

same time it cannot be denied that this circumstance is attended with some serious disadvantages. And though the gracious care of divine providence has furnished us with the best version, with one exception, upon the face of the earth, yet it would be useless to deny that some passages in that version are susceptible of emendation.

One of these passages is found in Exod. iii 22 : " But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment ; and ye shall put them upon your sons and upon your daughters ; and ye shall spoil the Egyptians."

This passage, as it stands in our version, has given infidels occasion to cavil, and scorners reason to scoff. It is, therefore, only proper to ask, is the passage rendered in the most correct way ; or, can it be properly rendered differently ? Dr. Conquest, in his improved version of the Bible, renders the passage, " But every woman shall *ask* of her neighbour," &c. And Dr. Adam Clarke, speaking of the authorized version, says, " This certainly is not a very correct translation ; the original word *shaal* signifies simply to ask, request, demand, require, inquire ; but it does not signify to borrow in the proper sense of that word, though in a few phrases of Scripture it is thus used. In this and the parallel places, the word signifies to ask, or demand, and not to borrow, which is a gross mistake, into which scarcely any of the versions, ancient or modern, have fallen, except our own." Professor Parkhurst, Heb. Lex. Sub. *Shaal*, says, " the word signifies to ask, interrogate, demand, require, consult, beg, crave, and to ask as a loan, to borrow." Prof. Roy, whose Hebrew Lexicon is said by the late Rev. Joseph Wolfe to be superior in every respect to any work of the kind ever published, teaches us " that the word signifies—1. He asked, inquired, demanded ; 2. Inquired, asked after ; 3. Desired, longed for, sought after ; 4. Supplicated, entreated as a favour ; 5. Consulted, inquired of ; 6. With the addition of a single letter it signifies borrowed." With these high authorities before us, we cannot but wonder that our venerable translators should have passed over so many significations of the word and given us the very objectionable word in the text. But, waiving this, the Professor gives the following illustration of the passage from the Talmud :

" An Egyptian prince came to Alexander the Great, and said, Our nation have heard, that you are so very benevolent as to pay all the just debts of your poor subjects : I came, therefore, to inquire if this be the fact. The king answered in the affirmative, and inquired of the prince the nature of his demand. He replied : The Jews who are under your jurisdiction have several hundred years ago, borrowed jewels of silver and of gold from our people, and have never returned them ; and I now have come to demand both principal and interest. Alexander wished to know what evidence he could a'duce in favour of his claim. He replied, the Bible. This is excellent evidence, said the king ; will you be so good as to allow me three days to examine into the nature of your claim ? The prince readily assented to this, and referred him, as an evidence of it, to Exod. iii 22. The king consulted with his secretary, Gaviah ben Pasea, who was a very learned Jew, and who, on the morning of the third day, called on Alexander and told him, first, to get the prince, when he came, to consent that if a balance were due on either side it should be paid with interest ; second, that the Bible should be evidence for and against both parties ; third, inquire if their law did not allow servants and slaves just and equitable compensation for their services, all of which he will readily admit. I. Then refer him to Gen. xiv 5, where Jacob and his