

gospel message that Jesus of Nazareth is the fulfillment of the law and the prophets. Israel, the chosen people of God, can fulfill its divinely-appointed historical mission in history only by the acceptance as their Messiah of that Nazarene whom their fathers nailed to the cross. It is indeed true that missionaries have all along been seeking to inculcate these very truths in the Jewish heart and mind; but it is equally true that they have been, on the whole, unsuccessful. In all the annals of gospel work there is no page filled with more thankless efforts and zeal than is the record of gospel work among the children of Abraham. The peculiarity of the new movement is that Rabinowitch and his followers have come to the recognition of these great and fundamental truths of Christianity, not through the teachings or even through the indirect influence of Christian gospel messengers, but alone through a recognition of the deplorable spiritual condition of Israel, and through an independent study of the New Testament, in which alone they have found remedies that can cure the diseases of Israel's soul and heart. Since the establishment of the first Jewish-Christian congregations in the days of the apostles there has not been a similar Christward movement from within Israel as a nation such as this is.

The peculiar origin of the new communion has determined its peculiar character. It aims to be a national Jewish-Christian church. It fully accepts the revelations of the New Testament, but seeks to draw its doctrinal teachings directly from the New Testament and not to be influenced by the formulation which the New Testament doctrines have received in the course of the historical development in the church since the apostolic era. For that reason on some points, as, *e. g.*, on the Trinity, Rabinowitch does not use the formulas usually employed by evangelical churches, although in substance he apparently agrees fully with other Christians in this particular as he also does on all other fundamentals. Another feature is that the adherents of this congregation of believers desire to retain of Jewish customs whatever to them does not seem in conflict with the New Testament revelation. They observe the seventh day of the week, and not the first; they practice circumcision as well as baptism, because they regard these as characteristics of the Jews as a nation, and a Jewish nation they desire to remain, notwithstanding that they have become Christians. They regard these observances not as essential parts of their religion, but as outward marks of their nationality. On the whole, the movement is more evangelical than these seeming inconsistencies would make it appear. Notably is it cheering that they heartily accept the central doctrine of the New Testament of justification by faith alone.

Much that has been written about this strange movement is a curious mixture of fact and fiction, especially what has been said about the leader himself. The recent publication of his autobiography, of a number of official documents of the new communion, and of fully a dozen sermons of Rabinowitch, enables us to give an authentic account of the