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"A light to lighten the Gentiles and the glory of thy people Israel."

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THE DIFFERENCE BETWEEN THE KINGDOM AND THE CHURCH.*

BY REV. FORD C. OTTMAN, D. D.

THE KINGDOM.

The kingdom promised to the Messiah is delineated so plainly by the Hebrew prophets that any misunderstanding about it is impossible without a perversion of their language. To establish forever the seed of David, and to build up his throne to all generations, this God has bound Himself by covenant and oath to do. Interpreting the terms of this covenant in a spiritual significance is a violence perpetrated on plain speech, and such forcing of words is due to the attempts of expositors to harmonize on all fours the facts of history with the predictions of prophecy. The prophets had no conception of the kingdom other than that conveyed by the literal sense of the words in which they defined it. They looked forward and they encouraged the people to do the same, to the coming of the Messiah, when, as the Son of David, He should be crowned King of Israel, with Jerusalem as the capital of His kingdom. This is what the prophets predicted, and, irrespective of

what took place after the Messiah's coming, this is what the people were looking forward to with eager expectancy. Whether they were right or whether they were wrong is not a matter of speculation, but whether they were right or whether they were wrong is something that must be determined by the Scripture alone.

Gabriel's words to the Virgin, "He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end," were the confirmation of the prophetic voices of the ages past, for the Virgin's Son was unquestionably the promised Messiah.

The kingdom proclaimed by John the Baptist was the kingdom by the prophets foretold and the kingdom by Gabriel announced. Misunderstanding of this is impossible without a perversion of the very definition of the kingdom. Not now are we concerned with the consequences that followed the nation's rejection of the Messiah, but here we are simply considering the kind

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THE MISSIONARY DEPARTMENT.

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AARON ADOLPH SAPHIR, AUTHOR AND PASTOR.

BY REV. LOUIS MEYER, D. D.

The fruits of the ten years, 1843-53, which Rev. Wm. Wingate, the famous missionary of the Free Church of Scotland, spent among the Jews at Budapesth, were most abundant. Alfred Edersheim, Alexander Tomory, Dr. Moritz Block, Dr. Wolff, Dr. Thuritz, Dr. and Mrs. Zuckerkandl, are some of the cultured Jews who found Christ through his instrumentality, and afterward rendered valiant service to the cause of Christ. More eminent, however, than all these is Aaron Adolph Saphir, the subject of this sketch.

Born in Budapesth on September 18, 1831, Aaron Adolph Saphir was the second son of the pious Jewish merchant, Israel Saphir. Both of his parents were descendants of well-known and highly esteemed families, and by no means bigoted Talmudical Jews, as so many of the Hungarian Jews are. Israel Saphir was a diligent student of the Bible, and, though he favored intellectual culture, he was deeply conscious of the necessity of greater spirituality among his Jewish brethren. His three daughters and his two sons were thus reared in a religious atmosphere, while, at the same time, their secular education was not neglected. Aaron Adolph, "my little Benjamin," as his fond father used to call him, showed so great promise that at the age of four he began to attend the Jewish school for children of the higher classes which his father had founded.

Israel Saphir was a brother of the then famous poet and humor-

ist, Moritz G. Saphir, who, in 1832, united with the Lutheran Church in Munich. Such step at first angered the younger brother, who, however, soon became softened and began to inquire into the religion which the other had accepted. Thus Israel Saphir gradually acquired a good, though only outward, knowledge of the New Testament.

When Dr. Keith, on the homeward journey from the "Mission of Inquiry to the Jews," was forced to stop at Budapesth, he became acquainted with Israel Saphir and took great interest in the scholarly and gentlemanly Jew. Having retired from business, Saphir was pursuing with great zeal philosophical and theological studies, but kept his researches into the Christian religion secret. Soon Dr. Duncan followed Dr. Keith, and the Mission of the Church of Scotland to the Jews in Budapesth was opened. Israel Saphir had commenced the study of English and, under the pretext that he wanted to improve his English, attended the services of the Mission very regularly, accompanied quite frequently by his wife and children. "Not seldom was the tear seen to trickle down his cheek as he listened to the story of Him who came, a light to lighten the Gentiles, and the glory of His people Israel."

When Rev. Wingate and Robert Smith took charge of the Mission, Israel Saphir and his family continued their faithful attendance at the services, and suddenly the light flashed into their hearts. It

is impossible to say when saving impressions first took possession of the minds of the other members of the family, but the way in which the younger boy, Adolph, was brought to Christ is well known. His conversion was entirely independent from that of his parents, sisters and brothers, and it is described thus by himself in one of his lectures: "I was brought up in my childhood in the synagogue, and was taught that there was one God, infinite, incomprehensible, high above us and omnipresent. Much stress was laid on the unity and unicity of God. But this bare, vague and abstract monotheism leaves the mind in darkness, while the heart is chilly and desolate. There was another and better current which then influenced me. It was the national history as recorded in the books of Moses, the Psalms and the Prophets, and commemorated in the festivals. There I was met by no abstract idea of unicity, but by a loving God, who appeared unto Abraham and spoke to him, who led Israel through the wilderness and dwelt among them; and after, when I thought of the kindly, concrete, friendly and *human* way in which the Lord God then appeared unto His people and dwelt with them, I wondered why He was not now with us, known, loved and followed. One day I was looking at some books in my father's library, and the title of one arrested my eye. It was "Immanuel, God with Us." The thought went through my mind like a flash of lightning; thrilled my soul. Oh, I exclaimed, if it were true that God should appear in human form, what a blessing it would be."

From that time on the young boy became very thoughtful and thus prepared for the entrance of

the truth. One day he heard the celebrated Dr. Schwartz preach on Isaiah 53, and the veil was taken from his eyes. When the family was sitting at dinner, Adolph suddenly exclaimed, "I have found the Messiah." All laughed, but the boy left his place at the table, procured a Bible and repeated what he had heard from Dr. Schwartz.

This incident overcame the hesitation of the other members of the family, and in the spring of 1843 Israel Saphir came to Rev. Wingate, made an open confession, and asked for baptism for himself and family.

Israel Saphir, on the occasion of his baptism, delivered a powerful address to a large assemblage, both of Jews and Protestants. The scene was most affecting. "To hear from the lips of the patriarchal Jew of an inward struggle between grace and sin, issuing by the power of the Holy Spirit in a new birth of the soul, and that this, and not a mere change of outward profession, accompanied some knowledge of Christian doctrine was Jewish conversion, was something for which the crowded audience were hardly prepared. Yet there was a power, a simplicity, a manifold sincerity and truthfulness, in the words spoken, which showed, in the riveted attention of all present, that conviction was being carried home to many hearts."

Revs. Smith and Wingate spent the evening of the day of the baptism of this family in their house, and Rev. Smith described the visit fifty years later in these words, "The joy, the peace, the love that reigneth among its members I shall not attempt to describe. The calm, but fresh and fervent zeal of the father, kindling ever anew as we conversed together

about the things of the kingdom; the cheerful restfulness that suffused the but lately anxious and careworn countenance of the prudent mother, the tears that bedewed the face of the eldest daughter, who could in this form find the only outlet for her inward gladness of heart; and the radiant look of Adolph, the little Benjamin of the family, as he clung to the neck of his beloved teachers, the very picture of a happy child—these things were life to our souls. The servant of the family looked on in wistful bewilderment, wondering what all this could mean. On that night, impressions were left on her heart which later issued in her conversion. After praying with them all, and exhorting them to continue steadfast in the grace of God, we took our leave, feeling that we had been in one of the ante-chambers of heaven."

Soon after the baptism of the family the eldest daughter became the wife of Rev. Karl Schwartz, the celebrated missionary to the Jews in Berlin, and, at her request, Adolph finished his education at the Gymnasium in Berlin, 1844-48. Those years in the house of the noble Christian missionary were blessed years of growth in grace to the young man. Among other blessings they brought him into closer contact with Rev. Theodore J. Meyer, a convert of Schwartz, who exerted a wonderful influence upon Saphir. The friendship of the two saintly Hebrew Christians, into which this acquaintance ripened, remained unbroken until Saphir's death.

Having graduated from the Gymnasium in Berlin, Adolph Saphir attended the University of Glasgow and Marischal College, Aberdeen. Then he became a student of theology in the Free

Church College, Edinburgh, from which he duly graduated. A brief service as missionary to the Jews in Hamburg and another brief service as missionary to Germans in Glasgow, preceded a pastorate of five years duration in South Shields, England. In 1861 Saphir was called to St. Mark's Presbyterian Church, Greenwich, and eleven happy years of exceptional success followed. One of his hearers at this period remarked, "How well I remember the ethereal looking little man, speaking without any notes, with that peculiar side-way glance at his left hand which made people think he had hieroglyphics written on his fingernails. I remember feeling that the first address which I heard from him was a wonderful address, but somehow it seemed a long way off, heaven-high above me. But we continued going, and soon his ministry began to exercise that wonderful interest and fascination which made us think nothing of the long walk twice on a Lord's day, in any wind or weather, so we might only be present at the feast to follow."

Another pastorate at Notting Hill, in Kensington Park Road, followed, during which he delivered his remarkable lectures on the Epistle to the Hebrews and the Divinity of our Lord, which have been called "the great triumph of his career."

In 1875 his health became seriously impaired, and he was obliged to resign the charge which he loved so well. Not until 1882 was he so far restored that he could accept the call of the Belgrade Presbyterian Church. The morning sermon used up all his strength, and in 1888 his health became so feeble that he decided to retire from the regular pastorate and serve the churches as health

and opportunity might allow. After three years of almost continuous suffering, he died on April 4, 1891.

Adolph Saphir was an eloquent man, and mighty in the Scriptures. He was a voluminous and powerful writer. During the short time he was missionary to the Jews in Hamburg, he wrote and published a number of tracts for Jews, which even today count among the best. Though never again engaged in active missionary work among the Jews, Saphir was much interested in the work and helped the British Society with all his influence and power.

"Christ and the Scriptures" and "Expository Lectures on the Epistle to the Hebrews," are his strongest and most useful works.

We quote the following from Adolph Saphir's biography by Rev. Gavin Carlyle: "He seemed to combine the gentleness and simplicity of a child with the firm grasp of a strong man when he dealt with Holy Scripture. No halting or hesitating utterance could be detected in his voice or manner, as he dwelt upon the deep things of God, and lucidly spread out before a hushed audience the magnificent truths concerning Jesus Christ and God's way of salvation. There was none of the obscurity which sometimes passes for profundity in his preaching; very young listeners understood his meaning; experienced believers were enriched by his discourse; anxious souls were comforted; doubting ones found deliverance. After enjoying the privilege of sitting at the feet of this master in Israel for a season, other ministrations seemed meager, colorless, weak. He knew and handled Old Testament Scripture as perhaps only a son of Abraham could. Moses and the

Psalms and the Prophets were his familiar friends and intimates; and he clearly perceived that ignorance and neglect of the prophetic Word can well account both for the hollowness and declension in doctrine which characterize these last days. Like his great countryman Paul, whom he resembled in the weakness of his body, as well as in spiritual insight and might, he shunned not to declare to his hearers the whole counsel of God, and his faithfulness found a reward, even here in a large circle of attached and appreciative Christian friends from every Evangelical branch of the church. He is one of the examples in this age of what will carry the Gospel into all the world with a persuasiveness which no unbelief will be able to withstand."

THE NEW LAND PURCHASE LAW IN TURKEY.

The journals *Hacheruth* and *Hapoel Hazoir* of Jerusalem have disclosed the new Turkish law relating to the purchase of immovable property by societies. According to this law each society will be entitled to purchase such land as it requires to further its objects (e. g., education societies will be able to buy sites for schools, building societies sites for houses, etc.), with the exception of Turkish charitable institutions, societies will not be allowed to purchase land in villages where agricultural laborers are settled, for fear of displacing the latter. Also the new privilege will be only extended to members who are Ottoman subjects.—*The Jewish Chronicle*.

The nationalists have introduced a bill into the Duma which contains a clause to the effect that Jews should only be allowed to edit newspapers in the Pale. The object of the clause is to banish Jewish influence from the most influential Russian organs in St. Petersburg and Moscow.—*Jewish Chronicle*.

It is reported in the *American Year Book* that to July, 1912, there were 112 Jewish periodicals published in the United States, 27 of these are published in New York City, 15 in Chicago and 6 in Philadelphia.