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Poetry.

INTO THY HANDS, MY GOD.

BY JULIA B. CADY.

Into Thy hands, my God, I gladly fall,
Resigning there my life, my will, my all;
Do as Thou wilt, O Lord, for I am Thine;
Whatever Thy blest will is also mine.

Into thy hands, my God; for there, at length,
Through my poor weakness shall I find my
strength;
Thy grace shall triumph over all my sin,
And Christ's dear blood shall make me pure
within.

Into Thy hands, my God—those hands of love,
Which sweetly reached and drew me from above;
Those hands which countless daily mercies give,
Those hands by which I every moment live.

Into Thy hands, my God—my Father's hands;
Near thee a living Saviour pleading stands.
O, love! He pleads for me—how can I fear
With such a Father, such a Saviour, near.

In Thy dear hands, my God, there let me rest;
Send pain or sickness if Thou seest best;
Do as Thou wilt—Thy love I cannot doubt,
For perfect love casts fear and sadness out.

Safe in Thy hands, my God, a little child,
I look to Thee, through Jesus reconciled;
I dare, for His dear sake, to call Thee mine;
For this sweet bliss I would all else resign.

Into Thy hands, my God, I cast my will;
Bid every murmuring, restless thought be still;
My only wish, while on the narrow road,
Tranquil to lie in Thy dear hands, my God.
—Sabbath at Home.

For the Christian Messenger.

"ROCK OF AGES."

The following is a translation of this well known hymn, made by the Hon. Mr. Gladstone, inserted by request, for the benefit of Latin scholars:—

Jesus pro me perforatus,
Condor intra tuum latus,
Tu per lympham pro flumentem,
Tu per sanguinem tepentem.
In peccata mi redunda,
Tolle culpam, sordes munda.

Coram te nec justus forem,
Quamvis tota vi laborem;
Nec si fide nunquam cesso
Fletu stillans indefesso;
Tibi soli tantum munus,
Salva me Salvata unus.

Il in manu mecum fero,
Sed me versus crucem gero,
Vestimenta nudus, oro,
Opem debilis, imploro;
Fontem Christi quem immundus
Nisi lave, moribundus.

Dum hos artus vita regit,
Quando nox sepulchro tigit,
Mortuos cum stare jubes,
Sedens judex inter nubes,
Jesus pro me perforatus,
Condor intra tuum latus.

Religious.

For the Christian Messenger.

ONTARIO CORRESPONDENCE.

THE GRAMMAR SCHOOLS OF ONTARIO, THEIR EXCLUSIVENESS. THE HIGH SCHOOLS THAT ARE TO BE. NO HIGHER EDUCATION FOR WOMEN. THE NEW COMMON SCHOOL BILL, &c.

For some years past a good deal of dissatisfaction has existed in certain quarters at least, with the working of the Grammar School System of Ontario. The annual reports of the G. S. Inspector, Rev. George Pexton Young, in particular, have been any thing but encouraging in respect to their efficiency and utility. In his last report, published a few months since, he boldly grapples with the subject, depicting in his most graphic style the shortcomings of teachers and the deficiencies of pupils, and not hesitating to support his positions by the recital of facts and incidents falling un-

der his personal observation during his official tours, with names of localities and masters. The most fruitful source of the very glaring defects, which he exposes without mercy, seems to be that provision of the Grammar School Act which makes the appropriation from the Public Fund in aid of any given school proportionate to the average attendance of pupils. This provision in conjunction with another, by virtue of which G. S. pupils must be students of either Greek or Latin, has the very natural effect of filling the school-rooms in question with a motley group composed of all the boys and girls, big and small, who can, by dint of any amount of wriggling and forcing, be got through the meshes, often, it may be supposed, rather elastic, of the local Inspector's Examining net. But the hottest phials of Mr. Young's indignant wrath seem to be reserved for the devoted heads of the big girls, though he quite fails to show that their educational defects were more glaring than those of their compeers of the other sex, save as, in some cases, the preponderance of the female may have rendered their sins in English Grammar, or Latin Syntax more noticeable. It is, however, quite manifest that the great and unpardonable sin of the sex, in Mr. Young's eyes, consists in their presuming to show themselves at all upon the sacred threshold of the Classics. Whether or no he may be prepared to give an affirmative answer to the troublesome question "Should women learn the alphabet?" he is evidently of opinion that anything so profound as the writing of Virgil or Cicero, is quite beyond the reach of their weak intellects. Whatever little dilutions and solutions in science or the Fine Arts, may be charitably allowed for the soothing of their mental cravings, it is nothing short of presumption and folly for them to attempt to tread the intricacies, or appreciate the beauties of classic lore. And here I may mention the fact, creditable or otherwise, that by decision of a competent tribunal, it is established that the existing law makes no provision for, does not, in fact contemplate, the admission of girls to the Grammar Schools of Ontario. It virtually excludes them. Their presence in any such school is an irregularity existing only by sufferance and in some of the prominent ones is never allowed.—This crying injustice—for in the absence of any other public provision for higher female education on it certainly is such—is not, so far as I can ascertain, to be remedied by the sweeping charges in the system which are now under consideration. This utter absence of facilities, not to say inducements, for the substantial and thorough mental and moral training of the women of a coming generation, I cannot but regard as an evil, a sad and lamentable defect, in the, in many respects excellent system of public Schools in Ontario. Its fruits, unless I greatly err, are even now manifest in the low intellectual aims and ambitions of the majority of our young women. Of course there are some denominational and some private Schools which are doing something to bring about a better state of things, but it is to be feared that here, as in other places, the mental aliment provided in many of, at least, the latter class of institutions, can be called education only by a pretty strong figure of speech. May it not be legitimately questioned whether any country is really very near the highest plane of social culture or Christian civilization in which the public law neglects the one sex, or discriminates in favour of the other in the matter of Education?

But I hasten to give you very briefly the leading features of the proposed new order of things. In consequence mainly, I judge of Mr. Young's representations, an entire change is brought about. The Grammar Schools are no longer to exist, as such.—All Boards of G. S. Trustees are, of course, to become defunct, with the system which called them into being. The G. S. Schools that were, are henceforth to be known as High Schools, their curriculum of study to embrace the higher English branches, Latin and Greek, in accordance with a prescribed programme. These High Schools are to come under the management of the Boards of Public School Trustees, who are elected

annually by popular vote. Each is to receive from the Fund for Superior Education a sum ranging from \$300 to \$1000, in addition to an amount, at least equal, from local sources. Their numbers may be increased to any required extent by the Governor in Council. Candidates for admission to High Schools are to be examined by County or County Superintendents. And finally, any High School having an average daily attendance of "not less than 70 male pupils, studying Greek or Latin," the Italics are mine, may be recognized as a "Collegiate Institute" and receive \$750 additional. Many features of this new scheme are doubtless excellent. Admirers of the Classics will not perceive that its general tendency is to give them a less prominent place than heretofore.

I had intended to describe some of the leading features of the New Common School Act, soon, no doubt, to become law, but want of time and space admonishes me to spare you. The most striking changes, however, consist in the doing away with local and appointment of County Superintendents, the giving of the latter officials' rather large and arbitrary powers in respect to the character of school-rooms, and the employment and dismissal of teachers, the recognition of the principle of compulsory attendance, and the fixing by law of the minimum salary of teachers at \$400. The necessity for this latter provision may be illustrated by a fact recently brought to my knowledge. In a certain town, of some 5000 or 6000 inhabitants, not a thousand miles from where I am writing, there are two public Common Schools, employing six teachers each. Three of these teachers, in each School, are young ladies and these six young ladies are moulding, and developing the minds of the men and women of the future, upon salaries of from \$10 to \$12 per month each. If cost is any criterion of value you may easily judge of the character of the teaching which commands such a price in the Educational market. This too, is in that Ontario whose public school system is celebrated, and I believe, in the main, justly, as one of the best in the world.

J. E. W.

For the Christian Messenger.

ON THE MEANING OF THE WORD ADJURE, AS USED IN SCRIPTURE, AND ESPECIALLY IN MATT. 26: 63.

Let us first cite the passages where this word occurs. We begin with the Old Testament.

Joshua vi. 26. "And Joshua ADJURED them at that time, saying: Cursed be the man before the Lord, that riseth up and buildeth this city Jericho! He shall lay the foundation in his first born, and in his youngest son shall he set up the gates thereof."

1 Kings xxii. 16. "And the king said unto him, (Micah,) How many times shall I ADJURE thee that thou tell me nothing but that which is true in the name of the Lord."

1 Samuel xiv. 24. "And the men of Israel were distressed that day: for Saul had ADJURED the people, saying: Cursed be the man that eateth any food until evening. So that I may be avenged on mine enemies. So none of the people tasted any food."

Mat. xxvi. 63. "And the high priest answered and said unto him, I ADJURE thee by the Living God that thou tell us whether thou be the Christ or not."

Mark vi. 7. "But when he (the demoniac) saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said: What have I to do with thee? Jesus thou Son of the Most High God! I ADJURE THEE BY GOD that thou torment me not."

Acts xix. 13. "Then certain of the vagabond Jews, 'exorcists,' took upon them to call over them which had evil spirits the name of the Lord Jesus, saying: We ADJURE YOU BY JESUS whom Paul preacheth."

The word is also used in the marginal rendering of 1 Thes. v. 27, and this word the Bible Union in their new version adopts: "I ADJURE you BY THE LORD, that this Epistle be read unto all the holy brethren."

The preceding are all the cases given in Cruden's Concordance. Cruden defines the word thus. 1. "To bind under the pen-

alty of a cur-e," citing Joshua vi. 28, in confirmation of this meaning. 2. "To charge earnestly" citing 1 Kings xxii. 16, and Matthew xxvi. 63. According to this Ahab did not say to Micahiah: "How many times shall I put you to your oath," or "how many times shall I cause you to swear that you tell me nothing but the truth!" &c. But, "how many times shall I charge you earnestly," &c.

Surely we could not consistently translate or expound the words of the demoniac, as meaning, "I exact an oath from thee." "I cause thee to swear." They cannot mean more than "I charge thee, I beseech thee, I earnestly plead with thee, not to torment me."

So of Paul's charge to the Thessalonians. How can we suppose the meaning to be: "I exact an oath from you all." "I swear you." But we can translate, and especially we can expound the passage according to its plain and manifest import. I charge you by the authority of the Lord, and in his name, that this Epistle be read to all the holy brethren. And would an ordinary English Reader, who had no theory to sustain, think of attaching any other idea to the words of Caiaphas to the Lord Jesus, Mat. xxvi. 63, than that of a solemn command, in the name and by the authority of the "Living God," whose high priest he professed to be and by whose authority he professed to act? "that thou tell us whether thou art the Christ the Son of God!"

To say that this was equivalent to the administration of an oath, and that answering, was equivalent to taking an oath, is not satisfactory. Any man's word, given in testimony in a solemn manner, on any solemn occasion, ought to be certainly, and is it not? equivalent to an oath. But is it really an oath? that's the question. If it is really an oath, then why should not, "aye aye, nay, nay," suffice?

There are two original Greek words which in the New Testament are translated *adjure*. One is *orkizo*, and the other *exorkizo*, the same as the other, except that it has the preposition *ek* prefixed. Both these words signify primarily to cause to swear, to exact an oath. The *ek* prefixed is simply *ek intensive*, it gives a little additional force to the original word. The word put into the mouth of Caiaphas by Matthew is *exorkizo*. That used by Paul in 1 Thes. v. 27, and that used by Mark in giving the words of the demoniac, is *orkizo*, without the prefix. In Genesis xxiv. 2, 3, we read, "And Abraham said unto his oldest servant of his house, that ruled over all that he had, Put, I pray thee thy hand under my thigh and I WILL MAKE THEE SWEAR by the Lord the God of Heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites." The words, "I will make thee to swear," are expressed by one word in Hebrew, and the Septuagint in translating this word into Greek, uses, not *exorkizo*, the term used by Matt. in chap. xxvi. 63, but *orkizo* the word used by Mark and Paul in the passages cited.—"I cause thee to swear," is therefore as clearly the primary sense of the one word as of the other.

But this Hebrew word is clearly used in a secondary sense. It occurs in *Canticles* ii. 7, (and again chap. v. 8, and viii. 4.) of the same book. "I charge you, O ye daughters of Jerusalem," by the roes and by the hinds of the field, that ye stir not up nor awake my love till he please." According to the marginal rendering of our Bibles, it would read: "I ADJURE you, O ye daughters, &c., by the roes and by the hinds, &c." Gesenius thus defines the Hebrew word in the *Hiphil conjugation*, (which is all that directly concerns the present investigation). 1. To cause to swear, to bind with an oath, Num. v. 19; 2 Chron. xxxvi. 13; Gen. 1. 5, and other passages are cited in proof of this sense.

2. To adjure, to charge solemnly. He cites in proof of this meaning, Can. ii. 7; iii. 5. 1 Sam. xx. 17. Jeremiah v. 7.—In the last passage the reader will look in vain for any thing corresponding to *adjure* in the English version. The words in English, are, "when I had fed them to the