

sin he made to be sin on our behalf." At Luke 4: 20 the statement "He closed the book, and he gave it to the *minister*" might suggest the idea of a president or preacher, in the synagogue, instead of the *attendant* or officer who had charge of the sacred books. At Eph. 6: 12 the rendering, "spiritual wickedness in *high* places," is clearly ambiguous, as it might seem to refer, (and has, been so taken) to the wickedness of persons high in rank or authority, whereas the true meaning is "in *heavenly* places," as in other passages of the Epistle. There is an obvious misplacement of the word "also" at Heb. 12: 1, to the obscuring of the sense: "Wherefore seeing we also are com-

passed about with so great a cloud of witnesses, let us lay aside," etc., as if the believers named in the previous chapter were, like us, "compassed about," while they, in fact, are themselves "the cloud of witnesses;" and the verse should run, "Let us also," etc. Finally, James 2: 1, "My brethren have not the faith of our Lord Jesus Christ," is rendered clearer by translating "*hold* not," etc.; and so at chap. 3: 1, "My brethren, be not many masters, knowing that we shall receive the greater condemnation," has, with advantage, been exchanged for, "Be not *teachers*, my brethren, knowing that we shall receive a greater judgment," in the Revised Version.

CURRENT TOPICS AND EVENTS.

THE ŒCUMENICAL COUNCIL.

During this month of September the thoughts of all devout Methodists throughout the world will turn often to that cradle of British Methodism, the old City Road Chapel; and many and fervent will be the prayers that will go up from many lands for the Divine blessing upon the great representative gathering there assembled. Never did so great a number of the wisest heads and warmest hearts of Methodism take council together before. The fact that these four hundred men from all parts of Christendom represent twenty millions of worshippers, all accepting the system of faith and practice taught by John Wesley, is a most wonderful demonstration of the divine approval of that system which, in a little more than a hundred years, has grown from obscurity, and poverty, and persecution to such numerical and material strength, and which has exhibited such missionary zeal, such spiritual fervour, and such aggressive energy.

The following extract from an admirable article by the Rev. John Bond, in the *Wesleyan Methodist*

Magazine, so well expresses the prospective benefits to be derived from this great council that we cannot do better than transfer it to our pages:

The Œcumenical Methodist Conference will present a grand picture of Christian unity. There may be no organic unity, not the smallest sacrifice of denominational integrity, not even the adoption of a common hymn-book, but there will be visible expression of essential unity such as no Romish, nor Episcopal, nor Presbyterian aggregation of Churches can show. The essential differences between the Methodist Churches are fewer than those amongst any other Christian community bearing a common name. Methodist differences are comparatively non-essential, and in some things microscopical. In the Conference there will be men from all lands, speaking many languages, differing in colour, in culture, in political associations, and in social status, yet all one in the missionary aspiration breathed in Wesley's first hymn:

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!"