

6. *Tropical words sometimes become proper ones.* But there are several points of light, in which tropical words are to be viewed. For, first, the primitive or proper signification, strictly understood, often becomes obsolete, and ceases for a long period to be used. In this case, the secondary sense, which originally would have been the tropical, becomes the proper one. This applies especially to the names of things. Hence, there are many words, which at present never have their original and proper sense, such as etymology would assign them, (a) but only the secondary senses, which may in such cases be called the proper sense (Morus, p. 264. iv.)

(a) E. g. English, tragedy, comedy, villain, pagan, knave, &c.

7. *Usage sometimes converts tropical words into proper ones.* Secondly, in like manner, the tropical sense of certain words has become so common, by use, that it is better understood than the original sense. In this case, too, we call the sense proper; although, strictly and technically speaking, one might insist on its being called tropical. If one should by his last will, give a library [bibliotheca] to another, we should not call the use of *bibliotheca* tropical; although strictly speaking it is so, for *bibliotheca* originally meant the shelves or place where books are deposited (Morus, *ibid*.)

8. *Tropical names become proper by transfer.* So, thirdly, when names are transferred to things destitute of them, they come in respect to these things the same as proper names; as when we predicate *luxuriousness* of a crop. (a) For, although in fact we use the word *luxuriousness* metaphorically, in respect to the crop, yet in no case the word may be called a proper one. The same holds true of *perception of liberty* when predicated of the human mind; and so of many other things. (Morus, *ibid*.)

(a) So the Latin, *acies, ala, cornu*, spoken of an army, and in the same way, *foot of a mountain, head of a river, or bed of a river, &c.*; all originally proper nouns used in a very different sense, but now they have become proper as thus used, by transfer.

9. *Tropical words used for the sake of variety in expression.* Words moreover are frequently used in a tropical manner, without any necessity arising from the occurrence of new objects. For it is not necessity only, to which we must attribute the use of tropical words, but suavity and agreeableness of style occasion their introduction. To the genius and habits of writers much also is to be attributed. For, first, tropes are used for the sake of variety in expression, so that the same word may not often and always recur. To this species of tropical language belong metonymy, synecdoche, and other smaller tropes. In every thing, variety is demanded; and without it, tedium quickly follows. No person, desirous of writing elegantly and with suavity, will fail to discern, than an important part of a good style consists in using variety of language (Morus, p. 266. i.)

Examples: *heaven* is used for *God*, *sleep for death*, *threshold for house*, *uncircumcision for Gentiles*, &c.

10. *Tropical words used for ornament.* But, secondly, tropical words, especially metaphors, are used for ornament. In metaphors, which are the most common species of tropes, there is contained a similitude reduced to the narrow compass of a single word; and the mind is delighted with metaphors, because we are so formed as to be pleased with similitude and images, particularly with those which are derived from objects that are splendid and agreeable. (Morus, p. 267. ii.)

11. *Tropes used specially for ornament by poets and orators.* The more desirous a writer is of ornamenting his discourse, the more frequently does he use tropical language; as is evident from the style of poets and orators. And it is with the special design that their style may be ornate, that we concede them the liberty of frequently employing tropical language.

12. *The frequency of tropes depends much on the genius of the writer.* It should be observed, however, that the genius of a writer, and the subject on which he writes, are intimately connected with this. Those who possess great fervour of imagination and vivid conception, more frequently use tropes, even bold ones, and, as it often seems to others, harsh ones also. This results from the fact, that they easily per-

ceive and frame similitudes, and by their temperament are excited to make comparisons. Hence they often content themselves with slight similitudes. But great subjects, by their importance, naturally excite most men to the use of tropes, and sometimes of splendid ones. (Morus, p. 268. iii. iv. Lowth, Lect. v.—xii.)

From the object of employing tropes, as above described, we may conclude that he abuses them, who interprets them etymologically, or seeks any thing more in them except variety and ornament, or urges too far exactness in estimating the limits of meaning in tropical phrases.

13. *Tropes used from necessity differ from those employed for variety or ornament.* From these principles we may understand, that in all books, but especially in the Scriptures, tropical language used from necessity differs much from that which is used on account of other reasons. In the first case, a thing has a *dehabe* name by which it is called, in the other, the trope is used either for pleasure or ornament. The former is grammatical, the latter rhetorical. In the first, the reason of the trope lies in analogy of nature; in the second, it lies in some similitude. And since every thing must have some name, either peculiar or common, and that name belongs to the thing grammatically, it follows that the proper sense of words is not lost in a grammatical trope, but only in a rhetorical. (Morus, p. 270. vi.)

14. *The sense of tropical words is grammatical.* But, as may be easily understood from what has been said, since the meaning of all tropical words as well as proper ones, is deduced from the purpose and design of those, who employed them to designate certain things, (as is plain from observation;) it appears that this meaning is grammatical or literal, and that they are in an error, who, with Jerome, have thought differently. Interpretation is of the same nature, whether it is applied to words tropical or proper. (Morus, p. 271. vii.)

15. *Origin of synonymous words.* From the custom of using tropical language, flow synonymous words. In respect to these, the interpreter must beware, lest he seek for diversity of meaning where none really exists, which not unrequently happens. Usually, in the same dialect of the same nation and age, proper words are not synonymous; but when synonymes exist (as for example they do in Greek,) they originate from different dialects, or from different ages. The greatest number of synonymes arises from tropical words, which, for the sake of variety and ornament express the same idea by various names. (Morus, p. 271. viii.)

The interpreter should not seek for any definite distinction between synonymes. (1) Where they are introduced for the sake of variety. (2) Where usage compounds two words; as *luck and fortune, peace and quietness, long and lasting, &c.* (3) Where they are used for the sake of ornament. (4) Where excited feeling produces a repetition of the same idea, while different words are employed. (5) Where it is the habit of an author to employ synonymes; e. g. Cicero.

The Hebrew poetry affords the most striking exhibition of synonymes, in its synonymous parallelisms; where, from the nature of the composition, the second *stichos*, or stanza, is expected, in general, to exhibit the same sense as the first. An interpreter would mistake the essential part of his office, if he should here endeavor to exhibit a difference between the sense of words, which the nature of the composition requires to be regarded as synonymes.

(To be continued)

**Biography.**

MEMOIR OF MR. JOHN BURROW, OF COL-LUMPTON: BY HIS SON, R. BURROW, ESQ.

From the Wesleyan Methodist Magazine.

John Burrow was born at Willand, in the Tiverton Circuit, March 13th, 1785. His parents were for many years members of the Methodist society in that place. His father died in the year 1806; his mother not till some years afterwards; but both happy in the Lord.

He had several brothers and sisters, most of whom were seriously inclined.

\* It will be found, that in most, if not all these instances which have been regarded as perfectly synonymous parallelisms, the terms are not altogether equivalent, but vary in extent, or convey some different shades of meaning, and consequently the origin of the synonymes.

But the spirit of piety, and "the faith unfeigned," which dwelt in his pious parents, rested in a more especial manner on the subject of this memoir.

During the first seventeen years of his life he resided in the neighbourhood of Willand. Thence he removed to Bradmich, where he married, and remained about fourteen years. The death of his father very much affected him, and was the means of inducing him to think seriously of his condition as a sinner, and of the necessity of securing that religion which had supported and comforted his parent in the hour of dissolution.

While thus under the influence of serious impressions, Messrs. Collier and Row (who were stationed in the Circuit for the year) commenced preaching at Bradmich. He thought, "These Methodists are despised and persecuted; yet they may be a good people. My father was one; and he, I am sure, was a good man. The good he obtained must have been real,—it remained with him when dying, and made him very comfortable and happy. I shall, no doubt, be despised and persecuted too, if I go among them. But I need not mind that, if I should get as much good as my father did, I will go." He went; nor did he go in vain. To his inquiring mind God's method of saving sinners was explained, and he was soon made "wise unto salvation through faith in Christ Jesus."

Having himself tasted and seen that the Lord was gracious, and felt his pardoning mercy, he, amid persecutions and oppositions, at once identified himself with the infant cause of Methodism in Bradmich, and became one of its chief supporters. He was appointed the Leader of the class in that place; and saw, to his great joy, the cause of God there in a state of prosperity. When disappointed of a Preacher, which at that time was frequently the case, he by his exhortations and prayers was the means of keeping together the society and congregation. His brethren finding him acceptable as an Exhorter, soon appointed him a Local Preacher.

Thence he removed to Bradfield, in the neighbourhood of the place of his nativity, where he remained for about twenty years. Here, though during this period he had to pass through many heavy family afflictions, yet he had the satisfaction of knowing that his services in the situation he held were duly appreciated by his employers, who placed the most unbounded confidence in his ability and integrity. Here, also, he was appointed the Leader of the class in Willand, and continued his valuable labours as a Local Preacher. Seldom was he unemployed on the Sabbath. When he had no appointment on the Plan, his brethren too often took advantage of it, and left their appointment at Willand to be supplied by himself.

Thence he removed to Collumpton, bringing with him, from his former to his subsequent employers, such recommendations as entitled him to a far higher situation than that which he had before held; and such testimonials as to integrity and uprightness, as, in the sight of all who knew how to estimate such qualities, would have ensured the highest respect.

Here, however, he was to endure trials greater than any he had before experienced. Though beloved and respected by his family and Christian friends; yet, in his intercourse with the world, tribulation was his lot. Called, as he frequently and necessarily was, into contact with men who, for gain, would as soon "condemn the righteous" as "justify the wicked," advantage of his peaceable disposition was often taken; and on his yielding heart were inflicted wounds, the depth of which, even to his family, were never, until recently, disclosed. Unwilling to pain the minds, or call forth the sympathy, of his family or Christian friends, he kept his peculiar trials to himself, until his wounded spirit began to sink under them.

On the close of the last day of his earthly labours, he complained that he felt very unwell; and, surrounded by his family, who entreated him to give up his labour till he should be better, he, after a short pause, said, "I am oppressed! I am oppressed!" One of his family reminded him of the oppression of the Israelites in Egypt previous to their deliverance; and remarked, the greater the oppression, the nearer the deliverance. He exclaimed—"How do I long to be delivered!" Where he referred to that kind of deliverance which, within eight days afterwards, he

experienced, cannot be said; but little was this event anticipated by his family.

His death was accelerated by a neglected cold, which, in conjunction with predisposing and remoter causes, led to an affection of the chest, and terminated his earthly career. He died, as did his pious parents, happy in the Lord. Aware that his dissolution was approaching, he, addressing the partner of his joys and sorrows, said, "My dear, we have lived many years together, but soon we must part." On being asked the state of his mind, he said, "I have been seeking for Jesus, and have found him. I am going to a better country." His Christian Leader, Mr. Togood, having repeated several promises and declarations of Scripture, applicable to his case, he appeared to take a lively interest in them, and added the following lines:—

"My Jesus to know, and feel his blood flow,  
His life everlasting, 'tis heaven below."

And while Mr. Togood was praying with him, he most heartily responded to the petitions which were presented on that solemn occasion. Just before his departure, a friend said to him, "You are about to leave us; and I hope, though in the valley of the shadow of death, that you fear no evil." He replied, "No; none." A wish having been expressed to meet him in glory, he, with his last breath, said, "Amen." Almost directly after, without a struggle or a groan, he died.

He departed this life in the fifty-fourth year of his age. His remains, according to his request, were interred by the side of his parents in Willand churchyard. His funeral took place on Sunday, February 3d, 1839, attended by his family and numerous Christian friends from various parts of the Circuit.

In the several relations of husband, parent, and friend, faithfulness and affection secured him confidence and veneration. Though never indifferent to the temporal concerns of his children, his principal anxiety was to promote their spiritual welfare. The burden of his daily prayer was, that they might "know the God of their fathers, and serve him with a perfect heart and a willing mind." Nor did he pray in vain. He had the happiness of living to see all his children under the restraining influence of divine grace, several of them brought to "a knowledge of the truth as it is in Jesus," and two of his sons raised up to be Local Preachers in the Connexion to which he and his parents had been so long united.

As a Local Preacher, he was everywhere acceptable. What little time he had for reading and study, he devoted to searching the sacred Scriptures. He was "a man of one book," and that was "the book of God." In the Scriptures he became mighty. "Out of the abundance of the heart" he spake to the comfort and edification of the people. Deeply was his mind impressed with the importance of preaching the word of life. Taking up the work as the work of God, he was punctual to all his appointments; and never, for the space of nearly thirty years, was he known to omit an engagement on the Plan, unless prevented (which was rarely the case) by circumstances over which he had no control. His labours, as a preacher, were finished at Collumpton, on January 13th, being about a fortnight before his death. His text was John xii. 35, 36.

As a man, he was naturally reserved; and in conversation his words were few. What he said was to the purpose. Whatever was communicated to him, even though not in confidence, he made it a rule never to mention, if he judged that any improper use could be made of it. His caution in this respect was very great; and his unwillingness to cause pain in others, often led him to conceal things which it would have been far more for his comfort and advantage to have made known.

As a Christian, integrity, humility, and meekness were the virtues most prominent in his character. His integrity toward his employers embraced the smallest as well as the greatest matters. " whatsoever ye would that men should do unto you, do ye even so to them," was a command deeply engraven on his heart; and his efforts to carry out this great moral precept were such as conferred real dignity on his character.

It has been thought, and not perhaps without some reason, that he had too low an opinion of his talents and religious attainments; but if he erred therein, it was on the right side. This humble, unassuming