

full." And this I see is also the version of the Septuagint, Luther's German version, Castellio, Junius and Tremellius, and others. A single dot, makes the difference, a single point on a single letter—just similar to the difference between Sibboleth, and Shibolet in Judges xii. 6,—they have read seen instead of sheen. But as the Hebrew now stands, it reads, "when I had solemnly charged them," or "when I had exacted an oath of them." Gesenius prefers the former rendering, and considers this a clear case of that meaning.

From the word *exorkizo* is derived the term applied in Acts xix. 13, to "certain vagabond Jews," viz., "Exorcists," and our word to *exorcize* is also derived from it, which does not mean to administer an oath, but "to adjure by some holy name," "to drive away by certain forms of adjuration" "To purify from the influence of malignant spirits." The Lexicons give substantially the same meaning to *exorkizo* and *orkizo*—viz., "To exact on oath, to adjure, obtest, conjure."

In the case of the demoniac in Mark v. 7, we have provisionally an inspired explanation of the term, *I adjure thee*. Luke tells the same story, and he says the demoniac said, "I beseech thee torment me not."—Luke viii. 28.

It may be asked how these two writers, professing as they do to give the precise words of the demon, can use two different words in this case. The solution is easy. The demoniac, it may be presumed, neither spoke in English nor in Greek, but in the common language of the country—Hebrew, (Syro-Chaldaic), and each of these writers translated his words into Greek; one using *orkizo* and the other *deomai* which means substantially the same thing—i. e.—to beseech. To beseech, is, therefore, the same as to adjure. But *I beseech, I charge, I command*, all differ widely in signification from "I swear you"—*I put you to your oath*.

To this sense the definitions of the English word in the Lexicons agree. Thus Webster defines it. 1. To charge, bind, or command, with an oath, or under the penalty of a curse. 2. To charge earnestly, and solemnly, on pain of God's wrath. 3. To conjure, to charge, urge, or summon with solemnity.

Worcester defines it: ADJURE [adjuro; ad, to, and juro, to swear.] To entreat as if the person addressed were bound to comply under the sanction of an oath. To charge solemnly, or earnestly, and he cites this very passage, Mat. xxvi. 63, in support of this definition.

"ADJUROR, (he adds,) One who exacts an oath; or entreats another as if on oath.

I do not see how we can escape the conclusion that there was really *swearing* in the Jewish sense, in the cases of Joshua, and Saul, and Ahab, and Caiaphas, in those passages that have been cited. But then surely these men were the parties who swore, who took the oath, and not the parties to whom they addressed themselves.—That is to say, in Mat. xxvi. 63, it was Caiaphas who swore and not the Lord Jesus Christ. And I cannot see how his answering under all the circumstances of the case—standing there—be it remembered, not as a *Teacher*, not as a *Judge*, nor even as a *witness*, but as a *criminal*, can be construed as opposing the plain obvious sense of his own words in Mat. v. 34: James v. 12. He submitted also to all that mockery of a trial, and to that most unrighteous sentence of the Jewish high priest, and the Roman Governor. But does this imply his approval of their atrocious conduct?—Surely not.

Since writing the foregoing I have read the article on *oaths* in Dr Kitto's Cyclopaedia. I have copied it out for the *Messenger*. The judgment of such a man as Dr. Kitto, who for extensive learning, sound judgment, independent thought and deep-toned piety, has few superiors in this or any other age, is entitled to respect.

S. T. RAND.

For the Christian Messenger.

LETTERS FROM BURMAH.

EXTRACTS FROM MISS DEWOLFE'S CORRESPONDENCE WITH HER FRIENDS.

BASSEIN, JAN. 1st, 1869.

My own dear Mother,—

I must again tell you, how dear and precious your letters are to me, and what a prop are those prayers that I know ascend so continually in my behalf. I am grateful and so obliged to you dear M., for preparing that extract for the *Messenger*, and shall be, for any you may wish to have in-

serted in the future, it saves my time and strength, of which from some causes of late I have not had an overstock, but I am bet-nov and hope to remain so. My girls today, while I was at "tiffin," (or luncheon) brought me a bunch of dark looking fruit, that grows in the woods, and on a slip of paper wrote "Dear Mama, these are New Year presents," also a bouquet of flowers; they are dear good girls, and I love them very much.

Dear Sister D. Let me wish and hope you are having a Happy New Year.—Mine has been made so by the arrival of the rich package of letters received this morning. I have not had time to extract all the sweets from them yet, as I must hurry to get off my letter, having missed two or three mails by being in the jungle. I went with Mrs. Van Meter and the boys in their family boat, to bring home our 'sisters,' we had four boatmen and a "Tetma ging," (the helmsman,) to take care of the boat and propel it. We went down with the tide; and up west-tide on another stream, rested at a Burman Village for six hours. We went on shore and after walking about for some time attracting considerable observation, the "Mu Oak," the head man of the district came up and talked with Mrs. Van M. The women and children gathered round and examined us closely, they took my hand, looked at it and said "how white," and finally they invited me into the house; I went and found it something very uncommon for a Burman residence. They had gathered some English comforts around them, some chairs, a table, fine looking glasses, a good many glass ornaments on the table, they were very kind, shewed us several daggers with gold and silver handles, not exquisitely chased, but would be expensive. We then looked at their bed which was separated from the other part of the house by a curtain, it looked very clean and nice. His wife was a good looking Burman woman, with her face daubed over with a kind of mixture, that makes them look handsome, they think, but gives them a light clayish appearance, her hands filled with rings, strings of beads and other things having the appearance of gold on the neck, besides the bracelets and anklets which they think indispensable. These people, Christian and heathen, think these ornaments so necessary, that if they cannot get clothing for their children: they must have the bracelets, anklets, &c. They were much pleased with the boys and presented them with some eggs, I sang for them, which pleased them very much. We left and reached the village of Moung Tha the next day at nine A. M., we were rejoiced to meet our dear young sisters, and the people rejoiced with them in seeing us and our provisions, for they had nothing in the shape of bread, for a week. We stayed there Sunday and Monday. It was amusing to see the people gather round, to ask us of our fathers, mothers, sisters, brothers, &c. Then they were anxious to have me "Thu we," which means sing. I sang for them, and as they sat round at my feet, every now and then they would look up and say "Tha mu," which means, "that hits my heart happily." This is my second visit to the jungle. I went before with the girls in October, but in an opposite direction, our oarsman, a company of the school children, with Mr. Van Meter to take charge of the whole.

I wish I had time to write you a full description of this country and my impressions of it. I believe I neglected to tell you any thing about Rangoon, we had a long unpleasant river to come up before we reached the harbor, but when we did get up we were quite surprised to find so much of a town and so much stir, fine wharves. We walked up a handsome "Pneca," or brick and mortar building which was the 'Custom House,' we noticed a pretty little church of the same material, Episcopalian, two or three streets with nice looking stores on them, trees scattered every here and there; with Pagodas towering up among them. Then out of town a little distance, are very fine residences: good jail building with strong enclosures, public gardens also where the military band plays once a week. This is a very pretty spot, made after ours at home, with its lakes, ponds, gliding streams, and the general accompaniments of fish, swans, &c. The music was good, and as we visited "Shway mu Pank," the largest Pagoda there, not far from the gardens and listened to the music in the distance, and gazed on the fine view I could hardly believe myself to be in a heathen land.

We were much interested in the scenery as it opened up to us on our journey from Rangoon, which was in a 'Paddy' boat, through very narrow streams; the grass and foliage of the trees, grew close to the

water's edge. Many of the trees were gorgeous, with bright flowers, and some with fruit; again some had running over them beautiful vines, so luxuriant in growth that they entirely covered the tree, forming beautiful pyramids of living green. Sometimes the streams were so narrow and the branches growing down so far, we could scarcely get our boat through. It is necessary to have the boat covered for a protection from the sun and rain, so you can easily see how the roof and branches would meet in a rather close embrace.

Jan. 8th.—Dear Sister B. Of course you are aware of my change of residence. I am now living with Mr. and Mrs. Carpenter, on the Sgau Compound, as a boarder, studying the "Sgau Karen," language and teaching in the English School, I am very pleasantly situated and happy in my work, and I have plenty to do I can assure you. Miss Watson has come up here to live and labor in the Sgau department, which adds much to my happiness and contentment, as we are much attached to each other. Mrs. C. is a lovely woman, ever ready with counsel and sympathy, and an efficient laborer in the cause of her Master. Mr. and Mrs. C. are now in the jungle, and B. and myself are keeping house, teaching our classes, learning the language, and a variety of other things. We have a good servant, who goes to Bazaar for us, cooks our meals, sets table, &c. The girls churn, and I dress the butter. The girls are a great deal of company for us, they are now making the air vocal with their songs of praise.

My health is pretty good now, not much face ache. My great desire is to spend a long life among this people, and be the humble instrument in God's hands of winning souls to Christ.

Ever your own loving MINNIE.

Christian Messenger.

HALIFAX, APRIL 7, 1869.

THE GOSPEL AMONGST CRIMINALS.

The Gospel of Christ is the great renovator of mankind. It has proved itself fully equal to the task it proposes to accomplish, and has shown that it can reach down to the lowest depths of human degradation and bring up from thence holy and devoted men and women; making them to become blessings to the world, and heirs of glory and immortality. This is shewn from time to time in many ways, but in none, perhaps, more than in the change wrought on criminals in prisons. We have before us a record of some of the blessed results flowing from prayer-meetings held in prisons. Here is one specimen.—

"The prayer-meeting in the female prison at Sing Sing was organized in 1862, under the auspices of Mrs. Mary Hubbard, at that time matron of the institution, and a Christian lady of rare excellence. Mrs. H. was aided in her good work by Mrs. Luckey, wife of the chaplain. Mrs. Hubbard says:

Our meetings were opened by reading the Scriptures, and prayer by myself or Mrs. Luckey, whenever she was present. The convicts who felt inclined followed either with prayer or remarks. We usually sang several hymns during the exercises. All came who desired, and the number varied from fifteen to forty. The interest manifested was very encouraging. Very often the whole company would be in tears, while confessions were made to God and to each other. They were always orderly and quiet during the exercises. I think the prayer-meeting had more power in subduing those restless spirits than the shower-bath and all other modes of punishment. Its influence was very apparent, and was freely acknowledged by the assistant matrons. A number of those who professed to have experienced a change of heart maintained a consistent life during the remainder of their term, and after leaving prison. I have now in my mind the case of an English woman, who had once been in affluent circumstances, but through the influence of intemperance had gone down step by step, till the criminal's cell was her home. The change in her was marked, and after leaving prison she united with a Christian Church, and honored her profession."

The Rev. E. C. Wines, D. D., says of the male convicts' prayer meeting, in the same prison:—

"This meeting began with an attendance of some half dozen prisoners, and has been continued weekly to the present time. It has steadily increased, till it numbers one hundred and fifty members, and a hundred are frequently in attendance. The chaplain presides, but the prayers and exhortations are made by the convicts, unless some brother or sister from outside happens to be present, and has a word of counsel or encouragement to offer. The writer has often been present at these convict gatherings for prayer, and has witnessed, with satisfaction and gratitude, the silent, orderly, devout, and even fervent manner, in which they were conducted.

I do not doubt that much good has been done through this agency. A healthful moral influence has been exerted upon the hundreds of criminals who have been members during the seven years of their history; and some at least, possibly not a few, have been spiritually and savingly converted. Quite a number, who had been members of the prison prayer-meeting, have on their discharge become members of Christian Churches, and have honored their profession.—Some have become class-leaders, and one at least superintendent of a mission Sabbath-school. I have seen scores of letters, written by members of the meeting after their release, addressed either to the chaplain or fellow-members left behind, and the spirit of penitence, humility, faith, prayer, resolution, and apparent sincerity breathing in them, was very cheering, and gave promise—evidence, perhaps, I should rather say—of permanent fruit."

The Superintendent of the State Prison at Richmond, Va., gives an account of a similar experience last year. He says:—

"The prayer-meetings are governed precisely as such meetings are outside, an officer or guard being always in attendance. All the religious exercises are managed by the convicts themselves. No disorder or confusion has ever taken place at any of the meetings. Eighty-seven convicts profess to have met with a change. Some fifty of them are always ready to speak or pray when an opportunity presents itself. Of those who profess godliness I am happy to say they give me little or no trouble in managing them. If the law would allow us to have Wednesday prayer-meetings, and all day Saturday for school, as well as good preaching on Sunday, I think I could with safety commence reducing the guard force."

It is doubtless desirable to seek the conversion of those who have lived moral and correct lives, and to endeavour to shew them the hopelessness of their state without a reception of Christ as their Saviour, and submission to Him in all things; but there is great danger of our neglecting the outcast, the profane, and the perverted. Our desire should be not to reproach and reprove such, but to save them. Trophies of labor with these are still to be gathered. The example and teachings of our Saviour shew that there are hardly such things to be found in the human family as hopeless cases or classes. A hearty commendation of Christ to sinners of all grades will meet the divine approval, and where such efforts are put forth there will be joy among saints and angels over returning prodigals.

AMUSEMENTS.

ENQUIRIES AND REPLIES.

Mr. Editor,—

Having seen in your valuable paper from time to time. Enquiries and Answers for the information of your numerous readers, I am thus encouraged to ask you a few questions; hoping not to weary your patience:

1st. What position is most scriptural for a congregation to assume during prayer?

2nd. Is it wrong for christian parents to permit their children to engage in games such as Chess, Draughts, etc.? If so, what do you recommend to interest them during these long winter evenings? We know that good reading is profitable, music pleasant; but experience has taught us that variety must be secured to satisfy the restless activity of the youthful mind. That they may be prevented from seeking their associates and amusements outside the home circle, the evil effects of which parents have such frequent cause to deplore.

3rd. What does that passage of Scripture mean, "He heard music and dancing." Luke xv. 25. We know it is a parable, and the music and dancing expressive of joy, but it was given for our instruction. What did our Saviour intend we should learn from it? Or, in other words; if he did not approve of the exercise, why did he use it in connection with this parable; and where has he forbidden it in his revealed will?

If you or any of your readers will give a little time to the above queries, it would greatly help to make the path of duty plain to many

AN ANXIOUS MOTHER.

We owe an apology to the writer of the above for delaying our notice of it. In reference to the 1st of the questions we take the liberty for the sake of brevity, of quoting from our Scripture Catechism. Question 188 is as follows:

Repeat passages of Scripture which teach the posture of persons in prayer.

He (Jesus) was withdrawn from them about a stone's cast, and kneeled down, and prayed. Luke xxii. 41.

When ye stand praying, forgive if ye have aught against any. Mark xi. 25.

He (Jesus) went a little farther and fell on his face and prayed. Matthew xxvi. 39.

(Exodus ix. 29. 1 Kings viii. 22. Acts xx. 36)

Keeling, doubtless, has the first claim, as the appropriate position of the body when