

for no man *understandeth* him." According to the translation in the margin, it is "no man heareth him." In like manner the statement, Gen. xxii, 1, "And it came to pass, after these things, that God did tempt Abraham" seems to be contradicted by James i, 13, "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, *neither tempteth he any man.*" The word which in Genesis is translated "did tempt," signifies also to try—to put to the proof; and it is in this sense that it is there employed. God *tried* Abraham, putting his faith and obedience to the proof. Our English word *tempt* signifies to solicit to evil; and in this sense, according to James, God *tempteth* no man."

With all the excellencies of our translation of the Scriptures, it is but a human work, and as such, is susceptible of improvement, and shall yet, we doubt not, be improved as the Church advances in love and unity as well as learning. Materials for an improved translation of the Scriptures are gradually accumulating. We are not unwilling to insert in our pages, in connexion with the instances of apparent contradiction in the Bible which are resolvable into imperfect translations an improved translation of a single word which has recently been *discovered*, we may say, and which obviates a difficulty which had long attached to the inspired record. And we do this, the rather that the discovery, as we regard it, has not yet, so far as we know, found its way into commentaries. The account of the suicide of the traitor Judas, in Matt. xxvii. 5, has been regarded hitherto as all but contradicted by that in Acts i. 18. Now, a learned writer in THE TRANSACTIONS OF THE ROYAL SOCIETY OF LITERATURE OF THE UNITED KINGDOM,\* Granville Penn, Esq. has shewn that the Greek word *elakese* in Acts i. 18, "is only an inflexion of the Latin *laqueo*, rendered insidious in the Hellenistic Greek under the form *lakeo*." The proper Greek word has the signification which our translators have attached to it, but the borrowed Latin word signifies to noose or be caught in a noose. The words of Peter in the verse in question should be rendered thus: "*And throwing himself headlong, he caught midway in the noose, and all his bowels gushed out.*" The ingenious author of this emendation of our English version shews that it is alike supported by the construction of the sentence, and the practice in Eastern countries in regard to hanging, "the operation being performed with a great length of cord with which the criminal is precipitated from a high beam, and is thus violently *laqueated* or snared in a noose *midway*."

Other objections to the plenary inspiration of the Holy Scriptures are successively obviated—as that the apostles themselves, at times, candidly admit that they are not speaking by inspiration;—that

there are parallel passages in which the same meaning is expressed but in different words.—that the different writers of the Scriptures have different styles of writing;—that inspiration to the extent contended for, is unnecessary.

Of this last division of the lecture we will only say, that had the author treated the subject in an inductive method, there would have been no occasion for first marshalling, and then overthrowing so many objections. There is a plenary inspiration of the Bible, we again repeat, so that it is "the word of God which liveth and abideth forever." But that inspiration is not in the way of "an infusion of ideas" to which definition, most of the objections above enumerated have reference.

While we have pointed out some things which to us seem objectionable in the lecture, we should be misunderstood if it were supposed that we did not withal deem it a discourse that is fitted to be useful.

We think, that as many of our readers may not have read much on the subject of the Evidences of Christianity, even an outline of these lectures may be useful to them.

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From the Edinburgh Christian Instructor.

MEMOIR OF THE LIFE AND CHARACTER OF THE LATE ROBERT BALFOUR, D. D.

Minister of the Outer High Church, Glasgow.

The name of the Rev. Dr. BALFOUR is one that is highly and justly revered by the friends of religion in Scotland. This distinguished minister of Christ was born in Edinburgh, April, 1718. His parents were persons of eminent piety, and by them he was trained successfully in the knowledge and practice of genuine Christianity. At the age of twelve his piety became decided, and he attached himself to some youths, like minded, who formed themselves into a society for religious conversation and prayer. Shunning, with cautious and prudent circumspection, the contagion of the thoughtless and profane, who are so readily to be met with in a city population, his delight was with "the excellent ones of the earth." After his grammar school course was