

feet and the palms of his hands until they were charred. He was preparing to kill him when the police arrived on the scene."

Moravian General Synod.—The General Synod of the Church was held in Herrnhut, Saxony, from May 29 to July 1. This Synod represents a membership scattered through different parts of the world of about 117,000. The Synod is composed of members of the Unity's Elder's Conference, delegates of the Elder's Conferences of the Provinces, the Bishops of the Church, official members, nine delegates from the Provinces, and missionaries from the foreign fields. About sixty representatives were present at the recent meeting. The business of the Synod, according to an article by Rev. J. Taylor Hamilton in the *Independent*, was to "decide all questions that might arise with reference to doctrine; to determine the fundamental features of church order, discipline and ritual; to elect Bishops; to supervise the missions to the heathen, the mission in Bohemia, and the Lepor Hospital in Jerusalem; to superintend the finances of the church; to elect the Department of Missions and the Department of the Unity (board of appeal) of the Unity's Elder's Conference; in fact, to determine everything that has reference to the general Constitution of the church." Among other things, action was taken whereby the "lot" will no longer be a part of the church machinery. Provision was also made for the appointment of a bishop for each of the larger missionary fields. The review of the past ten years of missionary labors shows a net increase of 11,631 converts. There are missions in Greenland, Labrador, Alaska among the North American Indians, the West Indian Islands, in Mosquitia, Surinam, Cape Colony, Kaffraria, Australia and Cashmere, besides a leper hospital near Jerusalem.

Japan.—Five hundred women in Tokio and Yokohama have subscribed to a fund for the purchase of a handsome Bible, to be presented to the Empress of Japan.

Jewish Mission Notes. Twenty-five years ago, when occupying the Old Testament chair in Erlangen, Professor Delitzsch began the publication of the quarterly *Saat auf Hoffnung* (Seed Sown in Hope), which has proved to be the leading journal in this department of missionary activity. It is doubtful whether there is any other missionary magazine issued which contains so much material of permanent value as does this, and among the richest matter are the numerous contributions of the founder himself. Now, at the age of more than seventy-five, he has handed over the management of the journal to one of his best co-laborers, Lic. Dr. Gustav H. Dalman. He has already entered upon his new duties, but will be assisted by the venerable ex-editor and the indefatigable missionary and manager of the bureau of *Instituta Judaica*, of Leipzig, Wilhelm Faber. Dalman is one of the less than half

a dozen Christian scholars of our generation who are thoroughly conversant, theoretically and practically, with the Talmudic and Rabbinic literature. Beside him can be mentioned as such authorities only Delitzsch, Sr., Strack and Wilsche, the prolific translator from this most difficult field of research. In this department the Christian scholarship of our times is not up to the high-water mark of the Buxtorfs and their day. And yet proficiency just here counts far more for practical gospel work in Israel than does any other factor. It is impossible to approach and win the ear of Israel without a thorough knowledge of their traditional literature, which has been their spiritual food and drink for many many centuries, and has done more than anything else to make them antagonize the gospel. The work of removing obstructions and of doing preparatory work is greater in Jewish than in any other mission enterprise. It is in the perception of this, the only correct and thorough method for this particular kind of evangelization, *Instituta Judaica*, the associations of Protestant students for the study of post-Biblical Hebrew literature, which are flourishing at ten German and Scandinavian universities, find their justification and great importance.

The two agencies that have been most successful in Jewish work in the last decade have been the two translations of the New Testament into Hebrew, the first by Delitzsch, the second by the now deceased missionary and *litterateur*, the convert, Dr. Salkinson. Of the former the tenth edition, to be thoroughly revised, is in preparation the nine that have been issued having been spread in about 80,000 copies, mostly in the thickly-settled Jewish districts of Eastern Europe and Western Asia. The second edition of Salkinson has appeared in 200,000 copies, one-half of them having been paid for by a wealthy Scotchman to be used for missionary purposes. These have been and are being employed in the Jewish Diaspora especially in North Africa and the East, where Delitzsch's version is not sent. The two translations are made from quite different standpoints, each with its own peculiar merits, though from the point of philological and historical accuracy, Delitzsch's is by far the better work. He aims to reproduce the New Testament in the form and shape in which the New Testament writers themselves would have done had they written it in Hebrew. He accordingly calls into requisition all the help that the post-Biblical literature, the roots of much of which go back to the apostolic era, can offer. He then employs words and phrases, grammatical constructions, etc., which are found only in post-Biblical Hebrew. On the other hand, it is Salkinson's