

and rapidly rose in influence and became a wonder among his own nation. He established schools and maintained them. When the emancipation of the slaves in America and of the serfs in Russia filled the oppressed of all lands with hope, he endeavored to secure for the Jews of Russia a greater equality before the law, hoping that by an improvement in their outward condition inner changes would also follow. For a long time he thought that if the education and culture of the West could be spread among his people, it might arouse them to higher and nobler aims than mere religious formalism and the organization of wealth. But his faith in the regenerative powers of modern civilization was rudely shaken by the inner weakness of France in 1870-71, which country had seemed to him before the highest illustration of the strength of modern culture, and also by the cruel persecution of the Jews and other dissenters in Russia by those who claimed to be the representatives of this culture. In a similar manner he was disappointed when he attempted, by the establishment of agricultural colonies, to induce the Jews to enter upon other pursuits than that of trade. Their unwillingness, as also the renewed persecution of the Jews in Russia, Roumania and elsewhere, and further the bitter strifes engendered between Jews and their neighbors throughout continental Europe by the angry antagonisms of the anti-Semitic agitation that began about ten years ago, led him to hope that if he could bring them both to the land of their fathers, his people could become in Palestine a happy and prosperous nation as of old. He went to the holy land. He could not find there what he sought for, but he did find what he did not seek. He had been studying the New Testament, and while smarting under his repeated disappointment and perceiving that Palestine had offered no hope, he finally came to the conclusion that what Israel needed was not material improvements but a moral regeneration, and that this moral regeneration must be the work of the spirit of that Jesus who was revealed in the New Testament as the Messiah who had been promised by God to his people. With this conviction the night in his soul became day. He returned to his people with the watchwords "Jesus, our Brother," and "The Key to the Holy Land lies in the hand of our Brother Jesus." This is the gospel which he began to preach at Kishinevr, and the gospel he has been preaching ever since, with constantly increasing evangelical clearness and with a constantly growing band of followers.

The spiritual development of Rabinowitch is psychologically and theologically of the deepest interest. The hand of God has guided him just as the hand of God is in his work. This is more than clear from the evangelical character of his preaching and from the unique character of the whole movement. What the eventual and permanent outcome of this agitation may be is yet uncertain. The beginnings and development so far are most promising. The movement is one of the most instructive and cheering chapters in the annals of mission work.