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# THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedländer and the Rev. Ch. Th. Lucky.

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EDITOR,

THE REV. WILLIAM C. DALAND,

(Pastor at Westerly, R. I.)

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"The Lord hath chosen thee to be a peculiar people unto himself."  
Deut. 14: 2.

Vol. VI.

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CONTENTS.

Editorial Paragraphs,	- - - - -	97
Aaron Adolph Saphir, D. D.,	- - - - -	100
Gleanings from the Jewish Press,	- - - - -	109
The Jew's Moral Ideal,	- - - - -	119
Practical Words,	- - - - -	120

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ALFRED CENTRE, 'N. Y.



# THE PECULIAR PEOPLE.

"The Lord hath chosen thee to be a peculiar people unto himself."—Deut. 14 : 2.

*A Christian Monthly devoted to Jewish Interests, Political, Social, Literary, and Religious.*

הַבִּיטוּ אֶל-צִוֵּר חֲצַבְתֶּם

Isa. 51 : 1.

וְאֶל-מִקְבַּח בּוֹר נִקְרַחֶם

"For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."—Psa. 122 : 8, 9.

Vol. VI. ALFRED CENTRE, N. Y., AUG., 1893. No. 5.

## JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

IT is impressed upon us to say a word about the possibility of "honest converts." We confess to a distaste for the term, and to a dislike for a discussion on such a subject. In the first place we do not believe in looking at a Jew who believes on Christ as a "convert from Judaism to Christianity." The word convert signifies in its use something unpleasantly connected with an organization; it is often employed to indicate one who gives up one religion for another. But he who, believing in Moses and the Prophets, also comes to believe in Him of whom Moses in the Law and the Prophets wrote, does not need to desert one organization for another; nor does he give up anything of his faith. If the Samaritan who accepted the Law alone came also to believe the words of the Prophets, in what sense would he be a convert? His fellows might curse him for going over to the faith of the Jews who despised the Samaritans, but the kindly disposed Jew, who regarded him thoughtfully, would not think he had done any wrong to his faith in the Law by his acceptance of Prophetic Judaism. So the Jew who comes to a belief in Jesus as the Messiah does no wrong to his faith as a Jew; he simply completes it, and renders it more full, and, as

we believe, in accord with the divine will for God's people and for the world.

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"BUT every convert from Judaism to Christianity is a greenback convert." This is the cry arising on all sides in the camp of Israel whenever a Jew believes on Christ. We say, "Prove this to be so;" and they say, "We have proven it to be so in many cases, and it must be so in all." Now on this matter of proof of insincere converts we have simply to say that we know, if anything can be known, that there are many true Christ-believing Israelites. We shall not bring our friends into print to advertise them, for this would be a discourtesy and a very indelicate thing to do. But without giving a name we will simply mention the fact that we know one Jewish gentleman, not wealthy, but of some means, entirely independent of "financial assistance," who came to believe on Christ by reading and by attending Christian churches. When he spoke to acquaintances about a public profession of Christ, he was recommended to a "missionary-to-the-Jews," as though a Jew had to be accepted in a different way from any one else. He conversed with a missionary in New York City, but so many things in connection with the circumstances were unpleasant to him that he finally sought out a clergyman who had nothing to do with the Jews particularly, and was received into Christian fellowship. This gentleman has since given liberally of his means to Christian institutions and objects, and seems to be a devoted Christian man. Can he be a "convert for revenue only"? In a worldly way he has gained nothing. Grief has been his lot in his family and social relations, but peace in Christ is his daily portion.

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Now it would require a wonderfully complete induction to enable our Jewish friends to make the sweeping statements they do in regard to converts. Such statements are wholly unwarranted. It is reasoning entirely *a priori*, and from a special point of view quite prejudiced, which brings the conclusion that every convert is actuated by

unworthy motives. "No convert can be sincere; therefore no convert is sincere." This is the reasoning. Now the premise we deny. To the non-Christian Jew it appears that no Jew could come honestly to a belief in Christ, but to us it looks differently. Must we all look at things as the non-Christian Jew does? Is he the only one who sees with unprejudiced eyes? We say there are sincere Jews who do not believe on Christ. Will you not be equally fair and say that there are those who are sincere in their Christian faith? But there is a principle here in regard to dishonest converts which is often overlooked. It is very easy to prove a man a rascal if he has done a rascally thing, to which there are competent witnesses. But how can you prove a man not to be a rascal? Pray tell us. You demand that we shall show a true convert. We show some, or we mention cases, and you say they are rascals, only it is not known of them. This is very idle. If a man does one wrong deed he is a sinner; but one good deed does not make a righteous man. If a man steals once he is a thief. How prove that a given man is not a thief? Wait till he dies. He may steal at any time till then. Hence it is a maxim that we must believe a man innocent till he is proven guilty. This is good reasoning. It is humane and fraternal. We call our Jewish friends who do not believe in Christ to this maxim. Do not make such sweeping statements in regard to converts. You cannot substantiate them. From Saul of Tarsus down to Adolph Saphir and a multitude now living there have been thousands upon thousands of pure-minded men of Jewish stock who have perfected their Judaism by accepting Jesus and serving Him faithfully in the fear of God, in the face of persecution, and suffering worldly loss thereby. Do not demand of us that we prove a thing which no living man can prove. Cease this boastful attitude. Do what is just and true. If you find a case of rascality, point it out, but do not accompany your production of evidence with such reckless statements as prevent people, except they look from the same point of view as yourselves, from paying any attention to your doings.

AARON ADOLPH SAPHIR, D. D.

THE PRINCE OF BIBLE PREACHERS, MIGHTY IN THE SCRIPTURES.

BY ל"ח ט

Soon after the departure of this great and very able minister of the Word, on Sabbath morning, April 4, 1891, I thought it to be my duty to give in the pages of *THE PECULIAR PEOPLE* a sketch of his life similar to the one which appeared in the *Eduth le Israel*. Dr. Saphir was one whom I always intensely loved and admired from the time I began to make a special study of those subjects of grace who were my brethren according to the flesh; and I thought the life of such a man would inspire many a one to seek that peace which passeth all understanding. But as I had not at hand all the material needful to the task, and therefore feared that I could not do it justice, I was reluctant to take up the work. It affords me now, therefore, great pleasure to be able to announce a published work which does full justice to the task I desired to accomplish. "Mighty in the Scriptures—A Memoir of Adolph Saphir, D. D.," is the title of the work, which is written by the Rev. Gavin Carlyle, M. A. (Edinburgh) and published by John F. Shaw & Co., London, 48, Paternoster Row, E. C. It is a very ably written memoir. The author seems to have taken pains to furnish as full an account as is possible of Dr. Saphir's life. He seems to have had a great veneration for the man whose character he was to paint and whose life he was to describe. "The life of Dr. Saphir was one of remarkable interest, not so much, however, in the variety of its incidents as in its early associations and in the striking *personnel* of the man. This is seen in the thoroughly Jewish type of his mind and intellect, intensified by the genius of the Saphir family, in the freshness and originality of his ideas and expressions, and above all in his spiritual power,—his deep insight into the meaning of Scripture and the relations of its different parts.

"The expression 'Mighty in the Scriptures' truly describes him. In his commanding knowledge of the spirit

and purport of the various books of the Bible, few preachers of his own or any age approach him. *He foreshadows in this what great results may be anticipated from the promised restoration of Israel.*" These are the words which the author employs in his preface. Is there any wonder that he succeeded in making his book so full of interest for the reader? He was inspired by love; and what love produces cannot be otherwise than of interest to every one. I wish that every one of the readers of THE PECULIAR PEOPLE would try to obtain a copy of the Rev. Mr. Carlyle's book and be benefited thereby.

This, I believe, was the chief aim of the author. The motive which prompted him to write the book was surely to benefit the reader and to help him to the One who is the Way, and the Truth, and the Life Eternal. I trust, therefore, that the author will in no wise be displeased with me if I make use of a portion of his material to give here a short sketch of the life of that great man, for whom, as it seems, he has the same reverence and love that I have.

Aaron Adolph Saphir was born in Budapest, the capital of Hungary, on the Day of Atonement, the 10th day of the month Tishri, 5597 (Sept. 18, 1837). His father was Israel Saphir, a man of a very good education and of a studious nature, well versed in Hebrew and in the Talmud, and accomplished in many other departments of knowledge, such as used to be called by the Jews of that time profane knowledge. He was very active as a promoter of education among the Jews of his country. A knowledge of Hebrew and of the Talmud was then the only standard of learning for a good Jew in those eastern countries, of which Hungary is one. Of modern sciences and knowledge and general literature they did not venture to partake. "Death in the pot!" they would cry if any one of their number was tempted to taste of the tree of modern secular learning. But after the reformation born of Moses Mendelssohn and his disciples began to make rapid strides in Germany, Hungarian Judaism became also somewhat affected by it. Israel Saphir, the father, was attracted to

the ideas of reform, and he strove to raise the Jews of his country to the standard of culture and refinement represented by the disciples of reform. "He projected and carried out an educational institution in Budapest with a staff of eight professors, in which the children of the better classes were educated." But though his bent was toward reform,—which is in its tendency toward the giving up of the faith,—he yet clung with all the fibres of his soul to the faith delivered to him by his fathers. He earnestly studied the Bible, and brought up his children in the faith and the fear of God. The mother of Adolph, to whom he bore a great personal resemblance, was also of one of the best families in Israel, the family of Bondy, which produced so many learned men for many generations, and she inherited all the graces of a learned and cultured family. She was a woman of an attractive nature and a gentle disposition. Aaron Adolph inherited the inclinations and abilities which the families of his parents possessed, and even when an infant he gave hope that, if permitted to live, he would become an extraordinary man. His large blue eyes especially, full of intelligence and expression, inspired his father with great hopes for him. His father was much devoted to him, and as he was the founder of one of the best private schools in Budapest, it was no difficulty for him to send his dear Aaron to that school at the early age of four years. In this respect the elder Saphir followed the advice of the rabbis, to bring the male children as soon as possible to the house of the Torah and holy learning. We are told in the Talmud that Rabbi Joshua's mother brought the babe Joshua in his cradle to the *Beth-hammidrash* (house of learning) in order to accustom his ears to the teaching of the rabbis. In this their way the Jews have always been fond of good education. And Israel Saphir was a good Jew.

Of his school-days I may be permitted to let his sister speak. Mrs. Johanna Saphir Schoenberger, the only surviving sister of Aaron Adolph Saphir, a very conscientious Christian lady, whom I very well know and highly esteem, says thus: "The father was most anxious to send his lit-

tle son Adolph to that school at the age of four years, not so much for learning, but simply for the purpose of amusement, to divert his active little mind. The teacher, however, soon became aware of the fact that the child was not only amusing himself, but was taking in *every word* he heard. To the great astonishment of the teacher, the child was able to answer all his questions. The brilliant result ought to have made his father remove him at once from school. But this was not done, and his great mental activity there, at such an age, may in some measure account for his nervousness in later life. From that time little Adolph was considered quite a genius,—an example to all the children. He was the first and best scholar in the school, passing all examinations with honor, and getting the first prizes, to the great joy and satisfaction of his teachers, and also to the astonishment of the audiences present at the examinations. He passed the sixth form at the age of nine years, and his father removed him from school, as this was the highest and last class. But now a great difficulty arose as to how and in what method to proceed with his education,—he being still too young to attend the University. In the mean time little Adolph was as anxious as his father. He was thirsting after more progress in all branches of higher knowledge, and a teacher was found who was a master in Greek and Latin, and all that was fitted to arouse his mind and intellect. After private study with this teacher for two years, he was ready to pass an examination at the Gymnasium (college) of Budapest. The result was a great triumph. The professors were startled with his knowledge at so early an age, and could not say enough in regard to his abilities, uncommon intelligence, and impressiveness for everything good and noble. At the age of eight he wrote German poems which, to the regret of the family, were lost." These few words of his sister show what wonderful gifts the Lord graciously bestowed upon little Adolph.

But to me the inner disposition of a man, those qualities of the heart which we generally call character, are more precious than all mental abilities, howsoever high

they may be. Let us see what his sister writes about this. "The most striking features in his character were his gentleness and *humility*, and his strong affection for his parents, especially for his mother. He never gave cause for dissatisfaction, and thus he was never punished in any way. I only remember one occasion when his mother seemed displeased with him. Noticing it he suddenly knelt down before her, imploring her to forgive him, with the most solemn promise that he would be very good in the future. This was a most affecting and touching incident, not easily to be forgotten. He was of such a refined and delicate mind that anything which was in the least contrary to his impression of right, young as he was, made him feel quite miserable and sad." This speaks more than volumes. His inner qualities made of Aaron Saphir, by the help of God, all he was in life. He was gentle, humble, conscientious, and possessed of a religious nature. To love God and do what is pleasing to Him was his constant endeavor from his earliest youth till the end of his days. His father caused him to be imbued with that spirit, and that spirit grew within him till he reached the portals of heaven. We are told that while a boy, when he was praying, as his father taught him to pray every night as he went to bed, in the old Jewish fashion, רגו ואל תחטא אפרו בלבנכם על משכנכם ודומי סלה " (ההלים ר': ד') "Stand in awe, and sin not; commune with your heart upon your bed, and be still. Selah." (Psalm 4:4.) he used to sit in his bed sunk in deep thought, communing with his heart in great awe, how to escape from sin. When he went to the synagogue on the Sabbath-day and prayed, he always felt very happy, and when the Torah was unfolded there, as is customary with the Jews in all ages, he felt the same as did David of old. He wished to remain in the house of God all his life. But one thought troubled him: God is holy, and God's house is holy; but he was a sinful child,—for there is no man on earth who is not sinful; he believed that,—how then could he remain in the house of God? The fact that the Day of Atonement was his birthday made a special impression upon him. On

that day the Jews in the synagogue are clad in white garments, the garments in which they are buried when they die. They stand all the day in prayer and in tears, confessing their sins before God, fasting and sorrowing, and beating their breasts. This sight always caused little Aaron to tremble and weep, and he used earnestly to pray that God would forgive his sins. All this was a good preparation, and good means whereby he was early in youth to find Him who is the Bread of Life. In the earliest days of his youth he remembered his Creator, and therefore he was graciously led very early to find Him whom the Heavenly Father gave for us to atone for our sins and justify us by His righteousness,

The way little Aaron found Christ is one of the most wondrous ways in which God ever graciously led one of His children. When the child was not quite eight years old there was a revival of religion in Scotland. At that time the Lord stirred up earnest prayers for Israel in the hearts of many. A goodly number of zealous Christians in that land assembled together at that time and consulted together about the claims that the ancient nation of Israel had upon them. This resulted in the sending of a deputation to visit Palestine and other countries where there was a Jewish population, for the purpose of making inquiries and investigations, and of selecting a field or fields where some work could be done for Israel. The deputation consisted of four great men, Drs. Keith, Black, McCheyne, and Andrew Bonar. They sailed from Dover in April, 1839. As the Church of Scotland did not intend to establish a mission in Austria, because of the intolerant character of the government, the deputation had no idea of visiting Hungary, although it was well known that there was a large Jewish population in that country. But God had His purpose there, and wonderfully did He bring it about. When the four clergymen were traveling on camels from Egypt across to Palestine, Dr. Black slipped on the sand. This serious fall led Dr. Black and Dr. Keith to take the route homeward by the way of the Danube. Thus they came to Budapest. Quite naturally

they thought of making use of their stay there to inquire as to the number and state of the Jews in that city. In that time they tried to learn all they could. But they very soon found that three days were not sufficient for this purpose, and so they resolved to stay a little longer. In the meantime Dr. Keith was taken seriously ill, and he lay for weeks in a state of extreme prostration. The Archduchess Maria Dorothea, by birth a princess of the Protestant house of Wuertemberg, then the wife of the Archduke Joseph, uncle to the Emperor and Viceroy of Hungary, learned of the illness of Dr. Keith. She was a very pious and devoted Christian. After she had passed through the deep waters of affliction in the death of a much loved son, and found comfort in the Word of God, she lost no opportunity of serving her Master and doing good. "She came to the bedside of Dr. Keith and ministered to him with her own hands, and watched over him," we are told by the Rev. Gavin Carlyle in his book. After he was somewhat recovered, Dr. Keith received from her a better acquaintance with the state of the Jews in Hungary, and an assurance "that, should the Church of Scotland plant a mission to the Jews in Budapest, she would protect it to the utmost of her power." Dr. Keith went home to Scotland with the strong impression that *God Himself had indicated to them Budapest as a grand center for Jewish missions.* He pressed this idea upon the Church amidst much opposition, but at last succeeded. The Rev. Dr. I. Duncan and two colleagues,—the Rev. R. Smith and the Rev. W. Wingate,—were sent by the Scotch Church to preach to those in Budapest who were of the household of Israel. Dr. Duncan was a man of rare qualities. He knew Hebrew quite well, and on that account when afterwards he became professor of Hebrew in Edinburgh he was affectionately called Rabbi Duncan. Of his absence of mind there are told many strange stories, as in the case of the great Neander in Germany, who was a converted Jew, and the greatest Church historian that we know of. Under Dr. Duncan's labors in Budapest young Aaron Adolph, then eleven years old, saw the Light that shineth

in darkness, the Word that became flesh. The connecting link was this: "When Dr. Keith lay ill in Budapest he made a special effort to find some one of respectability, intelligence, and candor, on whom he could thoroughly depend for information respecting the state of the Jews. He was at once emphatically told that there was no man like Saphir from whom he could get the requisite information,—that he was looked up to by the Jews as the most learned person among them." This the Rev. Gavin Carlyle tells us. It seems, then, that at that time Israel Saphir was secretly investigating the question whether Jesus was not the Messiah promised to Israel of God, the gracious Father. His brother, M. G. Saphir, the great German humorist, professed Christ publicly. This was at first a terrible shock to Israel Saphir; but by and by he began to look into the matter and see whether he could by any means find a justification of his brother's action. As he had a fine literary taste, and greatly loved books, he tried to get all the works he could on the evidences of Christianity. He was of a very studious nature, and therefore gave up business and threw himself heart and soul into the study of languages and modern learning. Aaron, when writing about his father, describes him thus: "My father, Israel Saphir, a brother of the well known writer M. G. Saphir, was a merchant. He was a good Hebrew scholar, and had an intimate knowledge of German, French, and English literature. He also pursued with zeal philosophical and theological studies, and rendered much service to the cause of education in Hungary." Our author tells us that "when the mission was commenced the elder Saphir had just begun to study English." The Rev. W. Wingate says that Saphir had at the age of 54 mastered the English language "for no other reason than that he might be able to read Shakespeare in the original." Dr. Keith was at once very much interested in him, and when Dr. Duncan came to Budapest he at once sought to make his acquaintance. When Dr. Duncan began to hold services Israel Saphir used to appear regularly, leading his little son, then eleven or twelve years old, by the hand.

He was then, our author says, "actuated chiefly by a desire to advance his knowledge of English." But as his soul was vexed about this question of Christ's claim to the children of Israel, after his brother, M. G. Saphir, became, nominally at least, a Christian, there can be no doubt that he desired something more of Dr. Duncan's services. He wished more light upon the question that disturbed the waters of Israel's learning for so many centuries: "Is Jesus the Messiah come for our salvation? Is Jesus the glorification of the Torah given of God to Israel?" He was seeking light upon these questions, and if not chiefly for this, certainly also for this, he came to the services of Dr. Duncan. Gradually the light came. Father and son, the elder and younger Saphir, both came with troubled souls, and both found rest and peace of mind, and the answer to all the questions that perplexed them. The father found that Jesus was the One to whom Moses and the Prophets pointed. The son found what his soul craved, the presence of Jehovah,—God incarnate. In one of his lectures Dr. Adolph Saphir tells of his early life as follows: "Perhaps none of you know from experience what it is to live without the knowledge of the incarnation; what it is to endeavor to realize the incomprehensible, infinite God without the light and comfort of the Mediator, and how joyous and self-evidencing is the peaceful brightness when Jesus is revealed as the Son of God, declaring the Father. I was brought up in my childhood in the Synagogue, and was taught that there was one God, an infinite and incomprehensible Holy Spirit, 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 a 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 friendly, kind, and *haman* 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, and the title of one arrested my eye. It was *Die Menschenwerdung Gottes*, God becoming man. The thought went through my mind like a flash of lightning; it thrilled my soul with a most joyous solemnity. "Oh!" I said, "this would be the most beautiful thing, if God were to become man and visit us!" Not many years after I heard about Jesus and read the Gospels. I felt here the same presence, the same loving, condescending, redeeming and sanctifying God that appeared to our fathers. I felt here was Jehovah; that all darkness had disappeared and that the grand but inconceivable glory here shone upon us in the perfect, peaceful, and holy countenance of the man Christ Jesus. Peniel! I have seen God face to face and my life is preserved. To believe in Jesus, the Son of God, is not an abstract dogma or a theosophic speculation, but a soul experience, a real heart-life. It is the mystery of godliness." This mystery of godliness young Aaron found when he was only twelve years old. He then found the presence of Jehovah in Jesus the Messiah, the Word incarnate.

(To be continued.)

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## GLEANINGS FROM THE JEWISH PRESS.

### IS ANTI-SEMITISM A FULFILLMENT OF PROPHECY?

To the *American Hebrew*:

Can you, or any of your readers, tell who asked Prof. Felix Adler to address the Russian-American Hebrew Association at the Hebrew Institute, and why? Was not his offer of services to instruct the Russian refugees at a Jewish school declined some years ago? Would any other religious community value the defence or advice of an agnostic, whatever his race? Why was not the invitation given to some God-fearing and otherwise fearless Jewish minister who would have recognized that anti-Semitism is a fulfillment of prophecy, and that there can well be little hope of its abatement so long as Sabbath desecration, and other evidences of disregard for the word of God,

prevail as they do here at present; but that its increase may rather be expected the more we deceive ourselves about the primary cause, while irreligion increases?

Three thousand years of experience should be enough for us.

Thanking you in anticipation for finding space in your next issue for these lines, I am yours respectfully,

ENQUIRER.

—*American Hebrew.*

We have nothing to do with the question whether it was right or wrong to invite Prof. Adler to address the Hebrew Association. This is no affair of ours. Probably those that invited him knew their duty. But it interests us to hear from one of the Jewish community that he looks upon anti-Semitism as a fulfillment of prophecy, and that according to "Enquirer's" opinion God-fearing rabbis would have regarded it so. Many, nay, most of the Christian-Jewish communities look upon it that way, and the non-Christian Jewish papers usually upbraid them for it. But it seems that wherever the Bible is believed to be the inspired word of God the troubles of the sons of Jacob are regarded from that point of view,—and we think to a certain extent rightly so. We do not mean to say that the anti-Semites are not to blame for it. No, it is a wretched sort of humanity that can fall in with anti-Semitic views. We do not see how a Christian can be an anti-Semite, and if any one pretends to be a Christian and is an anti-Semite, we venture openly to doubt his Christianity. But, on the other hand, we do think and believe that every trouble suffered of God to afflict a nation is a cry of admonition given to that nation. "Enquirer" is right in asserting that the return to the Word of God and to His commandment would bring healing in its wings. We entreat those of the household of Israel to reflect upon this idea which is pressed upon us by "Enquirer." There is only one remedy—to do according to God's will. God wills that all mankind should be helped. The Messiah is the Way, the Truth, and the Life. In God's Word is eternal life, and God's word points to the Messiah, the embodiment of life.

## AN OPPORTUNITY FOR THE CONVERSIONISTS.

Mr. A. Benjamin, who has devoted much time to exposing the humbugs in the missionary field, has frequently charged Warszawiak with enough crime to send him to prison for a goodly number of years. Those who have aided the matter financially, however, have, in spite of all that has been said, avowed their belief in his honesty and integrity, and endorsed him to the fullest extent. One of the charges made against him can now be proven without any doubt, as is shown by the affidavit given below. The superiors of Warszawiak ought now compel him to disprove the charges, or send Mrs. Sight to prison for perjury. We understand that Mr. Benjamin is anxious to prove beyond any doubt the truth of the various charges against Warszawiak, and is willing to undertake a trip to Germany, if a number of persons will contribute towards the expense, and bring back certified copies of the charges against him, and such further testimony under oath as can be gleaned. It would be doing a service to fasten upon this humbug some of the crimes charged against him, and show to the Christian community the sort of persons that impose upon them as earnest believers in the faith of Christianity in order that they may fatten upon the spoils they can gather.<sup>1</sup> The affidavit of Mrs. Sight is as follows :

City and County of New York, ss:

I, Anna Sight, depose and say, that I reside at 184 Delancey Street, in the city of New York; the sworn statement of my husband, which was published in the *New York Times*, on the 28th ult., concerning the robbery committed by Herman Warszawiak four years ago in Hamburg, Germany, was read and translated to me. I, under oath, declare the statement to be true in every detail. I also solemnly declare that in last June, when I reached New York, I went to Mr. Warszawiak; he implored me not to say a word to anybody, and in return he said he would do anything for me. His exact words were: That as long as I will keep my mouth closed he will have his hand open. After treating me to ice cream and fruits he gave me ten dollars to proceed on my journey to Rochester, N. Y. I am now permanently domiciled in New York. I am ready and willing to face Mr. Warszawiak in public and repeat my accusation, and add many incidents which transpired during his stay in Hamburg, and of which I

1) Italics ours.—ED.

learned from the police and his landlady, Mrs. Humpka, after his flight from Hamburg.

ANNA SIGHT.

Sworn to before me this 24th day of May, 1893.

WILLIAM ALT.

*Notary Public, New York County (80).*

The fame of Warszawiak grows apace as it travels, after the story of the three black crows. A New England journal brings us the wonderful information that "his visiting list numbers over 10,000 Jews, and he has established a home for persecuted Jews, which was opened in January, 1892." From the same source we learn also that "as an orator Warszawiak is described as having complete control over the most turbulent audiences."—*American Hebrew*.

This is apparently a great kindness that Mr. Benjamin and other non-Christian Jewish people wish to show to their Christian friends. And there is a need of some sort of this kindness, for there are surely many who creep into the Christian fold for the purpose of plundering and deceiving; and we cannot be too cautious. But we feel sorry to say that the Christian community will not be able to derive any benefit from the friendliness of Mr. Benjamin and others, and that for the reason that Mr. Benjamin's ways are not always the fairest. He lacks discrimination, to say the least. He throws dirt even upon the most honest man, be he Jew or Gentile, who tries to preach the gospel to his (Benjamin's) brethren according to the flesh. He works for victory rather than for truth. And who can know whether all these "proofs" may not grow in his hands by over-zeal, and whether many of them after all may not be chimerical? We ourselves somewhat doubt the honesty of Mr. Warszawiak for many reasons: (1) He has claimed, we understand, to have been a Rabbi in Lodz; that is, it seems to us, an impossible thing. He could never have been a rabbi, and in fact the Rev. Daniel Edward, who is said to be Mr. Warszawiak's spiritual father, once stated to the editor of *Eduth le Israel* that Mr. Warszawiak never was a rabbi. (2) He claims to be a thorough Hebrew scholar; and this is not true. He would be rated, we should judge, rather as an עם הארץ. (3) Three mission-

aries to the Jews have protested against him. One a Gentile, a true and honest man, the Rev. Mr. Aston; the second a Jew, the Rev. Arnold Frank, both ordained ministers of the Irish Presbyterian Church; and the third the Rev. Theodor Bachert, a Jew, an ordained minister of the Church of England. (4) Because he says in his reports things that appear not to be true. He claims to have had in his meetings an audience of 1040. This is impossible, for we do not believe the DeWitt Memorial church has room enough for more than 500, even when the doors of the side room are moved. He claims to hold sway and have complete control over the most turbulent audiences. This we are persuaded is not true. His discourses do not appear to strike his audiences except when he uses Polish-Jewish fun. Lastly, he and his friends try to make us believe that he is the only one that has such large audiences. This is, to put it mildly, not exactly guileless, for there are others who have larger and better audiences. If we move a few blocks up on Rivington Street, there is a church, the Allen Memorial M. E. church, where the Rev. A. Gaebelein, a Gentile, preaches to from four hundred to five hundred Jews every Sabbath. And we know that the Rev. Mr. Gaebelein makes no such effort as Mr. Warszawiak makes. (5) His manner of life and all his behavior, as reported, is certainly not calculated to cause us to believe in his honesty. But in spite of all this we are still doubtful of the affidavit made by Mrs. Sight. It may be that revenge has produced this. We do not mean to say that Mrs. Sight is persecuting him for his claim of having become a Christian. We would not be so foolish as to believe that; but it may be some revenge for affairs that may have occurred between them in former years.

Mr. Benjamin and his friends, who undoubtedly wish to do good, would forever oblige the Christian community if they were to refrain from such sweeping assertions as in the lines we have italicised above. Mr. Benjamin and his friends must admit that there have been and are honest Jews who profess to be Christians. We are persuaded that there are many. Why now decry all of them

as scandalous deceivers? To produce only one example, we may say we have known Mr. Solomon Robitschek, of Lewiston, Maine, for many years. He is a man who earns his bread by hard work; but he is a thorough believer in Christ and cannot keep silence in regard to Him. He would like to carry to all his Jewish brethren the message of salvation, and we know that a part of his scanty earnings are spent for this purpose. Now to speak of such a man as a "greenback convert" is unjust and throws a dark shadow upon Mr. Benjamin's intentions. Mr. Benjamin may consider him a crank, an idiot, or what he pleases, but he cannot say aught against his sterling character and purity. We could multiply similar instances did space permit. Mr. Robitschek is perhaps possessed of some measure of over-zeal; but so is Mr. Benjamin.

If these Jewish friends, the men of the Jewish weeklies and monthlies, were a little more careful in their assertions, they would undoubtedly do us immeasurable service, and would oblige not only us of THE PECULIAR PEOPLE, but the whole Christian community; but they have rather, on the other hand, been a great help to all the swindlers and rascals by making the way easier for them to swindle and deceive the plain Gentile Christian. For the attacks of Mr. Benjamin are so indiscriminate that they look like persecution for Christ's sake; and so the more Mr. Benjamin attacks a missionary the more a Christian will defend him. If he were to show reason and moderation; if he were just, he might have a great influence upon the Christians. For instance, one of the Jews comes to us and claims to be a Christian. His actions do not, as far as we can observe, disprove his claims. We would like to know something more of him, but whom shall we ask? We would like to be able to ask Mr. Benjamin; but we are sure he would speak evil of him and persecute him for no other reason than for his claiming to believe in Christ. So we are left in the dark about him. How much better would it be if we could lean upon Mr. Benjamin and others for advice and counsel. Then we

would feel thankful, and we would highly esteem the services done to us. Friends of the *American Hebrew*, and you, Mr. Benjamin, be thorough in your well-doing. Do not be unjust. Do not make sweeping assertions, and you may yet succeed in winning the ears of Gentile Christians.

#### HOW IS THIS?

Why make the same kind of moral warfare on Jews that is waged against South Sea Islanders, whereas the case is wholly different with the matter of converting Catholics to Protestantism? For surely there are more striking differences between the Roman Church and the Methodists than between the Unitarians and the Jews; and still we know of no special mission work either to Roman Catholics, or even benighted Greek Catholics, as in Russia, nor to the Universalists and Unitarians, both of which sects are numerous in the United States. — *Jewish Exponent*.

For surely the Protestant denominations, many of which spend vast amounts of money and effort for the conversion of Catholics to Protestantism (and incidentally from some other kind of Protestantism to their own) should be the very last to complain of the endeavors of Catholics to augment their numbers.—*American Israelite*.

For some time we have been trying to learn from the Jewish press the facts in regard to mission work. The confident tone of the papers which have come to our hands made us think we had facts, and nothing but facts, before us! But ever and anon we have to confess our doubt as to the infallibility of our Jewish contemporaries. Here is a case. How is this? It appears to us that our Jewish friends are worried about missions, or they would not fly to this and that for arguments, without regard to the consistency of their positions. We do not believe in any kind of moral warfare, whether against Jews, South Sea Islanders, or anybody else. We protest against any means of mission work which can fairly be an insult to anybody. We believe in mission work in the true sense. We believe in spreading the Gospel as we hold it among all whom we think it may benefit, and specially to those in whom for any reason we have a special interest. We recognize the delicacy of mission work to those who have already a

portion of divine truth as we view it. This delicacy we appreciate in the case of Jews, Unitarians, Roman Catholics, Methodists, or any others which our contemporaries are fond of citing. We know that missions are conducted with special reference to Jews, and also that others are conducted with special reference to Roman Catholics, and that in the Eternal City itself. We are sorry when any of these does harm and not good. We aim to establish principles in the hearts of men, not to win converts to any organization. We hope to see the principles of a pure Christianity, as we believe we hold it, more and more extended among the churches of Christendom. We hope to see also a belief in Jesus of Nazareth as the Messiah promised to Israel and the Saviour of the world established in the hearts of the sons of Israel as they are scattered about the world. We would win them as a people to this belief; we would bring them to this conviction as individuals; but we are not laboring to swell the roll of any earthly organization, not even of an earthly branch of the Kingdom of God. We would have all Israel to be saved, and brought into that heavenly kingdom of which our Lord spoke to Nicodemus of old, when he said: "Except a man be born again he cannot see the kingdom of God." John 3:3.

TRUTH SACRIFICED TO ZEAL.

The Jews, as a whole, are hated and despised by believing Christians, because, for many centuries, up till this very moment, they have been taught that the Jews murdered their God. They hold the Jews in abhorrence because every Sunday from tens of thousands of pulpits they are told that the Jew in his heart hates their God. They hate the Jews because they have been taught that all Jews are tricky, dishonest, avaricious, and unclean.—*Dr. Julius Wise, in the Chicago Israelite.*

The foregoing statement we quote, not because we wish to find fault with our over-zealous Jewish brethren, but because we are lovers of truth. We do not think that the Jews, as a whole, are hated and despised by believing Christians. We have seen believing Christians who had no special love for Jews, and we have seen many nominal

Christians, *i. e.*, Gentiles, with no particular religion, who have despised the Jews; but that "believing Christians," as a class, hate and despise Jews, "as a whole," is certainly not the fact. Dr. Wise says that believing Christians have been taught for centuries that the Jews murdered their God. We presume that Dr. Wise uses the word "their" as referring to Christians. Well, then, we may say for our part that we have always lived among believing Christians, and have never found, even among the most ignorant and bigoted, any so unenlightened as to suppose that the Christians have a different God from the one whom our non-Christian Jewish brethren worship. To say that Christians are, at least in these enlightened days, "taught that the Jews murdered their God," is a gross perversion of historic or doctrinal Christian teaching. What the truth is in this matter we have often explained in these pages, and we give Dr. Wise the credit of knowing what is actually taught; and for that very reason we can hardly think otherwise than that he has intentionally perverted the facts. Again, that "every Sunday from tens of thousands of pulpits" Christians are "told that the Jew in his heart hates their God," is simply absurd. If Dr. Wise means this for hyperbole and a figure of rhetoric, well and good; but even then there remains a glaring perversion of the facts in the statement of the teaching condemned. We do not believe that the Jews are mentioned in one thousand pulpits weekly, except as the word occurs in Scripture, or as the Jewish people are referred to when the same historic events are mentioned as in Jewish pulpits, to teach and enforce such moral lessons as may be drawn from the lives of the holy men of ancient Israel. We do not believe that in one pulpit out of a hundred, on a given Sabbath or Sunday, the attitude of the Jews as a people, or the attitude of those individual Jews of our Lord's day, toward Him whom we believe to be their Messiah and our Saviour is even mentioned, and when it is mentioned it is a manifest perversion to say the teaching is that "the Jews hate their God." Gentile Christians know that the Jews, in so far as they

are religious, love and honor Jehovah, who is the One God whom we all alike worship. That Jews and Gentiles alike fail in their reverence toward God, we must admit. That our Jewish brethren do not see in Jesus of Nazareth their Messiah is to Christians a cause of sorrow. But we do not call it "hatred of God," and by no means hatred of "the Christian's God." As though we had two different Gods! If Dr. Wise means that the teaching is that the Jews hate Jesus, he is again in error. For we know that while among the ignorant Jews His name is held in abhorrence, just as among the ignorant who are reared in the Christian faith the name of Jew is often held in abhorrence, we are yet assured,—and we believe that Dr. Wise knows the same,—that most Christians are of the opinion that Jews give honor to the name and character of Jesus, even if a minister were to teach that Jews hate Jesus (except as that name has become abhorrent to ignorant and suffering Jews for what it represents of persecution at the hands of those who confessed the name), his congregation at least would know better, and we think that in these days of congregational independence of clerical domination, they would speedily teach him better. The last teaching in regard to the Jews' being tricky, etc., we suppose to be teaching other than religious, and concerns people in general, whether they are or are not "believing Christians." We have not heard such teaching in regard to "all Jews."

Now we beg of Jewish writers and speakers that they refrain from such perversions of the truth as it is taught by Christian ministers. We hope that Dr. Wise wrote the foregoing words in haste without fully realizing what he asserted. We fear that he, like many of us sons of Adam, in his over-zeal, unwittingly sacrificed truth, or that he thought that the style of his diction was suited to non-Christian Jewish eyes and ears, and did not count on its being perused by "believing Christians." Please tell the truth in regard to all matters of religious teaching, wherever the teacher be. Do not sacrifice truth to zeal.

## THE JEW'S MORAL IDEAL.

The charge that the Jews lower the moral level of the country they live in, is probably one in which the wish is father to the thought. It is a received belief with all of us, Latin, Slav, or Teuton, that our blood is pure and our race healthy. Every nation is quite willing to persuade itself that corruption comes to it from without. What one may call the Jewish spirit *par excellence*, speaking ethically, is of a conservative and Pharisaic type; and the Jew probably finds in most cases, more moral evil than he brings with him, though, with his ready adaptability, he soon takes the tone of his surroundings and outstrips his masters as easily for evil as for good. Offenbach and Halevy wrote general, frivolous, flippant operas, but the taste for such existed already, and the evil flavor is distinctly Parisian. Where the Jews are most Jewish, where the Rabbis have retained their full authority, there is rarely anything in their literature to offend the purest taste.

If the Jew contributes to the lowering of the national idea, the cause is to be looked for in the degradation he has been made to undergo for centuries. He has been forced so long to occupy the position of the man with the muck-rake, that he is hardly to blame for preferring it. And, if the truth were known, most of us prefer to have it so; the lower he stands the nearer we think him to his proper place; if he dares to raise his head and reach out after noble aims, we are tempted to cry out against his insolence.

After all, to contend that the Jew is incapable of idealism is to fly in the face of facts. Whatever he may be now, through him were transmitted the ideals our souls have lived on for over 2,000 years and more. The prophets of Ephraim and the apostles of Galilee were the heralds of the idealism to the whole world.—*M. Anatole Leroy Beau-lieu, in the Revue des Deux Mondes, for March.*

## PRACTICAL WORDS.

The Jew has a practical problem first to solve, which concerns his own, before assuming the phase of world-missionary. It is very easy for a few earnest gentlemen to write about the need of enlightening the general community as to the beauties of Judaism. The best missionary of Judaism is not the tract, the sermon, the printed phrase, but the Jew, poor or rich, learned or ignorant, who lives the righteous life. We Jews were never designed to be active missionaries after the pattern of the Salvation Army. Our duty is to preserve, not to make propaganda. Our numbers are too few, our strength too limited, for any movement that shall shake existing creeds. The lion of Judah just now has enough to do to attend to its own whelps. There are a million or more in the Ghettos abroad and at home who require our attention.

Judaism is and has been a missionary influence, not a missionary religion. The world around us, which has too often denied us the right, liberty, and happiness, which has called our religion superstition and our faith fatuousness, to repress which the scourge, the stake, harsh laws, exile, death, were fitting instruments—that proud world has taken back some of its prejudices, and will take back more, if we give it time. The recognition of the truths of Judaism has continued in the silent march of centuries. In God's providence Christianity and Mohammedanism are but extending the thought which first blazed in the Orient, and which the Jewish nation, forgetting the law of righteousness, lost the exclusive privilege of diffusing. The Word may have been closed, but the work has never ceased. The Jew need not despair. His age of apprenticeship has long since past; the age of wandering is nearing its end. Then shall dawn the master years when the world shall be filled with the knowledge of one God and one humanity, even as the waters cover the sea. That epoch cannot be hurried. First seed time, then the flower, then the fruit, is God's law of development in the history of mankind.—*Jewish Messenger*.

## OUR PLATFORM.

THE PECULIAR PEOPLE is to serve *Jewish national interests* by advocating the adoption, by the Jewish people, of the following:

1. Jesus of Nazareth as the Messiah promised to our fathers.
2. Palestine as the country in which to re-establish a Jewish commonwealth.
3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

THE PECULIAR PEOPLE will discuss all current events which bear upon Jewish national interests from a biblical point of view. Its contents will, therefore, be of *equal interest to members of the Synagogue as to members of the Church.*

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