J. B. Brandelle, 725 N. Waller Ave., Chicago, Secretary of the Committee for any information connected with this Conference.

Respectfully and truly,

Your brethren in Christ,

PASTOR E. N. HEIMANN, Chairman }
PASTOR J. N. BRANDELLE, Sec'y } Committee on
MR. PAULUS LIST } Arrangement.

Chicago, Ill., March 31, 1901.

PROGRAMME

OF THE

Lutheran Conference on Mission to the Jews,

In the Lecture Room of the Young Men's Christian
Association Building, 153-155 La Salle St., Chicago,

May 7th and 8th, 1901.

TUESDAY, MAY 7.

2 TO 5 P. M.

Hymn 1.

Reading of Holy Scripture and Prayer.

Address by the President, the Rev. Prof. G. H. Gerberding, D. D.,
Chicago.

*SUBJECT: The last Commission of Christ in its Relation to
Mission Work among the Jews.*

Paper by the Rev. Prof. Elmer F. Krauss, Chicago.

Selected Speaker: The Rev. C. A. Evald, D. D., Chicago.

General Discussion.

*SUBJECT: The Attitude of the Lutheran Church in the United
States toward Jewish Missions.*

Paper by the Rev. Prof. P. W. H. Frederick, Chicago.

Selected Speaker: The Rev. Prof. G. H. Gerberding, D. D.,
Chicago.

General Discussion.

WEDNESDAY, MAY 8.

9 TO 11:45 A. M.

Hymn 2.

Reading of Holy Scripture and Prayer.

PROGRAMME.

13

*SUBJECT: How can our Churches best be interested in Jewish
Mission Work?*

Paper by the Rev. Prof. F. Richter, D. D., Clinton, Iowa.

Selected Speaker: The Rev. M. C. Ranssee, D. D., Chicago.

General Discussion.

*SUBJECT: In what way may the Gospel best be brought to
the Jews?*

Paper by the Rev. E. N. Heimann, Chicago.

General Discussion.

2 TO 5 P. M.

Hymn 3.

Reading of Holy Scripture and Prayer.

*SUBJECT: What results may we rightfully expect from Mis-
sion Work amongst the Jews to-day?*

Paper by the Rev. Adolf Hult, Chicago.

Selected Speaker: The Rev. J. N. Brandelle, Chicago.

General Discussion.

*SUBJECT: What Duty, if any, rests upon the Jewish Mission
as to the Temporalities of its Converts?*

Paper by the Rev. G. A. Fandrey, Chicago.

Selected Speaker: The Rev. Geo. T. Rygh, Chicago.

General Discussion.

PERSONS IN ATTENDANCE.

Augustana Synod (14).

Rev. C. A. Evald, D. D., Chicago.
Rev. L. G. Abrahamson, D. D., Chicago.
Rev. M. C. Ranseen, D. D., Chicago.
Rev. G. Lundahl, Chicago.
Rev. H. O. Lindeblad and wife, Chicago.
Rev. J. N. Brandelle, Austin, Ill.
Rev. Adolf Hult, Chicago.
Rev. J. A. Edlund, Waukegan, Ill.
Rev. D. A. Loefgren, Michigan City, Ind.
Stud. Theol. G. Nelson, Chicago.
Stud. Theol. G. S. Ohslund, Chicago.
Sister Allie, Chicago.
Sister Frieda, Chicago.

Iowa Synod (9).

Rev. Prof. F. Richter, D. D., Clinton, Iowa.
Rev. G. Blessin, El Dorado, Iowa.
Rev. E. N. Heimann, Missionary, Chicago.
Mr. Paulus List, Chicago.
Rev. G. A. Fandrey, Chicago.
Rev. H. Fritschel, Brandon, Wis.
Rev. C. Groenlund, Oak Park, Ill.
Rev. R. Fahner, Chicago.
Rev. E. Lehmann, Tinley Park, Ill.

United Norw. Church (9).

Rev. Geo. T. Rygh and wife, Chicago.
Rev. H. B. Kildahl and wife, Chicago.
Rev. J. F. Meyer, Chicago.
Mr. S. H. Halsted, Chicago.
Mrs. M. Ursin, Chicago.
Mrs. A. Anderson, Chicago.
Miss Tobea Rygh, Chicago.

Chicago Synod (4).

Rev. Prof. G. H. Gerberding, D. D., Chicago.
Rev. Prof. P. W. H. Frederick and wife, Chicago.
Rev. A. D. Crile, Chicago.

General Synod (3).

Rev. J. D. Severinghaus, D. D., Chicago.
Rev. W. S. Hinman, D. D., Chicago.
Rev. C. P. McLaughlin, Chicago.

Joint Synod of Ohio (1).

Rev. M. P. Doermann, Chicago.

District Synod of Ohio (1).

Stud. Theo. H. T. Weber.

PROCEEDINGS

OF THE

First Lutheran Conference on Mission Among Israel,

Held in the Lecture Room of the Young Men's Christian
Association Building, Chicago, Ill.,

May 7th and 8th, 1901.

First Session, May 7th, 2 to 5 P. M.

The Conference was opened with devotional service conducted by the Rev. Geo. T. Rygh. The vice-president of the Local Committee, the Rev. C. A. Ewald, D. D., then called the Conference to order. He announced that the Local Committee's president, the Rev. H. W. Roth, D. D., was absent, and that the election of a president would now be in order. On motion, the Rev. Prof. G. H. Gerberding, D. D., was chosen president, Rev. J. N. Brandelle, English recording-secretary, and Rev. G. Blessin, German recording-secretary. The president, Rev. Prof. G. H. Gerberding, D. D., said:

DEAR BRETHREN:

The purpose of our coming together is one of unusual interest. This is the first Mission Conference in behalf of the Jews ever held by the Lutheran church in America. This certainly marks it as an occasion of unusual interest.

It is of interest also, because of the people in whose behalf we are gathered. This people is without doubt the most interesting part of the human race. No other people can boast of an ancestry like this people. No other people has such a thrilling, dramatic and absorbing history; and none else withal so sad.

And, furthermore, we have this unique people all around us.

We do not need to cross the deep to find them, or study the descriptions of distant writers to know them. The sons of Abraham are all around us. We see their tell-tale faces and read their ancient lineage on every side. We jostle them on our streets; trade with them in our stores; travel with them on our trains; eat with them in our restaurants and hotels. There is scarcely an art, an embellishment, or a pleasure of our life that they have not touched and enobled. We know their gifts and attainments in every field of human interest. But we know especially their sad condition spiritually. We know the emptiness of their immortal souls. And it is on these their higher interests and destinies that we would deliberate and take counsel. We would, with the help of Almighty God, awaken them from their sleep and delusion, restore them to their lost heritage and make of them fellow heirs and joint heirs with Christ, to His purchased possessions.

We do not expect great things from this Conference, as the world counts greatness. This convention will make no stir in this great city. The noise and rush for worldly interests will go right on. Neither will the people of our own churches crowd this hall and hear our deliberations. What then do we expect to accomplish? We hope to awaken a deeper interest in Jewish missions, first of all in our pastors. Get them right and the church will come right. We expect to devise and inaugurate such measures as will beget greater success in this work. We hope to make this the first of many future and better conventions in behalf of this great cause.

Brethren, I thank you for the honor conferred on me of presiding over this convention. May the beauty of the Lord our God be upon us. May He establish the work of our hands upon us. Yea, the work of our hands may He establish it for Jesus sake.

The following persons were chosen as reporters: Rev. J. A. Edlund to the Swedish "Augustana", Rev. A. Hult to "The Augustana Journal", Rev. G. Blessin to the Iowa Synod's "Kirchen-Blatt", Rev. H. B. Kildahl to the "Lutheranern", Rev. H. Fritschel to "The Lutheran", and Rev. J. N. Brandelle to the Associated Press.

The selected speaker on the first paper on the programme, the Rev. C. A. Evald, D. D., read and appropriately explained the sketch offered by the Rev. Prof. Elmer F. Krauss, who was not present. This paper, dealing with "The last commission of Christ in relation to mission work among the Jews", gave rise to an interesting general discussion. Here, too, the commonly misunderstood words of Paul, Acts 13:46, were by some brought into play. The Apostle Paul, said Rev. Fandrey, is a safe interpreter of Christ's last commission. In His mission work He left the Jews and turned His attention to the Gentiles, being governed in this by the attitude of the Jews to the Gospel messages. Rev. Crile said that the Jews were not ripe for the Gospel, and therefore Paul, being a practical man as we know, left them and went to the Gentiles, where his work would have better results. Rev. Heimann called the speaker's attention to the subject under discussion which was Christ's last commission and not results, the latter subject having a special place on the programme, and besides, if we were to speak of results, they would prove not so meagre after all. The discussion revealed no dissent from the proposition that Christ's commission included the Jews also.

The presentation of "The attitude of the Lutheran church in the United States towards missions among the Jews", by the Rev. Prof. P. W. H. Frederick, rather surprised the conference as to the inactivity of our church. Mitigating conditions were referred to by the chairman in that not a few individual pastors had been doing such mission work unofficially. However, the conference was so impressed with the importance of the state of affairs thus revealed that it expressly desired that the paper be brought to the attention of the church through its press. The session was closed with prayer by Rev. H. O. Lindeblad.

Second Session, May 8th, 9 to 11:45 A. M.

The devotional exercises were led by the Rev. A. Hult. After the chairman had appointed a committee on correspondence, consisting of Rev. Prof. P. W. H. Frederick and Rev. J. A. Löfgren, the Rev. Prof. Fr. Richter, D. D., read his paper on "How can our

churches best be interested in Jewish mission work?" The conference desiring to discuss this subject in connection with the next one on the programme, Rev. E. N. Heimann presented his paper on "In what way may the Gospel best be brought to the Jews?" The selected speaker, the Rev. M. C. Ranseen, D. D., in opening the discussion of the first paper pointed out emphatically what the Jews had been in the establishing of the Gentile Church and we therefore have a debt to them unpaid. Christ has atoned for Jews and Gentiles alike, and we should endeavor to gather in of the remnant as many as it is possible. It greatly impresses our congregations when they have the opportunity to witness the baptism of a Jewish convert and, for the sake of interesting our people in this great cause, we should welcome such opportunities. The president said, "We must first of all endeavor to interest the ministry in this cause, then our people will surely become interested in it also". Rev. Hult: "We ministers know too little, if anything at all, about missions to the Jews. In our seminaries nothing is said about this branch of Evangelization to the students. How then shall the ministers be interested?" Rev. Prof. Dr. Gerberding: "If other seminaries do not say anything about missions to the Jews, our Chicago Lutheran Seminary does. The fact that Missionary Heimann is regularly delivering lectures on Messianic Prophecies, on missions to the Jews and expounding Old Testament books, is ample evidence that our seminary holds up this important cause to the students." Rev. Blessin thought that in the seminary of the Iowa Synod at Dubuque, Iowa, the attention of the students was also directed to this work. The pressing need of a paper particularly devoted to the interest of missions to the Jews was strongly emphasized by most of the speakers. This was also manifested in inquiries and questions concerning literature in which information on this subject could be obtained. The interesting discussion finally resulted in the appointment of a committee consisting of Rev. E. N. Heimann, Rev. C. A. Ewald, D. D., and Rev. H. B. Kildahl, to draw up resolutions as to the publishing of a paper in the interest of missions to the Jews. Rev. Fandrey then, referring to the second paper, said: "I have put down the words read by Rev. Heimann in his paper, namely, "If the Jew

do not come to the preaching of the Gospel, then the missionary must come with the Gospel to them, in their homes." I was glad to hear these words. We must do aggressive work." Rev. Heimann: "The words to which the speaker refers contain nothing new, they set forth no novel idea, neither do they point out a new method in the way of missionary activity among the Jews. This always has been and still is the way missionary work among the Jews is done, most especially by Lutheran missionaries. Therefore, I would be very grateful if Rev. Fandrey would kindly tell us, what he means by 'aggressive work'". Rev. Fandrey: "Like in everything else, I think, so in missions among the Jews: Nothing succeeds like success." Rev. Heimann: "If this be the criterion, then our mission work among the Jews is decidedly aggressive, for the Lord has established the work of our hands. Of course, like in everything else, I think, so in missions among the Jews, there is room for improvement. Our missionary efforts should be more intensified than hitherto, and to this end, I think, we are convened in this conference. I have, in my paper, earnestly endeavored to show not only the deficiencies, but also pointed out wherein the aggressiveness of our missionary activities must necessarily be strengthened. I would especially call attention to the fourth thesis and only add, that to a "properly equipped mission" as spoken of in that thesis, belongs also a colporteur." Rev. Fandrey: "We do not want a colporteur; we want a clergyman, that is decided." Rev. G. Blessin: "I have been for six years a member of the executive committee on missions among Israel in Chicago, and I am therefore in a position to know something about this work, and I must say that, by the grace of the Lord, our mission work among Israel in Chicago has been more successful from its very beginning than we ever expected."

The time for closing the forenoon session having arrived, the conference adjourned with prayer.

Third Session May 8th, 2 to 5 P. M.

After a hymn was sung, the Rev. W. S. Hinman, D. D., read the Scripture and offered prayer.

The report of the committee on correspondence was read and

adopted. A committee was then appointed to draw up resolutions calling attention to the importance of missionary work among Israel; these resolutions to be sent to the various Lutheran Synods of this country, with the exception of the Synodical Conference and independent synods. Members of this committee were: Rev. Geo. T. Rygh, Rev. Adolf Hult and Rev. Herman Fritschel. On motion, it was also resolved, that the president of the General Council, the Rev. M. C. Ranseen, D. D., be requested to refer to this work in his official report at the next convention.

The report of the committee to present resolutions with reference to the publishing of a paper, advocating the cause of missions to the Jews, was submitted and adopted. After the Committee for arranging the next conference, consisting of Rev. E. N. Heimann, Rev. C. A. Evald, D. D., and Rev. Geo. T. Rygh, was appointed, the fifth paper on the programme, "What results may we rightfully expect from Mission Work among the Jews to-day?" was read by the Rev. Adolf Hult. In opening the discussion, the selected speaker, Rev. J. N. Brandelle, said: "We are prone to regard missions among the Jews in the same light as our Home Missions and expect similar results. When these are not forthcoming, we consider it a failure, forgetting that in one case we are dealing with people who were baptized and reared under Christian influence, but in the other with those who have been taught to detest Christianity from infancy." Rev. Heimann: "Mr. President, if comparisons must be made, then let it be done fairly. Statistics on missions to the Jews from 1888, show that at least 150,000 Jews have embraced Christianity in the 19th century. Again, we have been told by the 'Ecumenical Missionary Conference', held last year in New York City, that at present there are 91,259 missionary workers in foreign lands, while the missionary workers among the Jews number, according to the statistics of 1888, only 377 or say 400. Now then, if through the labors of 400 missionary workers among the Jews 150,000 children of Israel were led directly or indirectly to embrace Christianity, how many heathen, according to the same ratio, should have been brought into the Christian fold by the endeavors of 91,259 missionary workers in heathen lands? Why, 34,313,500. But from the statistics of the

last 'Ecumenical Missionary Conference we learn, that the total result of all missionary enterprises in the heathen world during the 19th century is but 4,414,236. The results, therefore, of missionary activity among the Jews are, in spite of the far greater obstacles and hindrances, and in spite also of indolence and aversion on the part of the Christian world, 734 times as favorable as those from among the heathen. This I would beg to consider when making comparisons."

As the time was passing rapidly, the conference decided to hear from Rev. G. A. Fandrey the last paper on the programme, "What duty, if any, rests upon Jewish Mission as to the temporalities of its converts?" Rev. Geo. T. Rygh, the selected speaker in his opening remarks acknowledged the need of some provision for Jewish converts in need; the ostracism, abuse and the loss of their positions, which, as a rule, follow their conversion, makes this a Christian duty. Similar sentiments were expressed by several others. But the question was, how should this provision be made? Rev. Heimann mentioned the trials and difficulties which this question has given him for many years. He reached the conclusion that, under the present circumstances, the best results would probably be obtained by the organization of an intersynodical Lutheran society for Christian care of Jewish proselytes. For this purpose he had drawn up a constitution, which had met with hearty approval not only of individual pastors, but also with the approval of the Swedish Lutheran Pastoral Association of Chicago, which he wished to present to the conference. It was resolved to take up the constitution prepared* by Rev. Heimann for an intersynodical Lutheran Society for Christian care of Jewish proselytes. As Rev. Prof. Dr. Gerberding was compelled to leave, the Rev. Prof. F. Richter, D. D., was chosen chairman pro tem. After the constitution had been read and discussed by items, it was adopted, after Article IV was slightly modified. On motion of Mr. Paulus List, Rev. G. A. Fandrey was elected president, Rev. Adolf Hult secretary of this society. Mr. Paulus List was elected treasurer. Thereupon the conference adjourned with prayer.

J. N. BRANDELLE,
English Recording Secretary.

CONFERENCE PAPERS

The Last Commission of Christ in Relation to Mission Work Among the Jews.

By the Rev. Prof. Elmer F. Krauss, Chicago,
as read by the Rev. C. A. Ewald, D. D.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw Him, they worshipped Him, but some doubted.

And Jesus came and spoke unto them, saying: All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."—Matth. 28:16—20.

Some claim with a great show of learning, that this last great commission contains no warrant for carrying on mission work among the Jews. *Matheteusate panta ta ethne*, means make all nations my disciples.

Some claim that the word *ethnos* only refers to heathen people. If the Jewish people had been referred to the word *laos* should have been used, they assert.

We all doubtless know the specific way in which the term *ethnos* is used in contrast to *laos* in the language of the Scripture.

Where this contrast is expressed or implied, there *ethnos* is never applied to the Jews.

However, where employed without the limitation of such a contrast, the term may be used most comprehensively.

And in this manner it is used in the final commission of our Lord.

The word *ethnos* originally means a multitude, whether of men or beasts, associated or living together; a company or troop, a swarm.

In the next place it means a multitude of individuals of the same nature or genus.

In this sense it is used in the singular of the Jewish people: Luke 7:5: "For He loveth our nation (*agapa gar to ethnos emon*) and He has built us a synagogue." Luke 23:2: "And they began to accuse Him, saying, 'We found this fellow perverting the nation (*touton euramen diastrephonta to ethnos*) and forbidding to give tribute to Cæsar, saying that He himself is Christ a King.'"

John 11:48, 50, 52: "If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation (*kai to ethnos*). Nor consider (ye) that it is expedient for us, that one man should die for the people (*uper tou laou*) and that the whole nation perish not (*kai me olou to ethnos apoletai*). And not for the nation only (*kai ouchu per tou ethnous monon*) but that also He should gather together in one the children of God that were scattered abroad.

Acts 10:22: "And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews (*marturomenous te upo olou tou ethnous ton Judaion*) was warned from God by an angel to send for thee into his house, and to hear words of thee." (See also Acts 24:2; 26:4; 28:19.

In the plural *ta ethne* is used with reference to the Gentiles, but always in such a way as to suggest the contrast between the Jews and the Gentiles.

But here in the commission there is no contrast whatever expressed or implied, but the term is used in its widest and most comprehensive sense.

Pray, what terms could the Saviour have used to make the expression, "all nations" (*panta ta ethne*) more comprehensive?

In Mark 16:15 we doubtless have a parallel passage, in which the expression *ta ethne* is omitted, and the term "every creature" (*pase te ktisei*) is employed.

This expression may be more comprehensive still: "Go ye into all the world, and preach the Gospel to every creature!"

In the description of the universal judgment in Math. 25ch. the Lord Jesus Christ in v. 32 speaks of "all nations" (*panta ta ethne*)

as drawn up before His judgment throne: "And before Him shall be gathered all nations: and He shall separate them," etc.

The Jews are surely not excluded from this judgment!!

St. Peter, on the day of Pentecost, with the Holy Spirit just descended upon Him, speaks as follows at the close of his sermon, by which 3000 new members were received into the church:

"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Here "to all that are afar off" (*pasi tois eis makran*) designate the Gentiles and "unto you and to your children" (*umin kai tois teknois umon*) the Jews.

The two classes included in "all nations" (*panta ta ethne*) of the final commission of our dear Saviour to His disciples on the mountain in Galilee.

We dare not for a moment maintain, that the Holy Apostles misunderstood the final commission of their master.

They must have appreciated it very highly, as they followed it out to the letter, always preaching the Gospel first to the Jews and afterwards to the Gentiles. This was the practice even of the Great Apostle to the Gentiles himself.

Thus he wrote to those in Rome, who had been "afar off:"

"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek".—Rom. 1:16.

Even to us is the meaning of Christ's commission very clear.

Jesus told the woman of Samaria, John 4:22: "We know what we worship: for *Salvation is of the Jews.*"

On the very resurrection day He said to His gathered disciples: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in His name among all nations (*eis panta ta ethne*) beginning at Jerusalem. (Luke 24:46, 47.)

And when the time drew near that He should ascend into the glory of His heavenly kingdom He said to the same of His disciples: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem.

and in all Judæa, and in Samaria, and unto the uttermost parts of the earth."—Acts 1:8.

And now, brethren, let us give heed to our blessed Saviour's last commission, even to us: "Go ye therefore!"

The Attitude of the Lutheran Church in America Toward Jewish Missions.

By Rev. Prof. P. W. H. Frederick.

At first thought it might appear that such a topic as that here assigned would lead far into the fields of History. Our church in this country being composed of so many different bodies, not a few of which speak in different tongues, each having a history and work peculiar to itself, one would naturally suppose that each of these must needs be studied and treated separately.

But this is not the case. For our purpose, we believe it possible to get a fairly adequate view of the situation by confining ourselves to those quarters where we find activity in the matter of mission work among the Jews.

Neither are we compelled to cover a large extent of time. For the prosecution of this work among us is of recent origin.

Since our church, like every other important church in America, has been transplanted from European shores, it may be well briefly to recall a few facts from the history of this work which has been done by our church in Europe. It is a well known fact that Luther early in his reformatory career showed an active zeal in the cause of mission among the Jews. Failure to realize his high expectations, and his unpleasant encounters, perhaps, caused him in later years to change his attitude. No doubt the same reasons which influenced him, influenced the views of other leaders in the church. The result was that very little was done in the first period of the Reformation toward missionating among the Jews. It can be easily understood that the time of controversy concerning the doctrines of the Lutheran church itself and the conflict following, when Protestantism was driven to defend its very existence in the thirty years war were not seasons propitious for the quiet development of such work. Nor was the period

succeeded, the period of gathering together of dissipated strength, known as the age of orthodoxy, any more fruitful. It was a period of internal reconstruction, not of outward expansion. There were then no missions for the Jews, but neither were there missions for the heathen. It was only with the rise of the movement known as pietism that a determined beginning was made. Francke, who died in 1727, showed a great zeal in missions, and developed this in others. He made elaborate and literally world embracing missionary plans. He was also the real founder of Jewish mission work in the Lutheran church. Soon after his death the *Institution Judaicum* was established and during the next hundred years one society after another was founded. This has continued down to our own day. From this brief summary it will be seen that the work which is so widespread to-day was really not begun until 200 years after the beginning of the Reformation.

Let us turn now to the work in our own country. The first Lutherans, who were from Holland, made their appearance in this country early in the 17th century, and regular congregations were formed not long after among the Swedish colonists, who came later. But struggles, many and various, were to postpone in this hemisphere also, developments which, one might suppose, should come sooner. Missions among the heathen were rare and with few exceptions are quite recent, and one of the latest, begun also over two hundred years after the church was here established, was the work of Jewish missions. But we dare not lose sight of the additional fact that the Jewish population in America is of later growth to be found in strong numbers, not in the country where our church is strong, but in the larger cities.

In America a beginning in this work was made by the Norwegian Conference, which in 1800 became a part of the United Norwegian Church. A Jewish Mission Society (Zion's Foreningen for Israel) was organized by the Rev. I. P. Gjertsen as early as the year 1878. In a few years it had a very respectable income. Although this is an American society, the greatest part of its work is done in Europe. It employs three missionaries and a traveling missionary, two of whom labor in Russia, while the third was stationed first in New York and later in Baltimore.

The American missionary, Rev. Paul Werber, died in the year 1896. Another has been found to take his place in the person of the Rev. A. H. Gjevre, who was called in October, 1900, and who, at present, labors in the city of Brooklyn. Moreover, Norwegian brethren have helped the mission of the Iowa Synod quite liberally. The excellent work of this body deserves commendation. In a work of this kind it would seem that a society, as our Norwegian brethren have it, is capable of doing exceedingly well.

Three years after the Norwegian Society was founded, i. e. in the year 1881, the Missouri Synod was petitioned to do missionary work among the Jews. This body recognized the duty of carrying on such work and also signified its willingness to do so. But the want of a suitable missionary delayed the work. Not long after there came to this country a Jewish convert, Daniel Landsmann by name, who had been employed in the Jewish mission school of Constantinople for 18 years. After taking a course of study at the seminary at Springfield, Ill., he was called by the New York conference to establish a mission for the Jews in New York. He took charge, beginning the work on July 12, 1883. In the year 1884 this mission was taken under the care of the Missouri Synod.

Two years later, 1885, the seeds of this movement were being sown in another body of our church. A graduate of the Iowa Synod Seminary, a Jewish-Christian, David S. Berger by name, became instructor in the German Seminary of the General Synod in Chicago. In connection with this work he began mission work among the Jews. The work which he carried on under difficulties gave promise of a healthy growth. But the ending did not justify the hopes of the missionary. Its history can be briefly summed up in these words: "Died because of lack of support from the Lutherans", it was said in a report. The mission was lost. It did not, however, go to pieces, because our church treated it so coldly, but it fell into the hands of other denominations and still exists under the name of the Chicago Hebrew Mission.

Ten years passed before another attempt was made. Another Jewish proselyte, also at one time a student of the Wartburg Seminary, became a student at the Chicago Lutheran Theol. Seminary. In a letter he expressed the opinion that the time

was ripe to make a beginning, and moreover that if the Iowa Synod would make a beginning, aid from without the Synod would not be wanting.

At the same time the Minnesota and Northern Iowa conference pointed out that there was a favorable opportunity to begin such an enterprise. Aid had been promised from other synods connected with the General Council, and a missionary, fit for such a position, was at hand in the person of Rev. E. N. Heimann. The result was that early in the year 1894 Rev. Heimann was set apart for this work in St. Paul's Lutheran Church of Waverly, Iowa, by the President of Synod. Up to the present time, Rev. Heimann has carried on the work single handed. Although our Jewish Mission in Chicago is under the control of the Iowa Synod, others have greatly aided it, especially the Swedish and Norwegian brethren.

The joint Synod of Ohio has no official mission among the Jews. A few members of the Synod are interested in this work as individuals and engage in it in addition to their regular pastoral duties.

With this enumeration we have touched upon every mission work of this character conducted by our church. Together they form an index of the active interest of the church in America toward this cause. Surely no one can deny that this is anything but an excellent showing for such a great church as ours. If there exists a greater friendliness and interest for this cause than the number of missions would show, we have no means of knowing it. In this matter we can judge only from what is being done.

In order to see more clearly which bodies show an active interest and which a negative or indifferent attitude, let us look at our list of Synods.

The first on the list is the Ministerium of Pennsylvania having about 133,000 communicants. It has no missionary among the Jews, nor does it contribute officially to this cause.

The Ministerium of New York, 60,000 communicants, has no missionary, but began last year to contribute to the Lutheran Mission among Israel in Chicago.

The Pittsburg Synod has no missionary, but contributes some to the Lutheran Mission among Israel.

The District Synod of Ohio has no missionary and no contributions.

The Augustana Synod of over 118,000 communicants, no missionary of its own, but outside of the Iowa Synod, it contributes the largest part toward the Lutheran Mission among Israel in Chicago.

The Canada Synod and the Manitoba Synod have neither missionary nor contributions to their credit.

The Chicago Synod and English Synod of the Northwest, have no missionary, but they contribute a little.

The Synodical Conference, consisting of the Missouri, United German, Wisconsin, Minnesota and Michigan Synods and the English Synod of Missouri, having over 2000 ministers and a communicant membership of 581,000, supports only one missionary.

The United Synod South, consisting of 8 different synods, with a membership of over 38,000, has no missionary and makes no contributions.

The General Synod, consisting of 24 district synods, having 1226 ministers and a communicant membership of over 194,000, has no missionary to the Jews and makes no official contributions to Lutheran Jewish mission work.

Of the Independent Synods, the Joint Synod of Ohio has already been mentioned. It does nothing officially toward this cause.

The Buffalo Synod does nothing as far as we know.

The Hauge Synod has no missionary, but contributes to the Norwegian mission.

The Norwegian Synod contributes to the Mission of the Missouri Synod.

The German Iowa Synod sustains one missionary.

The Danish Lutheran Church in America, the Synod of Icelanders, the Immanuel German Synod, the Suomi Synod (Finnish), have no missionary nor, as far as we know, do they make any contributions.

The United Norwegian Church sustains missionaries in New York and Russia.

United Danish Church and Michigan Synod have no missionary and, as far as we know, make no contributions.

The Norwegian Free Church and the Augsburg Synod contribute to the mission of the Norwegian Church.

From this summary it will be seen that the attitude of our church toward the Jews is rather one of indifference or neglect. To account for this fact many reasons in addition to those before mentioned might be given. One of which may readily suggest itself, is the pressure of the work of home missions and of establishing the church. But it is a fact, noteworthy in this connection, that some of the newer bodies are the most active, while the synods who have the advantage of having been established much earlier have done little or nothing.

Without losing sight of the great importance of other departments of Christian activity, it does seem that our church is doing far too little in this part of the Lord's vineyard. Let it be our hope and prayer, as well as the aim of our unremitting efforts, to do away with this great gulf that exists between our strength and numbers, and the resources, both material and spiritual, which we now give to bring the children of Israel to a knowledge of their Messiah, the source of their joy and of their eternal salvation.

How Can Our Churches Best be Interested in Jewish Mission Work.

By Rev. Prof. F. Richter, D. D., Clinton, Ia.

Every work of the church, be it of a missionary, an educational or a charitable nature, should be carried on by the whole church and not by societies or a few individuals within the church. This is especially true, where the church exists as a free and not as a state church. The different synods of the Lutheran church in this broad land could not sustain their colleges and seminaries, could not successfully carry on their home or foreign mission work, if our congregations did not support such work. This holds good also for the work, the interest in which has brought us together here to-day: the mission work among the children of Israel; and a discussion of the question: "How can our churches best be interested in Jewish mission work" is not only appropriate but also necessary.

It is evident that our people willingly recognize their obligations towards our educational institutions, towards our home and foreign mission work, and our asylums. But the necessity to support a mission for the Jews is by no means acknowledged as such. Why is this so? I am convinced that a number of prejudices against the Jews and the mission for them are the main cause. Remove them and you will have a willing people to support this work. Let me call your attention to some of these prejudices as it is said: The Jews are a condemned nation, one kept under the wrath of God and cannot be converted because of this severe judgment of God. It is therefore as wrong as it is useless to try to convert a Jew. Even our father Luther has expressed such charges in his terse way, though he was formerly a strong

advocate of mission work for the Jews. He said: *Juden zu bekehren ist gerade so unmöglich, wie den Teufel zu bekehren. Ein jüdisch Herz ist so stockstein und eisenhart, dass es in keiner Weise zu bewegen ist. Summa: Sie sind junge Teufel, zur Hölle verdammt. Ein solch durchböset, durchgiftet, durchteufelt Ding ist es um diese Juden, so diese 1400 Jahren unsere Plage, Pestilenz und allen Unglück gewesen sind und noch sind. Though a great many theologians and pious Christians approve of the remark of Hengstenberg, that Luther in this respect is undoubtedly not to be followed,**) there are still quite a number that have such ideas about the Jews, even if they are restrained from expressing them in such a shocking way. Others are prejudiced against the converts from the Jews. They say: You cannot trust a converted Jew—his conversion is not genuine—there are base motives back of it. Such people know a good deal about proselytes, that have left their church again, or have been a disgrace to the church and they take such cases for the rule, while they in reality are the exception.

The real condition of the Jews, that still cling to their Talmud and live in the fruitless hope of the advent of their Messiah is not known to our people. They judge from the Jews they meet in the stores or from the peddlars that knock at their back doors and such an acquaintance is not seldom made bitter by a sad experience of sharp dealing. No wonder they have no sympathy left for such Jews and no money for our mission. This ignorance of the real condition of the Jewish people among whom our work is carried on, begets a wrong conception of the method of this work and consequently we have our missionary criticised, his success belittled, and the committees entrusted with the supervision of this work assailed.

* It is just as impossible to convert a Jew as to convert the devil. A Jewish heart is so stony and iron-like, that it can in no way be touched. In short, they are young devils, condemned to hell. This matter of the Jews is so thoroughly saturated with evil poison and the devil, that for 1400 years these people have been to us a plague, a pestilence and a misfortune, and still are so.—Ed.

** "When Luther introduces into the Scriptures, whose end and aim is everywhere to strengthen our sinking courage, the despair of the conversion of the Jews felt by himself; when he sets aside the clear and evident testimony to the conversion of the Jews borne by the Scriptures, he is undoubtedly not to be commended." (Die Juden und die christliche Kirche, Seite 58).—Ed.

Do you then wonder why we lack the interest and hearty co-operation of our churches?

But how can we get rid of these dangerous prejudices? There can be only one answer: by proclaiming the truth and scattering it far and wide. We know that the Holy Spirit alone can change human hearts, can create the love of Christ, that He is the source of all our work, but we have to lend Him a willing hand. We have to enlist our ministers, that the divine command to bring the precious blood of Jesus also to His chosen people may be proclaimed from every pulpit. There can be no question, that the Jews are implied in every universal promise, that they are included in the great commission to preach the Gospel unto all nations: the apostles have understood it so—the old church has considered it her duty to preach to its Jews—the middle ages abound in missions for the Jews—the Protestant churches, especially in England and Germany, have emulated the good example and thousands and ten thousands of converted Jews bear testimony that the saying grace of Christ is meant for them as well as for the Gentiles. It is an admirable practice to set apart a certain Sunday for the special object of preaching on our mission for the Jews, of uniting all the churches in prayerful consideration of our proselytes and our mission. Let us tell our people what the Lord has wrought in this respect, let us show them the examples of pious and faithful Christians from Israel, let us dwell on the manifold blessings the church has received through their life and labors for the church in these latter days as, for instance, from Neander, Philippi, Paulus Casel.

Let us not forget to impress the church, that we owe the Jews a special love and consideration, for they have been wronged, persecuted, despised and trodden down by Christian nations for centuries, as Luther said in his earlier days, if we may be permitted to quote him again: Wenn die Apostel, die auch Juden waren, also hätten mit uns Heiden gehandelt, wie wir Heiden mit den Juden, es wäre nie kein Christ unter den Heiden geworden. Haben sie denn mit uns Heiden so brüderlich gehandelt, so sollen wir wieder brüderlich mit den Juden handeln, ob wir etliche bekehren möchten, denn wir sind auch selbst noch nicht alle hinan,

geschweige denn hinüber.* It cannot surprise us, that the Jews look upon us with suspicion, that they meet us with distrust and that the Gospel brought by us does not find ready believers among them. It takes more than ordinary love to convince a Jew of the unselfish desire to save his immortal soul and lead him to the feet of his Messiah. Let the preaching of such love from a heart full of such love ring through our churches and the prejudice, that the Jews are a condemned people, that cannot and ought not to be saved will vanish as the mist before the morning sun.

It is true that among the converted Jews there are not a few that do not grace the church-backsliders or hypocrites—but why dwell on the chaff among the wheat? Do you know one congregation without false Christians? Could we see the false brethren among the Christians converted in heathen lands, had we them in our midst as we have our proselytes, our foreign mission work would suffer and we would hear the same objections we are hearing now regarding the mission for the Jews. This is indeed no excuse for relaxing our effort for this work—such an excuse would close every seminary and put a stop to every mission work. We must eradicate this pretext, show its utter hollowness and tell so much of the pious life of the true converts from Israel, of their faith, of their steadfastness in times of persecution, of their willing suffering for their Lord Jesus, that nobody has time to think of the false brethren and their evil deeds.

It is a difficult task for us to understand a Jew—a real Talmudic Jew. If the different Lutheran nationalities, though one in faith, in confession, in the love of their common church, cannot always understand each others peculiarities, how can we expect easily to understand a people so different from us in language, in history, in customs, in religion and in social life? It is therefore a wise practice to appoint tried and able converts from Israel to do

* If the Apostles, who were also Jews, had acted toward us, the heathen, as we, the heathen, act toward the Jews, never a heathen would have become a Christian. Inasmuch, then, as they treated us heathen in so brotherly a manner, we ought to treat the Jews in a brotherly way, if so be that some may be converted. And be it remembered, we are ourselves not all up to the point, much less far advanced.—Ed.

missionary work among their brethren after the flesh. And we, considering the wide gulf that separates us from the social and religious life of the Talmudic Jew, should study and learn to understand what we do not know, instead of practicing a superfluous and cheap critique of the Jews and the missionary work among them. The more we study and the more we learn the real state of affairs, the greater will be our interest in these benighted people and in the difficult mission work for them and then we shall do as Prof. Delitzsch did, we will win our friends and congregations for this work—for nobody will love what he does not understand, but to know is often to love.

To accomplish all this, we also need a paper for our mission. We must keep our mission before the people. I should prefer two papers—one for the clergy and one for the people—but as long as we have none at all, we should be more than satisfied to have one at least, and this one placed into every study and into the houses of our people. Such a paper should abound in unmeasured love for Israel, should not cease to teach and to prove from the Scriptures our sacred duty in this matter; should bring biographies of noted pious and exemplary proselytes, should report the progress of our work and to interest the churches in this way. We can also appeal to our Ladies' Aid Societies, to our Young People's Societies, to our Missionary Societies; they all love to work for their Saviour and for their church. The lack of interest is often caused by the lack of knowledge and of a personal appeal to serve and obey our Lord Jesus in this way also. We all know that our missionary has done and is doing good work in this direction, his voice has been heard at many notable church and synodical conventions in the interest of our work, but he cannot do it alone, it is not his work alone, it is our work; we must use every opportunity to present it to the church and the congregations. The members of the committees, into whose care the church has given our mission, should be our leaders and we willing followers.

St. Paul had prophesied a great conversion of Israel in the last days, when the *pleroma* of the Gentiles shall have been gathered in—the Old Testament prophets see Israel—and as I

understand it, not only the spiritual Israel—repent and return to their God and Messiah at the end of the days. Whether the fulfillment of these sacred promises is near at hand or not, I do not know, but I do know, that the Jews, though blessed with the most precious promises of our God, are yet blind unto them and far from their God, wandering as of yore in the wilderness. They are among us, lying helpless on the roadside and we have the command not to wait until this or that will happen, but to help now for the sake of our Lord and His eternal love. Let us therefore arouse the church to her duty, let us kindle a fire of love for the brethren of Jesus Christ after the flesh and His grace and strength will be with us and our work.



In What Way may the Gospel Best be Brought to the Jews.

By Rev. E. N. Heimann, Chicago.

"The Lord hath chosen thee to be a peculiar people unto himself," said Moses (Deutr. 14:2) in one of his last announcements to the people of Israel. And, truly, the Jews are a peculiar people. This undeniable fact has, under certain conditions, brought forth fruit in the way of various peculiar characteristics. The Jews have become peculiar, that is singular, unusual, and of a rare and striking character. A deep religious trait, which is natural to the Jewish people, is closely combined with a mammonistic appetite and almost abnormal selfishness. The long and intense oppression, the systematically conducted humiliation and degradation, lasting for centuries, have gradually, but surely, changed the finer sensibilities of this tortured people into morbid sensitiveness and intolerable mistrust. Besides, the consciousness of being God's own chosen people above all the people's that are upon the face of the earth, on account of which they are so richly endowed with intellectual capacities, so greatly gifted with talents of different and various kinds, naturally lays them open to the temptation of presumptuous vanity and greatly facilitates its development into a fancied self-greatness and paramount importance.

These few introductory remarks, I hope, will lead us to see that the Jewish character of to-day is by no means so simple as one might imagine; on the contrary, it is very complex. And if this be true, which I do not doubt for a moment, then, I ask, should not the ways and means by which we are to bring the Gospel to the Jews be complex also? Therefore the question now before us: "In what way may the Gospel best be brought to the Jews?" is as practical and important as its answer is difficult.

As no reasonable and conscientious physician attempts to prescribe a remedy without having thoroughly diagnosed the disease, its cause, its development, and its present condition, so we can not rightfully expect to bring the Gospel successfully to the Jews without first knowing their particular aversion to the Gospel message and understanding its cause and development.

There was a time—long, long ago—when the Jews did not feel exactly as they do now toward the preaching of the Gospel. It was the time when He who was fairer than the children of men, and into whose lips grace was poured (Psalm 45:2) “went about doing good and healing all that were oppressed” (Acts 10:38). Oh, how the Jews flocked to hear Him! How willingly the multitudes of Jews followed Him again and again into the villages and cities, into the houses and into the temple, to the sea shore, to the mount, on the highways, and even into the deserts. I know a goodly number of them came for the loaves and fishes, for the relief of bodily ailments; but they came, they all listened to the Gospel, and were astonished at His teaching, because it was different from that of their scribes (Matthew 7:28, 29). Yes, there was a time—long, long ago—when the apostles, in true obedience to the Master’s command, went out to preach this Gospel to all nations—to the Jews first—that in none other is there salvation, and that neither is there any other name under heaven that is given among men, wherein we must be saved, but alone in the name of Jesus of Nazareth (Acts 4:12). I know they contradicted the things which were spoken by Paul, and blasphemed, and were breathing threatenings and slaughter against the disciples of the Lord (Acts 13:45, 9:11); but they heard the Gospel. We read nowhere that Christ or the apostles had any difficulty in getting the Jews to hear. And, in consequence, many of those who heard became true disciples of Christ, “day by day continuing steadfastly with one accord in the temple, with gladness and singleness of heart praising God, and having favour with all the people. And the Lord added to them day by day those that were being saved” Acts 2:46, 47). “And the word of God increased, and the number of the disciples multiplied in Jerusalem exceedingly, and a great

company of the priests were obedient to the faith” (Ch. 6:7), so that there were among the Jews many thousande (or myriads, tens of thousands) of them which believed” (Ch. 21:20). “Oh, that, forever fresh and vernal, first love’s sweet season were eternal!” But alas, no sooner had the church become the church of the Roman empire, the church of the Gentiles, than the Jews “whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh” (Rom. 9:4, 5)—as if it were over night—became an accursed people, a *feralis, nefaria secta* (an injurious, godless sect) which ought to be exterminated from the face of the earth—and so were the Jews vigorously and roughly, and systematically, frightened and scared away from the Gospel. “Our fools, the popes, bishops, sophists, monks, those coarse asses-heads,” says Luther, in the early part of his reformatory work, “have hitherto proceeded with the Jews in such a fashion that he who was a good Christian might well have desired to become a Jew. And if I had been a Jew and had seen the Christian faith governed and taught by such blockheads and dolts, I should sooner have become a hog than a Christian. For they have treated the Jews as though they were dogs and not men; they have been able to do nothing but scoff at them and seize their property; when they were baptized, they showed them neither true Christian doctrine nor life, but simply subjected them to popery and monkery. My hope is, that if we act kindly towards the Jews and instruct them tenderly out of the Holy Scriptures, many of them will become genuine Christians, and so return to the faith of their fathers, the Prophets and Patriarchs. But we shall only frighten them further away therefrom by utterly rejecting their views of things, allowing nothing to be right, and treating them with haughtiness and contempt. If the apostles, who were also Jews, had acted toward us, the heathen, as we, the heathen, act toward the Jews, never a heathen would have become a Christian. Inasmuch, then, as they treated us heathen in so brotherly a manner, we ought to treat the Jews in a brotherly way, if so be that some may be converted. My request and advise, therefore, is to go

gently to work with them, as to instruct them from the Scriptures, that some, perchance, may be drawn in. But if we only use force, and go about with lying and defamatory stories, and charge them with having Christian blood if they do not stink, and I know not what fool's work besides: if we hold them at once to be dogs, what good can we possibly do them? If we mean to help them, we must put into operation towards them, not the laws of the popes, but Christian love, we must receive them friendly, let them trade and work with us, so that, having cause and opportunity to be with us and about us, they may hear and see our Christian doctrine and life. Though some remain stiff-necked, what doth it matter? Are we all of us true Christians?''*

These lamentable experiences are faithfully recorded in glowing colors in their chronicles and vibrate to the present day in the heart of every Jew. Therefore:

1. *The essential condition, as the first preparatory step, in bringing the Gospel to the Jews, is a radical change of sentiment on the part of the Christians toward this people.*

The reformation of the 16th century has wrought many a blessed improvement in church and state, but hardly any noticeable change in the feeling of the Christian people toward the Jews. These have practically remained unaltered. The manner in which it is done, but not the practice itself, of holding the Jews in contempt, has been changed. Not only the semi-barbarous, orthodox kussia and Roumania, and not only the enlightened Catholic Austria and accomplished France, but even the country of high and profound learning, the country of thought and pen, the country of philosophers, the country that was favored to call an immortal Martin Luther her son, Germany, the protestant and largely Lutheran Germany, up to this day continues to persecute, socially and morally, her Jewish citizens, under the most foolish and idiotic pretexts worthy of the dark ages. I loathe to speak of it and I most assuredly would not have touched that sore spot of our Christian life of the 20th century, had it not been my unmerited privilege to bring the blessed Gospel to this hunted and persecuted people, had not I seen those pale looking exiles, those

* Erlanger Ausgabe, vol. 29, pages 46, 47, 74.

grieved faces, those half starved figures of the involuntarily wandering Jews, and experienced, almost daily, how this treatment embitters their hearts and hardens their minds against Christ, and how it utterly obstructs the way of bringing the Gospel to them. Ah, I am well aware that we cannot remove all these and other obstacles, hindrances, and stumbling blocks so powerfully obstructing the way for the Gospel, very often preventing even its very hearing by the Jews. Neither is it in our power to change these deplorable conditions in our Christian life. Nor is it in any way possible to make our poor Jewish brethren forget all these wrongs and listen to the Gospel, notwithstanding their sad experiences with Christians. But we cannot possibly afford to pass by these chilling facts when we discuss the best way of bringing the Gospel to the Jews. They certainly deserve our notice; they most assuredly claim our innermost sympathy; they should surely cause us to mourn on account of the defection from God, so clearly manifested. Yes, these things should draw us on our knees to pray the Lord that He may have mercy on His Christendom and give her true repentance and grant her a new outpouring of His Holy Spirit, that we, and all Christians with us, may sincerely pray for the peace of Jerusalem.

2. *The second indispensable requisite, in bring the Gospel to the Jews, is the awakening of the Christians' true love and earnest prayer for Israel and its conversion, emanating from a new life in Christ.*

About one thing there can be no disagreement among us, and that is, that the best, the most natural, and the most effective mode of bringing the Gospel to the Jews, is by practicing the Gospel in every day life, "showing forth the excellencies of Him who called us out of darkness into His marvellous light" (1 Peter 2:9). The Jews have a sharp eye, they are keen and excellent observers. They know quite well whenever the Gospel is not merely preached by its professors, with whom they daily associate, but really practiced. And what do the Jews see, hear, and observe in Christendom? The heathen in foreign countries do not see empty pews in Christian Churches, especially during the summer season. They do not see pulpits in which almost everything

else but the Gospel is preached. They do not hear Christians mock publicly at Christ and speak of the Gospel as if it were nothing but a mere oriental legend out of "A Thousand and One Nights". They do not see Sundays, and other Christian holidays turned into days of sin. They do not see and hear God's commandments trodden under foot. They do not see the bond of marriage dissolved on account of the most trivial reasons. They do not see a nation, which calls itself Christian, slaughter another nation which is Christian out of mere greed for gold or honor. They do not see penitentiaries which are overfilled with criminals, public institutions shamefully abused, Christians who throw anathemas at one another on account of doctrine, or practice, or out of thirst for notoriety. These, and a good many other things, the heathen do not see in their own countries; but the Jews, who live in our midst, see, and hear, and observe it all. Ah, my brethren, were the Christians living members of their Lord and Saviour Jesus Christ; did they all testify, by word and deed, the faith by which they have received salvation in Christ Jesus; did they show, through their whole life, that the Gospel is the power of God transforming the heart of man; were they what they ought to be, shining lights unto the world and a seasoning salt on earth—then the question about the best way of bringing the Gospel to the Jews could hardly be raised. But since the matter stands thus, not only is the absolute necessity of special arrangements to bring the Gospel to the Jews clearly demonstrated, but it is also emphatically shown that the almost insurmountable difficulties to this work, arise out of the deplorable conditions that prevail among the Christians themselves.

3. *The strenuous effort of the awakened and professing Christians, by the grace of God, to live with one another in the world so as not to give offence to them that are without, is the third sorely needed preparatory step in bringing the Gospel to the Jews.*

These, though most essential, yet preparatory steps, which, by his call, the missionary to the Jews is in duty bound to take, must, of course, be supplemented and completed by the work proper. We are really and actually to bring the Gospel to the Jews. But

how shall we do it? "Preach the Gospel to the whole creation," says the Lord Jesus, according to Mark, in His last commission, and this certainly cannot mean, as some, perhaps, might wish, "Preach the Gospel to the whole creation—except to the Jews. But how shall the missionary do it? Shall he go into the synagogues and there preach the Gospel, as Paul did? "Why certainly," some who criticise most severely often emphatically say. They even go so far as to attack and besmirch the Christian character of the missionary, if he does not happen to be of the same opinion. So much is true, Paul did go into the synagogues, and there he preached the Gospel to the Jews. But he went there as a Jew, and most certainly not as a Christian of some modern type, who, presumably, understands Paul far better than Paul understood himself. Besides, the Jewish congregations of those days were of a quite different religious character than they are to-day. Then the apostle could testify of them that they have "the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain" (Acts 26:6, 7; but to-day it is just this promise and this very hope which many Jewish congregations have abandoned and given up. In those apostolic days it was customary to call on a stranger who happened to be in the synagogue, to read the Scriptures and say a few words to the people (Luke 4:16—21; Acts 13:15); but this is not the case in our days. Any attempt on the part of the missionary to speak in the synagogue would accomplish nothing, but hurt severely the cause he promotes. Especially, by fine tact and much consideration, he must, through earnest private conversations, first and above all, endeavor to solicit and win the confidence and the good will of the people. "Be ye wise as the serpents and harmless as doves"—this missionary instruction, given by the Master to His disciples, holds good even to-day.

It would seem natural and proper that the bringing of the Gospel to the Jews should take place in a church assigned for that purpose, into which the Jews should be invited, by writing and by word of mouth. With all that I know of the Jewish character, I think they would much rather come to a church where they can also see Christians in the pews, than into a place for

Jews only, where they will always try to have their own way. This is not to be lost sight of, that, if we mean to help the Jews and bring the Gospel to them, we can hardly expect that they should accommodate and meet us, but we must accommodate and meet them for Christ and for their own salvation's sake.

We have, as yet, not been so highly favored as to possess our own little church or mission chapel, which proves, more and more, to be a real need, and have been compelled to content ourselves with a place of an inadequate character, principally because of the lack of proper equipment which would transform it into a Mission Hall. Such a hall, suitably located, and provided with necessary auxiliaries, earnest and willing helpers, a reading room and a free dispensary for the Jews, could, if ably and properly conducted, no doubt be the means for bringing the Gospel to the Jews. In an age like ours, when the greatest stress is laid on practical Christianity almost everywhere, even in the Christian world, it would seem rather strange, if not altogether unjust, to expect that the Jews, who, for centuries have looked upon Christianity with the greatest of doubt and suspicion, that they alone should believe in Christianity on its theory alone. In short:

4. *The best way of bringing the Gospel to the Jews is by means of preaching it to them, if possible, in a church assigned for that purpose, or in a hall, if properly equipped and amply provided with the necessary means of relief for body and soul.*

With all this we, the friends of Israel, must not allow ourselves to be carried away by too great expectations, as if such preaching of the Gospel, be it in a church or in a mission hall, will draw big crowds of the sons and daughters of Israel." What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes", is the complaint of the Holy One in Israel against His people (Isaiah 5:4). And this was repeated by the Lord Jesus even more touchingly when He, with tears in His eyes, said: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Luke 19:41; Matthew 23:37). Many reasons might be given why a good many Jews would not come and listen

to the preaching of the Gospel. They are partly purely human and partly genuinely Jewish. Purely human, because "the natural man receiveth not the things of God; for they are, unto him, foolishness", and "he loveth the darkness rather than the light" (1 Cor. 2:14; John 1:19); and genuinely Jewish, because the Jews are so bitterly prejudiced against the Gospel that the preaching of Christ crucified is a stumbling block unto them (1 Cor. 1:23).

However, with the preaching alone, the means for bringing the Gospel to the Jews are not exhausted; for love suffereth long, is not provoked, seeketh not its own; it follows the erring and straying and also seeks the lost sheep of the house of Israel. If the Jews do not come to the preaching of the Gospel, then the missionary must come with the Gospel to them, in their homes.

House-visiting is important as it is difficult and trying. The missionary has, quite frequently, to battle against numberless prejudices, before he can even begin with the Gospel message. To the average, orthodox Jew, Catholicism, as seen and heard of in Russia, Poland, and Roumania, with all its excesses, is Christianity. He has not the least, not the slightest, idea what Christianity is outside of this. The Jew—thus is the widespread and deeply rooted belief—must, at his baptism, forswear his father and mother, his kin, his nation, and his God, and accept another and a new God. The cross is then branded upon his left arm, which is nearest to the heart, and he must, above all, hate the Jews. In fact, Jew-hatred, as they firmly believe, is essential to Christianity. These sorely misled and misguided Jews would, of course; not even touch the New Testament with bare hands, for fear of bad influence and contamination. Tact, common sense, and, above all, wisdom and strength from on High, is the one thing needful on the part of the missionary. He must, with his whole bearing, both by speech and silence, impress the Jew that he is not such a man as the Jew takes him to be. He must meekly, and yet with dignity, patiently and attentively listen to the wild, abusive outbursts. Preaching or teaching, as we commonly understand these terms, would, in a good many cases, seem to be a vain and useless undertaking. But the missionary can, and must, draw the Jew out, and, in doing so, he will find ample occasion and opportunity

to teach him; whilst he is questioning him he is, in fact, teaching and preaching to the Jew. Therefore:

5. *The best way of bringing the Gospel to the Jews is by visiting them in their homes, and impressing upon them, by the help of God, both by silence and by speech, the real spirit and essence of Christianity.*

We quite often hear it said that mission work among the Jews does not pay; that the expenditures for this work and the results from it are in glaring disproportion. With this cheap talk, which is not true, the objectors mean smoothly to appease their alleged Christian conscience for not doing anything toward this work. Of course I shall not enter into an argument with these brethren, who, I hope, are not present. I know my text, and I shall stick to it; but will say this, that a goodly number of those Jewish converts who by their life do not grace Christianity, as we have heard from the excellent paper just read by Rev. Prof. Richter, are to be credited to the half-hearted and half-souled way in which mission work among the Jews is generally prosecuted. We must have something by means of which we can actually and really illustrate our message of the loving Saviour to the Jew who comes to us as an inquirer, and give him an object lesson of Christ's love within us. The Jew who is touched by the Gospel and expresses the desire to investigate further what he has heard, and to search the Scriptures, should be able to do it, if possible, without suffering bodily want. When one becomes a regular Catechumen and shows earnestness and faithfulness, we should be in a position to give such an one something to do, if he is willing to work and honestly earn his own living. For it is almost impossible for such men to make any headway in their intended research, or to grow in the knowledge of Christian church, if, in this period, they are compelled to remain in their old Jewish surroundings. By these they are led to be untrue in their words and actions. They anxiously hide their intentions and, if hard pressed, deny having any. They are denounced as apostates. They are scoffed and mocked at; they are ridiculed; their Christian books, such as the new Testament and Catechism, are taken from them and mutilated or torn to pieces. They are thrown out of work. And what is the

result? Many of them give up searching the Scriptures, and ere it becomes too late, quietly stay away from Catechetical instruction. Why? Because we are unable, utterly and absolutely unable, to maintain them. We have often tried hard to give these inquirers and Catechumens something to do, but failed.

And the same is the case, if it is not even worse, with those among them who have bravely and successfully fought through this critical period, and became Christians—without a home, without friends, without work for their daily bread—cast out and abandoned by their own and not received by us! Do you now see why many Jewish proselytes do not grace Christianity with their life? And can we really wonder that they do not?

We are at the discussion of the great and important question "In what way may the Gospel best be brought to the Jews?" We are anxious to find the best possible answer, because we love these brethren. Preaching and teaching in church, a hall, or in the house is, no doubt, a fine, if not the only way to bring Christ and His love to the Jews. But let us not forget, my brethren, that this preaching and teaching of Christ's great love is, to the Jews, like a foreign language. They do not understand it. We therefore must interpret it to them so that we show them Christ's love by real deeds, just as did our heavenly Father, who not only *said* He loved the world, but interpreted this His love by *giving* himself, in Christ, to us and to the whole world. Therefore, in summing up, we would say in conclusion:

6. *The best way of bringing the Gospel to the Jews is to establish a place where, under Christian supervision and influence, Jewish Inquirers, Catechumens and Converts may find both work and a home.*

What Results may we Rightfully Expect from Mission Work Amongst the Jews To-day.

By Rev. Adolph Hult, Chicago.

Without a large, inclusive view of the whole relation between Israel and the nations all anecdotal and statistical missionary reports are liable to mislead more than to enlighten. They serve indeed as a vivifying element. Israel ever was the enigma of history, the exception to the rule. Historians of otherwise superb standing often break their neck on this people. God's election of Juda and God's kingdom in Christ furnish the only clew to the problem, whether it is to be discussed church-historically or merely from the lower outlook of universal history.

A century ago the Jewish question was barely deemed worthy of treatment. To-day since the Napoleonic political enfranchisement of that people it assumes the position of a huge "crux" of contemporary history. The solitary Jew has from his embattled, moss-covered watch-tower put himself into telegraphic communication with all spheres of life, seen and unseen. He manipulates at all points present-day history, commercially, politically, culturally and religiously. Church and state begin to be debtors to him, church and state commence to cancel their bonds, and the Jew would to-day fare as Shylock of Venice, except for the Roman equity of modern law.

The great century of missions did not forget the Jew. Yea, were not converted sons of Abraham in the front ranks of missionary activity, whether among Jew or Gentile?

The immensity of the task of Jewish missionating, the continually sterner anti-Semitic conception of history so rapidly gaining ground among the scientific leaders of our younger generation, temporarily involves Jewish missions in a mist. Hence the propriety of our theme, which asks for what results we may expect from Jewish missions *to-day*.

Whether rightfully or no, we none the less would first inquire as to results.

I. For the Gentile Church herself as the missionary, and then

II. For Israel, as the mission field.

In the belief that owing to the unique position of Israelitic missions, at present the principal accent lies on the former.

a) A return to the Biblical hope for the pilgrim of the world, Israel, means the gain of a missionating motive and a missionating zeal, and were indeed a unique result of Jewish missions. No missions can be such a conclusive test of the virility and fecundity of our Christian hope as the Israelitic, so evidence the eagle sweep of hope's vision as the eschatological focussing of the eye and heart upon the restoration of the castaway tribes of the covenant. "Why", ought not to need an answer in respect of all who anyway regard the prophecy as more than a Jewish day-dream or as including vastly more than the birth of a spiritual Israel. The 11th chapter of Romans contains a clear *system of hope* with the union of the Gentile and the Jew as the sublime goal. The unfigurative and realistic words: "A hardening in part hath befallen Israel, until the fulness of the Gentiles come in; and so shall all Israel be saved", with the added O. T. quotations from Isaiah and Jeremiah as the prophetic proof of this Pauline prophecy, appear unavoidable, unless we adopt a manner of interpreting N. T. prophecy different from that employed on the O. T. It is a strange condition of things that spiritually dead or morbid epochs have given a stronger incentive to prophetic studies than the spiritually youthful seasons. Bengal and the apocalyptic sects of a century or more ago furnish one example. Their studies gave rise to a new effort at Jewish missions; but we may conversely hold that the practical missionating itself on the part of all enlightened students of prophecy, whether lay or clerical, will kindle a universal hope for Israel, lead the entire church to see in the salvation of Israel as a *people* the fifth act in the drama of the *present* economy, assist in ushering in the mysterious end-periods of time, when the light and the shadow of human life, with and without God, shall come to dazzling climaxes, only to be conclusively finished by the overpowering crash of the last trumpet-blast when all things shall be-

come new, all the old passing away, that "God may be all in all".

It is quite easy to believe in Gentile missions, all the world now yielding to these labors. To believe in the Jewish restoration demands close attention and *obedience* to the light "shining as yet in a dark place, until the day dawn, and the day-star arise in the heart" of Juda. To scatter these fire-brands of Scriptural hope to-day were no mean result of Jewish missions, and will certainly lead on to a large reformation.

b) A gradual breaking down the Anti-Semitic prejudices by a close and sympathetic knowledge of Israel's history, nature and ideals—and by practical mission efforts, will be a second result. Houston Stewart Chamberlain, the Viennese German author of the late sumptuous and classical review on the 19th century, as yet incomplete, furnishes a striking example of his attitude toward the Jews: "The so called Renaissance was merely a new birth of ideas, the Jewish Renaissance [of the 19th century] on the contrary is the resurrection of a long since dead considered Lazarus, who carries customs and modes of thought of the antique world into the new". It is being proclaimed to-day that the discovery in the 19th century of the old Germanic poems and of the ancient Indian thought-theology has, in the words of this same Chamberlain, "summarily destroyed the fable of the especial capability of the Jews for religion". Let Lazarus lie in his grave, these would say, and if his ghost persists in stalking about, enlighten people, that they no longer will believe in ghosts. Even prominent church-political clericals have ignominiously loaned their influence in the Anti-Semitic campaign. The "Jew" is a riddle. We know it, he knows it. He does disturb our peace, for he possesses world-conquering talents and often goes shy of no unscrupulous means to gain his end.

He believes in the star of Jacob, he acts logically and blindly like a true man of fate. He conserves and self-multiplies his energy. The law of cross-breeding is against his taste and he appears to need no such life-stimulus. The Semitic conception of religion as a primarily supernatural factor he boldly opposes to the Indo-European of religion as primarily a psychological product. Divorce the spiritual calling of Israel from the Semitic

question and no people in the world so deserves the hatred of the Goyim as Israel, to speak secularly. Israel, in its furiously mistaken conception of itself, hates the world and the world hates Israel. A time never was when this was untrue. Who knows but that if we were less unwitting of Abraham's history even *previous* to his farewell to Ur of the Chaldees, that an anti-Semitic problem even then existed. I merely surmise. Not Israel's, amiability, nor cosmopolitan humaneness, nor the unearthly heavenliness of its aspirations, nor tender sincerity of its purposes were motive causes for God's election: What people's history embodies more antitheses and motley sordidness than Israel's? No, the reason, aside from God's pure grace, must have been a far other one: The religious sinewiness and religious passion of that people, which *like* other nations and, rightly understood, more than they, *feasted* on the dust of the earth; but *unlike* all others could at the same time not bid farewell to God and to worship, a people unable to pluck its heart-roots from the soil it touches, but also ever and forever a pilgrim and stranger on the earth. The Israelitic eschatology has therefore a divinely elective and a psychological basis. Truly to appreciate this and candidly to admit it, will do more for relieving the eternal storm and stress of Anti-Semitic prejudices, than any humanitarian and sentimental argumentations. The humanitarian enfranchisement of Israel in the 19th century *brought on* the Semitic struggle in its present ever more conscious and intense condition. Humanitarianism, noble as far as it goes, never solves the enigma, never raises the siege against Juda, for Juda can not rest content with being in the world, he would rule the world. Humanitarianism will only serve to bring the movement to an intensely tragical climax and hence help to usher in a world and church historical situation in which the ancient prophecies shall receive appalling, glorious and at last peaceful fulfillment. Jewish missions and correlative Zionist politics can even to-day begin the task of battering down the brutish, unintelligent and un-Christian Anti-Semitic prejudices while sympathetically recognizing the complexity of the problem.

If these two main results for the church as the missionary,

which then for Israel? Mainly two: First to prepare Israel until God can give an "open door"; secondly, individual conversions and consequent adoption unto the existing Gentile church.

Like as the foreign mission work of the 19th century has had the actual result more of a general education of the tribes and peoples in order to a fuller reception of Christianity, and the centrally spiritual results, though eminently successful because of God's "open door" among many Gentiles, have been more like an ecclesia in ecclesia, so the present mission work among the Jews will principally prepare the people, until the Lord can send the Magna Charta of restitution into favor with himself, return to Israel, send his spirit to the Jews as a people, and open the portals to the messengers that will preach them the gospel of peace. Therefore, we may not expect a general conversion now, but rather a secular and religious tilling of the ground preparatory to a period of real missionating, for which we hope and pray as for the key that will unlock the door to the sanctuary of the final consummation of all things and the transfiguration of Christ's bride on the eternal mountains of God.

The relation between God's outpouring His Spirit on a people and the preparation for receiving the gospel through the free and independent action of that people remains indeed a mystery. "Seasons of refreshing" are too miraculous occurrences to find a place in our systems of dogmatic thought. However, we do know that God's steps in history may be retarded by our placing stumbling blocks in His way, and may be accelerated through faithful attention to the Lord's plans and reception of His gifts. Only God has power to give an "open door" to Israel, but we have the tragical liberty of delaying that stupendous, sublime moment by neglect and indolence, by imprudent plans and sordid labor. Herein lies the trembling earnestness of our relation to that people which is the key-stone in the arch of nations. Until that stone be lifted into its place the structure of the church remains unfinished, and the scaffolding of universal history, civilization, art, culture can not be taken down.

Any Anti-Nomism in Jewish missions will bring about abortive results. It is the ancient law of Moses which through the rush of

centuries keeps on tutoring Israel toward Christ. The seventh chapter of the Romans appears to me a grand epitome of Israel's history until the end of time, expressed in Paul's experience: 3 Stages—1) Peaceful cohabitation with the law in the O. T., and until our day; 2) Death through the law, partly prepared by the curse resting on Israel and yet to be accomplished, when God shall "shut up Israel unto disobedience", beginnings of which we may trace in the present rationalistic revolt against the old faith and added *unrest* consequent upon it; 3) The resurrection to life and unto the law of Christ in Israel's future restoration to grace. Whatever labor is bestowed on upholding the claim of the law tutors to Christ and brings Israel nearer the blessed day of freedom in Christ.

The 19th century marks a distinct era in the relation between Gentile and Jew. Never before since apostolic times, if even then, have so many threads of Jewish heart and mind life "nolens volens" been woven into the larger fabric of Gentile life. The seamless tunic of Judaism begins to unravel and the loom of Gentilism has caught the thread. Lessing and Moses Mendelssohn, chronologically of the 18th century, as to their influence properly in the 19th, are philosophical pioneers. Mendelssohn Bartholdy, the composer of "Elijah" and "St. Paul", Heine, the superb lyric poet, Neander Philippi, and Caspari, leading spirits of the orthodox and conservative Lutheranism, the countless Jewish press editors and university professors and the mercantile Moltkes, the ever increasing reformed movement of the Jews, with its Gentile rationalism—and above all, the political emancipation of the Jews—what means all this to the eye and heart of an observing Christian, but the dissolution and inner decay of Israel as an orthodox people, a falling away from Talmudism and consequent moral misery, united to an undying hope of world supremacy. Talmudism has played the part of a conserving force. Its decline will mean untold tragedies to Israel. Will not these conditions favor a future return to the pure Thora and to the Gospel of the Messiah? The Jew will gather more tribulation upon himself the further he plunges into our Gentile life; for Jew he will remain, even when he bids Talmud farewell.

Let us not as Christians jealously contemplate his brilliant achievements, rather aid him: The end of all will be spiritual blessings, whatever the preliminary temporal agonies. Let us wax warm at the beautiful hopes of the late Zionistic movement. Would to God Israel had its Palestine already! The rest of the earth has ample room for the Gentiles. As soon as we touch on the question of Israel, spiritualities and temporalities intermingle inextricably. It seems unavoidably. We can separate church and state. Israel not. Israel's theocratic genius and inclination did not fit in the Græco Roman era of history, nor finds a place in the present, half finished Germanic era which since about 1200 A. D. moves on toward its goal. Israel's theocracy was, and we can hardly evade the thought that it will yet again, in a spiritual antitype, rise up. Israel is a people of the past and of the future.

The 19th century witnessed many notable conversions among the Jews. What a thrill of jubilation shook the ranks of evangelical Christians when Rabinowitsch, reading a copy of the N. T. on Mount Olives, began to weep over the desolation of Jerusalem! What nobler man of faith had our Lutheran church than Delitzsch,* the scholar of astounding erudition, but of such glowing missionary zeal that during 25 years of his strenuous life he personally edited "Saat auf Hoffnung" organ of Jewish Missions, and with the simplicity of childish faith during 10 years on Sunday evenings held children's services in Leipzig? Oh, when the gospel but touches that inflammable spark in the heart of Juda: but we will forbear to rhapsodize! Hundreds and thousands of the rank and file also fell to the foot of the cross. This blessed ingathering continues to-day. Forgive a personal note, but I can not help expressing the prayer that our city missionary, the mover of this conference, tire not in his efforts, though the harvest be sparse. Whatever labor reaches one lost soul, and ministers to God's grander purposes of the future, is never worthless. When the future shall have become the past, how clearly will this be seen! Israel remains an entity complete within itself as no other people. In course of time it may break loose from the military

* Delitzsch was not a Jewish Christian; but, according to his own statement, a Jew enabled him, the poor boy of Christian parents, to study—Ed.

authority of Talmudism and join the reformed ranks. No time can come when Israel as a nation by individual conversion may be broken up piecemeal and disintegrate into the fold of the Gentile church. The mysterious genius of this people and the promises of God forbid that.

It is normal that a people as a nation be Christianized. But over against a bigoted churchliness it may be healthy cheerily to acknowledge, that until God grants what Scripture mysteriously calls "an open door", the conventicle form of spiritual activity not merely should be left unpersecuted, but will ever remain a necessary preliminary stage. History ironizes every iron-clad system of churchly activity. Let Christian Jews group themselves together, with or without the patronage of the Gentile church, and with Hannah of old go about and tell of that which has happened and which yet shall come to pass. Israel signifies: "He who striveth with God". When shall he as Jacob of old in the break of day also *prevail* over God?

The stubborn relentlessness of Israel need not confuse our hope, nor chill our zeal. Anti-Semitic conflagrations should not disperse our faith in the rebuilding of Zion. Over against the deterministic fatalism and evolutionistic agnosticism of modern conceptions of history, with the pretended merely psychological origin of all spiritual life, may we not manfully rest our weary thoughts in the absolute certainty of that message which always prevailed over every obstacle and never can bring bondage and despair to a believing soul. The message of God's word? To us who there inhabit, history is already mapped out in all its essentials. Israel too finds her place there, despite all Anti-Semitism. Jew and Gentile shall yet again sing the holy duet of praise unto the slain Lamb and Messiah of the world. Not one word of God's shall fruitlessly fall to the ground, however many Greeks shall pass by the foolishness of the cross and Jews perish on the rock of offense. Jewish missions have the most enduring future of all missions, only that its perspective is lengthier and our vision inadequate. But though the eye of reason be dim, the eternal patience of a Scriptural hope finally overcomes and attains to the blessed fruition of its labors in the Lord and for Israel. "Sursum corda, sursum corda!"

What Duty, if any, Rests Upon the Jewish Mission as to the Temporalities of its Converts?

By Rev. G. A. Fandrey, Chicago.

While we do not wish to create the impression that the Jewish proselyte has no rightful claim to our assistance in his struggle for his temporal supports, we only maintain that the responsibility for his sustenance must be placed on the right shoulders. And we feel justified in saying, that the burden of this responsibility does not rest on the Jewish Mission as such.

We may be prompted by practical reasons to make this claim. It may be necessary to draw the line between the work of the evangelization of the Jews on the one side and the subsidizing of the Jewish Proselyte on the other side, in order to remove as far as possible from the Jew the danger of being induced by insincere motives to embrace Christianity, or to nip in the bud all worldly expectations, which he may be tempted to link to his baptism. By strictly adhering to this rule, the Jewish Mission undoubtedly would spare itself, as well as its proselytes, much worry. For the proselyte is almost certain to be disappointed in his expectations, and he is often inclined to blame his disappointment on the mission and the missionary.

Still our claim, that the Jewish Mission as such is not responsible for the temporal welfare of its proselytes could not stand, unless supported by reasons, resulting from the very nature of mission work in general and of Jewish mission work in particular.

What is a Jewish Mission? It is the proclaiming to the Jews of the Gospel, by which souls are saved. It follows, that with this spiritual work the question of their temporal welfare must not be entangled. It must not impede the missionary in preaching the Gospel, for he has a duty to fulfill. Neither can it prevent the believing Jew from confessing the Gospel, once accepted, by bap-

tism. For through his faith he is endowed with spiritual strength by which he subordinates the minor problem of his temporal welfare to the all embracing question of the eternal salvation of his soul.

In being the instrument in God's hand, to inspire the Jew with faith, the Jewish Mission does much to solve the problem of his temporal welfare. True, it cannot remove from his path all the perplexities which may follow him in the wake of his conversion. It must let him struggle on for himself. But it leaves him well fitted for his struggle. His faith will carry him through. The very nature of faith justifies the Jewish Mission in expecting this heroism from its proselytes. For faith is heroism.

The history of missions everywhere is a history of heroism, of sacrifices demanded and of sacrifices offered. And in this heroism the convert strives for the crown shoulder to shoulder with the missionary. Don't expect less heroism from the Jewish Christian than the Chinese Christian has shown during the terrible days of the siege of Peking. It is a cause for congratulation for the friends of the Jewish Mission, that it has its heroes and that among its proselytes are found such as have shown themselves to be worthy sons and daughters of a race, noted for its heroism in suffering.

Does the general, who leads his torn and shattered regiments over the blood-stained battlefield stop for a moment to count the dead and wounded he leaves in his trail? No, onward he carries his flag to victory. For his duty is clear. He must carry the day. But he is consoled to know that in the rear of his fighting columns moves the flag of the Red Cross.

Did Paul the Apostle pause in his battle for Christ and His kingdom to wait and see what would become of the confessors of the new faith? Did he grow faint hearted, as he found them going to death and to torture? Never for a moment. As he had set his own face to walk this road, he expected his Christians to follow him.

Did Christ, when He called His disciples, stop to answer their questions: "What shall we eat; what shall we drink?" No! "Come thou and follow me. Your heavenly father knows that

you need of all these things". He did not, in calling them, assume any responsibility for their temporal well-being, neither did He make them any promise concerning it.

Still He found it a cause for profound satisfaction, when on the evening of His parting from them, upon His question: "Whenever I sent ye, laked ye anything." He received the answer: "No, Lord, nothing."—Luc. 22:35.

And the apostles, while in no wise willing to leave off preaching in order to serve tables, still looked for other shoulders on which to place the responsibility for the sustenance of the poor of the Congregation of Jerusalem, and while considering it as their exclusive duty, to give themselves entirely up to the ministry of the word, they created the office of the seven deacons, to administer to the bodily wants of the poor of the congregation.

There is no doubt that a responsibility for the temporal welfare of the Jewish proselyte exists. For while faith creates heroism, it also begets charity. And we have the right to expect the *heroism* of faith from the Jewish proselyte, he undoubtedly has the same right to expect *from us Christian charity*.

We have said that the responsibility for his temporal welfare does not rest on the shoulders of the Jewish Mission. Then, where does it rest? Who are the ones that are to carry the Red Cross banner in the rear of the Jewish Mission?

Where do the apostles find the seven deacons? They pick them from among the congregation. "Look ye out *among you* seven men, whom we may appoint over this business." The Christian congregation is not only the professor of Christian faith, but also the dispenser of Christian love. To the Christian congregation it is said: "If a brother be destitute of daily bread, and you give him not those things that are needful to the body, then your faith is dead." Is there a just reason why the Jewish Christian should not be regarded as a Christian brother? Or why he should be excluded from Christian charity?

It has often been said: "A Jew will be a Jew, even if baptized." Of course he will, and why should he not? Does a German cease to be a German after his baptism? Christianity does not destroy the national character, but ennobles it. To despair of

the sincerity of the Jewish proselyte is to despair of the Gospel and of its power. The Christian church must either give up Jewish Missions altogether, or accept the consequences that result from it. If the Jew can not be converted, then the Jewish Mission has no right to exist. But if the Gospel of Christ is the power of God for the salvation of all men, then the suspicion against the Jewish Christian has no right to exist.

Justice to the Jew! And as a matter of justice charity for the Jew! The same amount of Christian charity which we bestow upon the Christian brother of our own race and nationality.

Perhaps the Jewish Christian is even entitled to a somewhat larger share of our charitable care than the need of the Christian brother from our own people would call for; just as the newly planted tree requires more care than the one which has been long and deeply rooted.

Many are the difficulties which beset the Jewish proselyte. For him baptism not only means a conversion of his inward being, but also a total change of his outward life. It is not only the embracing of a new faith, but also the separation from all his former connections. His friends become his enemies; his associates his antagonists. He is an outcast not only from the synagogue, but also from his own family. They will mourn for him, as if he were dead, and henceforth his name is not mentioned among them. His baptism is the burning of the bridge which connects his present with his past. And here he stands, on the shores of a new, strange, unknown land. Heretofore he belonged to a community in which the old adage, "All Israel are brethren", is indeed no empty phrase. But to what community does he now belong? The answer is simple: He belongs to the community of Christians, to that great brotherhood, in which there is neither Jew nor Greek, but in which all are *one* in Christ.

He belongs to this community in a spiritual sense by virtue of his faith; and he ought to belong to it *socially*. And that is the charity for which we appeal in his behalf.

In claiming Christian charity for the Jewish proselyte, it can not be our intention to introduce him as a worthy object of Christian almsgiving. We do not wish to make beggars of our

Jewish proselytes, but selfrespecting and selfsupporting men and citizens. We repeat: The charity appealed for must have a wider range and a higher aim. It must consist in receiving him socially and recognizing him as one of our brethren.

Perhaps the new brother is not what we call a nice fellow. Perhaps he comes from Russia or Roumania and is a man of limited education and awkward habits. He certainly is, in most cases, a stranger to our way of living and to our mode of thinking. Therefor our charity towards him must be of the enduring kind. It must be our aim to transform him so, as to conform him to his new surrounding. We must take him under our guidance and show him around in the new land upon which he has set foot. We must help him to find the opportunities which offer themselves for his earthly subsistence. And that, in our opinion, is the best assistance to be rendered him. Help him to help himself. Or, to make use of a word of the Iron Chancellor, assist him into the saddle and let him go ahead and ride unassisted. We hear that the Jew possesses an admirable adaptability to all kinds of saddles.

In this training of the Jewish proselyte, his natural disposition ought to be consulted. Development of the inborn faculties is the object of all education and it ought to be the aim of the training of the Jewish proselyte. The Jewish proselyte, like every other man, will not be happy unless his earthly calling is adapted to his personal talents. Circumstances may be stronger than efforts and force him to the pursuit of an occupation entirely foreign to his character. He must accept this as a dispensation of God's providence and make the best of it. Many a good talent in this world goes to waste for want of room and exercise. This may have happened to the Jewish proselyte in his former state, and he can not expect to use Christianity as a ladder, on which to rise to a higher position, than the one to which he would have risen as a Jew. But why should he be forced down to a lower position?

It has been said that the Jew, if he will give way to his personal propensities, will take to commercial pursuits. What of it? It *has* ever been the practice of missions to have their converts abandon the pursuits of disreputable occupations. But the commercial is an honorable profession, especially so if sanctified by

the spirit of Christ. If the Jewish proselyte feels happy only as a business man, let him be one, if circumstances favor his aspiration. If not, let him earn his bread in any other honest way.

It remains to answer the last and perhaps most difficult question: What method is to be employed to lift the Jewish proselyte socially to the level of his new associates in faith, and to prepare him for the pursuit of a Christian profession? And to this we do not wish to make any positive reply, but only to offer a few suggestions.

It has been the practice of Jewish Missions to send their proselytes into homes especially maintained for this purpose. This has been and is being done in imitation of the Catholic practice to send them into convents. These homes may be refuges from the tribulations of this world, but they are no ideal training schools for them. Life is the best training school for the duties of life.

Let the Jewish proselyte feel the heart beat and pulsation of real, earnest, devoted Christian life. Let him see how Christians live and perform their every day duties. Find him a home in a Christian congregation and, if possible, in a Christian house. Find him employment by a Christian employer.

Who is to do this? Let me return to the beginning of my paper. The missionary can not do it—it is not his duty. He could not if he would. For his time is limited, and so is his circle of acquaintances. The Christian congregation must do it. And if they, as a whole, have not enough interest in Jewish Mission to concern themselves for the temporal welfare of a converted Jew, then let the friends of the Mission among Israel do it. There are such in almost every congregation. Why not call them together? Why not interest them in this work? Why not form a Home-Finding Association for the Jewish Proselyte?

While the apostles did not see it as their duty to serve tables, they still saw to it that others did. So let me as a representative of our Lutheran Mission among Israel in Chicago lay before you the question: Who is willing to help give bread to the Jewish Proselyte?

REPORT OF COMMITTEE ON CORRESPONDENCE.

The Committee on Correspondence would beg to leave to submit the following report:

Letters have been received from the following brethren: Rev. H. W. Roth, D. D., Greenville, Pa., is prevented from coming by sickness in his family, but invokes the blessing of Jehovah upon us.

The president of the Iowa Synod, the Rev. Johannes Deindörfer, D. D., is prevented from being present because of his age. He sends brotherly greetings and, in praying for the blessing of God upon us, he sees in the very fact that such a conference is being held, a sign for rejoicing.

Rev. G. H. Führ of St. Sebald, Iowa, regrets his not being able to attend the Conference, but assures us of his sympathy and invokes God's blessing upon the meeting.

Rev. A. R. Kuldell of Allegheny, Pa., is very sorry he cannot attend, but rejoices that a Conference of this kind is being held.

Rev. D. Dietz of St. Donatus, Iowa, sends his regrets and prays for God's blessing upon this convention.

Rev. J. A. W. Kirsch of Buffalo, N. Y., hopes to hear a report of the Conference at the convention of the New York Ministerium, and invokes God's blessing upon our meeting.

The Rev. Friedrich Holter of Jersey City, N. J., desires to receive the report of the Conference and hopes a home may be established for Jewish proselytes. He also raises the question whether this Conference might not be instrumental in founding a paper devoted to the interests of Jewish Missions.

The Rev. C. P. Hasskarl of Streator, Ills., expresses his regret at his not being able to attend and assures us of his prayers.

Miss Clara Beck of Centre Square, Pa., assures us of the interest of the women of the Norristown Penn's Conference in this work. She informs us that this Woman's Missionary Society is compiling a Year Book of Prayer in which all the missionary ef-

forts of our church are to be remembered and in which Jewish Missions will have the first place.

Rev. N. Brun, a Jewish Christian of Krenn, N. D., writes a long letter expressing his joy in regard to the Conference and praying that Christ may awaken much love in the hearts of His followers for the oppressed people of Israel.

Respectfully submitted,

P. W. H. FREDERICK, } Committee.
D. A. LOFGREN, }

The following letters were received two days after the Conference:

LEIPZIG, April 27, 1901,

REVEREND SIR AND DEAR BROTHER:

This morning I received your invitation to attend the Lutheran Conference on Missions to the Jews in Chicago. I thank you heartily for your kind remembrance, as is shown by sending the invitation. I am sorry that I am unable to accept it and fear also that my letter will arrive after the Conference has adjourned. Nevertheless I will not neglect to express my most cordial well-wishes for your deliberations. The Lord grant that through these the work among Israel which should come home to us more and more as time passes on, may be advanced.

I will be much obliged to you if a report of your Conference (in case such be printed) be sent to me later on.

Wishing you a blessed and prosperous convention, I am,
Yours fraternally,

PASTOR L. ANACKER,

Secretary of the Evangelical Lutheran Central Association
for Missions among Israel.

GROSS-LICHTERFELD, WEST BERLIN, April 27, 1901.

REVEREND AND DEAR PASTOR:

The news of your Mission Conference comes too late for me to write more fully. May your work be accompanied by God's blessing. Jewish Missions are very important for America.

In the accompanying pamphlet you may find a suggestive

answer to the question in your programme, "How can our churches best be interested in Jewish Mission Work?"

The small stipend (scholarship) which I have founded now has a capital of 3500 Marks (\$875.00). This way is the cheapest and most promising. We must encourage our students to concern themselves about the work among Israel through good books and little stipends.

There is also no better means to overcome the raging anti-Semitism. Would it not be possible to obtain some support for this fund in America?

With friendly greetings, I am,

Yours,

(PROFESSOR DR.) HERMANN L. STRACK.

P. W. H. FREDERICK, Chairman of Committee.

REPORT OF COMMITTEE TO CONSIDER THE PUBLISHING OF A PAPER.

Your committee appointed to consider the matter of publishing a paper in the interest of the Jewish Mission respectfully submit the following report:

As far as we know there is no Lutheran paper published in the English language exclusively in the interest of Jewish Missions in this country.

The Jewish Mission is a work of great importance and every agency ought to be made use of in pressing the work. It is to be deplored that so powerful an agency as the pen has been so far neglected.

We therefore recommend that the Local Committee be requested to take steps toward the immediate publication of a paper for Missions among the Jews, said paper to be published in the English language.

E. N. HEIMANN, } Committee.
H. B. KILDAHL, }
C. A. EVALD, }

REPORT OF COMMITTEE ON RESOLUTIONS

to call attention of various Lutheran Synods to the importance of missionary work among Israel.

Your Committee, appointed to draw up resolutions calling attention of various Lutheran Synods of this country to the importance of missionary work among Israel, beg leave to submit the following formula of appeal:

The Evangelical Lutheran Conference on Missions to the Jews assembled in Chicago May 7th and 8th, 1901, hereby respectfully call the attention of the.....Synod to the crying need of missionary work among the people of Israel in the United States. With a communicant membership of 1½ millions in this country, the great Church of the Reformation has only three officially appointed missionaries among the Jews, viz.: Rev. A. H. Gjevre, in Brooklyn, N. Y., supported by "Zionsforeningen" of the United Norwegian Church; Rev. Prof. E. N. Heimann, in Chicago, supported by the Evangelical Lutheran Synod of Iowa and other States and individual pastors and churches of the Augustana Synod, and Mr. N. Friedmann, in New York City, supported by the Missouri Synod.

There are in the United States 1,043,800 Jews; in Greater New York, 250,000, and in Chicago alone nearly 100,000.

This Conference petitions your honorable body to consider what may be done by you as a Synod toward the Evangelizing of the ancient people of God.

GEO. T. RYGH, }
ADOLF HULT, } Committee.
H. FRITSCHEL, }

MISSION SERVICES

were held on Tuesday evening in the Swedish Evangelical Lutheran Salem Church (Rev. L. G. Abrahamson, D. D., pastor), and sermons preached by the Rev. Prof. G. H. Gerberding, D. D., of Chicago, and Rev. J. A. Edlund, of Waukegan, Ills.; and on Wednesday evening in the Swedish Evangelical Lutheran Immanuel Church (Rev. C. A. Ewald, D. D., pastor), and sermons delivered by the Rev. Carl Weswig, of Bergen, Wis., and the Rev. Prof. G. H. Gerberding, D. D., of Chicago.

APPENDIX.

APPENDIX.

GENERAL STATISTICS OF THE JEWS.*

JEWS IN EUROPE.

| | |
|--------------------------------|-----------|
| Austro-Hungary | 1,800,000 |
| Belgium | 4,000 |
| Bulgaria | 16,000 |
| Denmark | 4,000 |
| England, etc. | 144,000 |
| France | 80,000 |
| Germany | 570,000 |
| Greece | 5,800 |
| Holland and dependencies. | 100,000 |
| Italy | 40,000 |
| Luxembourg | 1,000 |
| Norway and Sweden. | 3,500 |
| Portugal | 300 |
| Roumania | 296,015 |
| Russia | 6,000,000 |
| Spain (with Gibraltar) | 4,500 |
| Switzerland | 8,000 |
| Turkey | 200,000 |

9,282,615

JEWS IN ASIA.

| | |
|---------------------------------|---------|
| Turkey in Asia | 250,000 |
| Persia | 30,000 |
| Russia in Asia | 50,000 |
| Turkistan and Afghanistan. | 14,000 |
| India, China and Japan. | 19,000 |

363,000

* These figures are taken from the *Jewish Year-Book for 1900-1901*, edited by Rev. Sidore Harris, M. A., London, 1900.

JEWS IN AFRICA.

| | |
|-----------------------------|---------|
| Egypt | 25,000 |
| Abyssinia (Fallashas) | 50,000 |
| Tripolis | 60,000 |
| Tunis | 55,000 |
| Algeria and Sahara | 43,000 |
| Morocco | 150,000 |
| South Africa | 20,000 |

403,000

JEWS IN AMERICA.

| | |
|---------------------|-----------|
| United States | 1,100,000 |
| Canada | 30,000 |
| Antilles | 3,000 |
| South America | 12,000 |

1,145,000

JEWS IN AUSTRALIA.

| | |
|-----------------|--------|
| Australia | 16,000 |
|-----------------|--------|

16,000

TOTAL JEWS IN THE WORLD.

| | |
|-----------------|-----------|
| Europe | 9,282,615 |
| Asia | 363,000 |
| Africa | 403,000 |
| America | 1,145,000 |
| Australia | 16,000 |

11,209,615

The American Jewish Year Book for 1899-1900 gives the following figures about the Jews in the world:

| | |
|-----------------------------|-----------|
| The United States | 1,043,800 |
| The British Empire | 148,130 |
| Abyssinia (Fallashas) | 120,000 |
| Argentine Republic | 6,735 |
| Austro-Hungary | 1,860,106 |
| Belgium | 4,000 |
| Costa Rica | 35 |
| Denmark | 4,080 |
| France | 72,000 |
| Algeria | 43,500 |

| | |
|---------------------------------|-----------|
| Tunis | 45,000 |
| Germany | 567,884 |
| Greece | 5,792 |
| Italy | 38,000 |
| Morocco | 150,000 |
| Netherlands | 97,334 |
| Surinam | 1,250 |
| Curacoa | 831 |
| Orange Free State | 113 |
| Persia | 25,000 |
| Peru | 498 |
| Portugal | 300 |
| Roumania | 300,000 |
| Russia | 5,700,000 |
| Servia | 4,652 |
| South African Rep. | 10,000 |
| Spain | 2,500 |
| Sweden and Norway | 3,402 |
| Switzerland | 8,069 |
| Tripolis | 60,000 |
| Turkey | 350,000 |
| Bulgaria | 16,290 |
| Egypt | 25,200 |
| Turkistan and Afghanistan | 14,000 |

Total Jews in the World..... 10,728,491

GENERAL STATISTICS OF MISSIONS TO THE JEWS.* GREAT BRITAIN.

1. *The London Society for Promoting Christianity amongst the Jews* was founded in 1809. It has 25 ordained, 20 unordained missionaries, 34 lady workers, 35 Scripture readers, col-porteurs and other agents, 19 medical mission staff, 58 school teachers, 8 dispensers; 10 schools, 2 hospitals and 6 dispensaries; 52 stations. Revenue, \$231,690.

Besides other auxiliary societies purposing to render Christian charity to needy Jews and Jewish proselytes, there is also, since 1831, in close connection with this society "The Operative Jewish Converts' Institution. Revenue, \$3,000.

2. *The British Society for Propagation of the Gospel among the Jews* was founded in 1842. It has 10 ordained and 7 unordained missionaries, 1 physician and 3 lady workers, 16 stations. Revenue, \$30,000.

3. *The Jewish Mission of the Presbyterian Church of England* was founded 1860, and has 2 stations, 1 ordained missionary, one lay helper, and 1 physician. Revenue, \$7,435.

4. *Parochial Missions to the Jews at Home and Abroad* has 9 stations, 6 ordained, 4 unordained missionaries, and 3 dispensers. Revenue, \$5,000.

5. *The Midway Mission to the Jews* was founded 1876, and has 9 stations, 35 ordained and unordained missionaries and 3 medical missionaries. Revenue, \$40,000.

6. *The East London Mission to the Jews* was founded 1877, and has one station and 8 missionary workers. Revenue, \$14,165.

7. *The Barbican Mission to the Jews* was founded 1879. It has 3 stations, 2 ordained, 2 unordained missionaries, and 1 col-porteur. Revenue, \$6,000.

* The following works have been consulted in compiling the statistics: Lic. J. F. A. de la Roi, "Die evangelische Christenheit und die Juden," 3 Bde. Berlin, 1884-92. Lic. Dr. Gustav Dalman, "Rundschau über die Diaspora der Juden und die Judenmission der Kirche," Beiblatt zu "Sinn auf Hoffnung," Jahrg. 1, 1888, No. 1. "The Encyclopædia of Missions," (2 Vols.), Vol. 1, New York, 1891. Lic. Dr. Gustav Dalman in Leipzig, "Statistik der Judenmission" in "Nathaniel" VIII, 1892, No. 3. "Missions to the Jews," by the Rev. W. T. Gidycz, M. A., London, 1899. "The Jews and their Evangelization," London, 1899, by the same author. "The Ninety-Third Report of the London Society for Promoting Christianity among the Jews," and a number of Mission Periodicals of different societies.

8. *The Wild Olive Graft Mission* was founded 1886. It has 3 missionary workers and a revenue of \$1,000.

9. *The London City Mission* took 1874 up work also among the Jews. It has 1 station and 7 Hebrew Christian workers.

10. *The Jewish Refugees' Aid Society* was formed in London 1883 for the purpose of aiding Jewish emigrants to Palestine. Revenue, \$2,075.

11. *The Society for Relief of Persecuted Jews*, founded in London, deserves to be mentioned. Missionary work proper is not undertaken. The object of the aid is simply to give the Jews a token of Christian sympathy.

12. *Jerusalem and the East Mission Fund* was founded 1887. It has 5 stations, 7 ordained and 11 unordained missionaries, 1 hospital and 1 dispensary. Revenue, \$47,880.

13. *The Kilburn Mission to the Jews* was founded 1896, and has 1 missionary. Revenue, \$2,350.

SCOTLAND.

1. *The Jewish Mission of the Church of Scotland* was founded 1841. It has 6 stations, 5 ordained, 8 unordained missionaries, 1 hospital, 1 physician, 1 dispensary, 10 schools and 15 school teachers. Revenue, \$27,275.

2. *The Ladies' Association for the Education of Jewish Females* was founded 1854. It has 5 lady teachers and 18 helpers. Revenue, \$6,500.

3. *The Jewish Mission of the Free Church of Scotland* was founded 1843. It has 5 stations, 8 ordained missionaries, 69 lay helpers, 8 schools, 4 hospitals and 3 physicians. Revenue, \$36,830.

4. *The Jewish Mission of the United Presbyterian Church* was founded 1885. Revenue, \$1,200.

5. *The Scotch Home Mission to the Jews* was founded 1885 in Edinburgh. Revenue, \$1,256.

6. *The Edinburgh Society for Promoting the Gospel amongst Foreign Jews, Seamen and Emigrants*. Revenue, \$1,200.

IRELAND.

1. *The Jewish Mission of the Presbyterian Church in Ireland* was founded 1841. It has 2 stations, 6 ordained missionaries and 7 lay helpers, 1 school and 1 hospital. Revenue, \$20,800.

GERMANY.

1. *The Edzard Fund* (Edzard-Stiftung) in Hamburg, is the oldest institution of its kind in Germany, and was founded Oct. 9, 1667, by Esdras Edzard, died 1708. He had actively engaged in missionary work in Hamburg since 1657, and then undertook to form a fund, the interest of which should be used exclusively for caring for Jewish proselytes. In 1761 it received its formal constitution. It stands under the patronage of the city; one burgomaster and one syndicus of Hamburg form the direction.

2. *The Society for Promoting Christianity among the Jews* (Die Gesellschaft zur Beförderung des Christenthums unter den Juden) was founded in 1822 in Berlin. It has 3 stations, 2 ordained, 2 unordained missionaries, and a revenue—including legacies—of \$18,000; ordinarily \$4—5,000.

3. *The Society for Christian Care of Jewish Proselytes* (Der Verein zur christlichen Fürsorge für jüdische Proselyten) was founded in Berlin in 1836 as a supplement to the Berlin Society, which confines itself to purely missionary work. One missionary of the latter society is always a member of the directorate of the former. Revenue, \$525.

4. *The Chief Mission Society of Evangelical Lutherans in Saxony* (Der Evangelisch-Lutherische Sächsische Haupt-Missions-Verein), which was formed 1839 in Dresden; revenue, \$1,500; and

5. *The Bavarian Evangelical Lutheran Association for Promoting Christianity among the Jews* (Der Bayerische Evangelisch-Lutherische Verein zur Verbreitung des Christenthums unter den Juden), which was formed 1849 in Erlangen; revenue, \$550; together with

The Central Committee of Missions to the Jews (Central-

komiteen for Israelsmissionen) in Norway, formed 1844, have consolidated in

6. *The Central Association of Evangelical Lutheran Missions among Israel* (Der Evangelisch-Lutherische Centralverein für die Mission unter Israel), 1871. It has 3 stations and 3 missionaries. Revenue, \$3,850. The Central Association has later on been joined by other societies and associations, who kept up the interest in missions to the Jews among Christians and gathered funds, but had, as such, not done direct missionary work among the Jews. So by

7. *The Wuertemberg Association for Missions among the Jews* (Der Wuertembergische Verein für die Mission unter Israel). Revenue, \$925—in 1874;

8. *The Mecklenburg-Schwerin Mission Association among the Jews* (Der Juden-Missionsverein in Mecklenburg-Schwerin). Revenue, \$163—in 1886;

9. *The Hanoverian Committee for Missions among the Jews* (Das Hannörsversche Komitee für Mission unter Israel), was formed in 1888. Revenue, \$500—in 1889. Has 1 missionary;

The Society for Missions to Israel (Forening for Israelsmissionen), was founded in 1885, in Copenhagen. Revenue, 675—in 1888. Has 1 missionary.

Of the Students' Instituta Judaica (Die studentischen Instituta Judaica) in Leipzig, Erlangen, Halle, Greifswald and Berlin, whose purpose it was to make themselves better acquainted with Judaism and the mission among the Jews, has, the last named especially, under the leadership of Prof. Dr. Hermann L. Strack, proved very useful.

10. *The Rhenish-Westphalian Association for Israel* (Der Rheinisch-Westfälische Verein für Israel) was founded 1842. It has 3 stations, 3 ordained missionaries and 1 colporteur. Revenue, \$5,500.

11. *The Society of Israel's Friends at Strassburg in Alsace* (Der Verein der Freunde in Strassburg im Elsass) was founded 1835 to aid the London missionary in Strassburg, J. A. Hausmeister, and received contributions from Alsace, Paris, Baden, Württemberg, Switzerland and Herrnhut. At one time it had an

agent of its own; it now aids the London Society in taking care of proselytes. Revenue, \$350.

12. *The Society of Friends of Israel in Luebeck* (Der Verein der Freunde Israels in Lübeck) was founded 1844. Its revenue, amounting to \$60, is divided by the societies of Berlin, Cologne (Rhenisch-Westphalian), and Basle.

SWITZERLAND.

1. *The Society of Israel's Friends at Basle* (Der Verein der Freunde Israels in Basel) was founded in 1830, and opened in 1844 a house for proselytes at Basle. It has now one missionary, and a revenue of \$3,000.

THE NETHERLANDS.

1. *The Netherland Society for Promoting Christianity among the Jews* (De Nederlandsche Vereeniging tot medeverking aan de nitdreedung van het Christendom onder de Joden) was founded in 1844, at the instance of the London missionary, C. W. H. Pauli, in Amsterdam, as an Aid Society to take care of proselytes. Revenue, \$1,000.

2. *The Netherland Society for Israel* (De Nederlandsche Vereeniging voor Israel) was formed in 1861 by a union of two societies, respectively in Amsterdam and the Hague, in connection with the Free Church of Scotland, which connection, however, was dissolved in 1887. It has now 2 missionaries, who are stationed in Amsterdam, but travel all over Holland. Revenue, \$2,000.

3. *The Christian Reformed Mission among the Jews* (Christelijke Gereformeerde Zending onder Israel) was founded in 1875. It has a home for proselytes. Revenue, \$850.

FRANCE.

1. *The French Society for the Evangelization of Israel* (Société française pour l'Évangélisation d'Israël) was founded in 1888, in Paris, by a committee composed of ministers of different

denominations. It has 1 missionary in Paris and 1 in Algeria. Revenue, \$1,250.

2. *The Paris Mission to the Jews* was founded in 1887. It has 1 missionary and a hall for the preaching of the Gospel. Revenue, \$1,000.

NORWAY, SWEDEN AND DENMARK.

1. *The Central Committee of Missions among Israel* (Centralkomiteen for Israelsmissionen) is a consolidation of different societies and associations, as that of Stravanger (founded in 1844), of Bergen and of other cities, which was brought about by Prof. Caspari and Candidat Haerem in Christiania, 1865. It has now 2 stations, 1 ordained missionary, 1 assistant, and 1 or 2 school teachers. Revenue, \$8,500.

2. *The Society for Missions to Israel* (Föreningen för Israelsmission) was founded in Stockholm in 1876. It has 1 Jewish Christian lay missionary and 3 Bible women in Sweden, 1 Jewish Christian lay missionary in Budapest, and 1 in Cracow. It also maintains a home for proselytes. Revenue, \$10,000.

3. *The Evangelical National Society* (Evangeliska Fosterlands-Stiftelsen) was founded in 1856 for home and foreign missions, but established in 1889 a mission to the Jews in Hamburg.

4. *The Swedish Missionary Union* (Svenska Missionsförbundet) was founded in 1877, to represent the Free Church of Sweden, in contradiction to Föreningen för Israelsmissionen (No. 2). It had an ordained missionary and a helper in Algeria.

5. *The Society for Missions to Israel* (Forening for Israelsmissionen) was founded in 1885 in Copenhagen. It has 1 station and 1 missionary in Galacia. Revenue, \$675.

RUSSIA.

1. *The Asylum for Jewish Girls in St. Petersburg* was founded in 1864. Revenue, \$1,400. Reports in "St. Petersburg Evangelische Sonntagsblatt."

2. *The Baltic Lutheran Church*, as such, began 1865 mission

work among the Jews, by calling a missionary especially for that particular work. Revenue, \$1,500.

3. *The Lutheran Mission to the Jews at Kischineff* has naturally grown out and developed itself from the individual pastoral work done in that city, since 1859, by Rev. R. Faltin. A home for Jewish Inquirers and Converts, comprising several buildings, was erected, and in 1886 an agricultural colony was established at Onetschi, though given up again in 1889. Revenue, \$4,500.

4. *The Missionary Labor of Joseph Rabinowitch among the Jews of Kishineff*, since 1883, has been, for defraying of the expenses, supported by a society formed in London, March 15th, 1887, for that purpose.

UNITED STATES OF AMERICA.

1. *The Church Society for Promoting Christianity among the Jews* was founded in New York City, 1845, resp. 1878. It has 2 stations and 5 missionary workers. Revenue, \$20,000.

2. *The New York City Mission* works also among the Jews.

3. *The Norwegian Lutheran Zion Society in America for the Mission among the Jews* (Zions Foreningen for Israelsmissionen blandt norske Lutheranere i Amerika) was founded 1878. It has 3 stations (2 in Russia), 3 ordained missionaries, and a traveling pastor among Christians. Revenue, \$4,000.

4. *The Jewish Mission of the Evangelical Lutheran Synod of Missouri, Ohio and other States* was founded in 1883. It has one station in New York City and one unordained missionary. Revenue, \$1,500.

5. *The Hebrew Christian Mission in Chicago* was founded in 1885, resp. 1887.* It has one lay worker, one dispenser, a free reading-room and dispensary. Revenue, \$3,700.

6. *The Lutheran Mission among Israel in Chicago* of the Evangelical Lutheran Synod of Iowa and other States, was founded the 28th of December, 1893. It has one ordained missionary** and an aggregate income of \$2,000.***

*1) See page 33.

**1) Since this writing a second ordained missionary has been called, who entered to work August 1st.

***1) See page 34.

NOTE.—No notice could be taken of supposed private missionary enterprises in this country, which here and there figure independently as missions to the Jews, on account of their peculiar ephemeral character.

AUSTRALIA AND SOUTH AFRICA.

In the year 1867 Pastor S. Finkelstein in Melbourne tried to gather all the friends there around a Jewish Mission; and as a proof of the interest this awakened it may be mentioned that annual contributions are regularly sent to the Lutheran Central Association (Leipzig) from the *Evangelical Lutheran Immanuel Synod in South Australia*, and from the old *Evangelical Immanuel Synod*. Similar contributions are also sent to the same Association from churches in the *Cape Colony*, and to the *Société des Missions Evangéliques* in Paris from the church in *Basutoland*.

CONSTITUTION

— OF THE —

EVANGELICAL LUTHERAN SOCIETY FOR THE CHRISTIAN CARE OF JEWISH PROSELYTES.*

ARTICLE I.—*Name.*

The name of this Organization shall be: "The Evangelical Lutheran Society for the Christian Care of Jewish Proselytes."

ARTICLE II.—*Object.*

The object of this Society shall be to seek ways and means to promote the spiritual and temporal welfare of Jewish Proselytes, especially those of Lutheran faith and particularly those converts who have been brought to Christ through the instrumentality of the Evangelical Lutheran Mission among Israel in Chicago, as well as those Jews, who are still searching for the truth.

ARTICLE III.—*Membership.*

Every Ev. Luth. Christian in good standing, who annually pays into the treasury of this Society a pledged sum not less than fifty cents, shall be a member of this Society. Occasional contributions will be gratefully received as coming from friends of the Society.

ARTICLE IV.—*Officers.*

(Administration.)

The affairs of this Society shall be managed by an Executive Committee, which shall consist of a President and Vice-President, a Recording Secretary and four Corresponding Secretaries, a Financial Secretary, Treasurer and the Missionary to the Jews Ex-Officio, which committee shall be chosen and voted upon by the Society at its annual meeting.

ARTICLE V.—*Meetings.*

For the purpose of transacting the business of the Society, the Executive Committee shall convene monthly, or oftener if

* For the origin, history and organization of this Society, see proceedings, page 25.

business should require. A majority vote of the members present shall decide all questions. In case of a tie, the chairman shall cast the deciding vote. The resolutions of the Executive Committee passed as herein provided, shall be binding to the Society.

ARTICLE VI.—*Means.*

The means to attain the object of the Society, shall be Christian sympathy and advice, as well as temporal assistance, for proselytes.

ARTICLE VII.—*Christian Sympathy and Advice.*

The Executive Committee shall choose one of its members, if possible, the Missionary to the Jews, whose duty it shall be to obtain, as much as he is able, a personal knowledge of, and acquaintance with, the proselytes in whose welfare the Society is interested.

ARTICLE VIII.—*Temporal Assistance.*

The efforts of the Society shall be directed chiefly toward implanting the proselytes into the Christian Society and its social life, and, as far as possible, to assist them in finding some occupation appropriate to their new position in life. The Executive Committee shall decide by vote concerning each case where more than passing assistance is required, and in what manner help shall be given.

ARTICLE IX.—*Branch Societies.*

In order to better fulfill its object, the Society shall aim to organize branch societies wherever possible. It shall also strive to increase the interest in this Christian work by means of word and pen.

ARTICLE X.—*Anniversary.*

The Society shall hold an anniversary service on a Sunday set apart by the Society. In this service it shall be the purpose of the preachers and speakers to throw light upon the aim, object and work of this Society to the word of God.

ARTICLE XI.—*Report.*

The annual report on the work of the Society with detailed financial statement shall be presented at the annual meeting of the Society. This report shall be printed and a copy presented gratis to every member and occasional contributor of the Society.

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