

literal rendering, given in the margin, *end and expectation*; and in 1 Sam. xvii. 48, *hasted and ran* is only another mode of expressing *ran hastily*. So, likewise, in Luke vi. 48, *digged deep* is properly given by our translators, instead of the construction of the Greek, which is *digged and made deep* (*eshapse kai ebathune*); and in Acts xiv. 13, we are to understand by *oxen and garlands*, *oxen adorned with garlands or wreaths*, for it is well known that victims were generally so adorned.

Now, this same figure of speech, Hendiadys, is found in the verse in question; and accordingly we take *water and spirit* to mean, either *the water of the spirit*, or, since water is the cleansing element, *the purifying spirit*. The sense of the passage may consequently be thus expressed: Except a man be born of the purifying spirit, (or the spirit which cleanses like water,) he cannot enter into the kingdom of God. This interpretation is established by the 6th and 8th verses, where the same idea is expressed by being *born of the spirit*, without any mention of water; which is a plain indication that water in the 5th verse denotes, not a substantive notion distinct from spirit, but only an adjective notion qualifying spirit. The principal idea is evidently conveyed by the term spirit, while the meaning of water is only subservient, as an epithet of spirit. Some of the ablest commentators give this exposition. Calvin, the prince of interpreters, says, in his Latin Commentary: 'Spirit and water mean the same thing, nor should this be thought strained and violent. *Water* is nothing else than the internal purifying of the Holy Spirit.' Jeremy Taylor, also a celebrated Divine and Bishop of the Anglican Church, gives the same interpretation in his *Liberty of Prophecy*—a work of great candour as well as learning.

MEMOIR OF THE LATE  
REV. GEORGE BARCLAY.

(Concluded from our last.)

ON the 20th of December, 1799, Mr. Barclay tore himself from his dear family to follow what appeared to him the will of the Lord. Next day he reached Edinburgh; but his mind was too much absorbed in the things before him, and the objects behind, to permit him to turn aside and view that magnificent city. He hastened forward to Leith; next day crossed into Fifeshire; and in the evening of the following day he arrived at Dundee; where he immediately commenced his studies for the ministry, under the superintendence of the Rev. W. Innes, now of Edinburgh. He enjoyed his situation at Dundee, chiefly on account of that to which it was intended to introduce him. In looking over a Journal which he kept at that time, it appears that he enjoyed a spirit of prayer, tenderness of conscience, and a peculiar sensibility of soul in regard to the enjoyment of God's presence. His situation and prospects were then the subject of many prayers. He also observed seasons of fasting in reference to the solemn, responsible work to which he had devoted himself; and for these devotional exercises he was accustomed to retire to a solitary wood, at a short distance from the town, by the side of the river Tay. On these occasions his absent family lay near his heart, and in various ways were objects of deep solicitude; yet the prospect he had of being allowed of God to preach his gospel, in due time outweighed all his other anxieties, and more than reconciled him to his new situation.

On the 10th of April, 1800, Mr. Barclay delivered his first sermon, from Matthew i. 21—"And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." In the