

delights obtained for the redeemed of the Lord in these new heavens and that now earth will be a well-kept righteousness, or a field for them by Him who is able to do exceeding abundantly above all that we ask or think, shall be such as eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive."

He then summons to his aid the general tradition respecting the Deluge. We cannot give particulars; and shall therefore content ourselves with the attestation of Dr. William Jones—"The narrative of a Deluge which destroyed the whole race of man, except four pairs, is a historical fact, admitted as true by every nation to whose literature we have access."

Biblical Literature.

RULES OF INTERPRETATION. CHAP. I.

Introductory Remarks

1. Design of this Part. Thus far we have been employed in considering the general nature of language, the various kinds of words in use, and also the meaning appropriate to each class. Having taken this general view of the nature and properties of words, we may now proceed to deduce, from the principles already established, various rules of interpretation, by which the efforts of the interpreter are to be directed. The consideration of these rules, with their various classes and ramifications, will constitute the FIFTH PART of the present work.

2. What are rules of interpretation? They are directions or formulas, which explain and define the mode of rightly investigating and perspicuously representing the sense of words, in any particular author.

3. Origin of these rules. They are deduced from the nature of language, as above explained; and deduced, not by logical subtleties, but by observation and experience.

4. Object of rules. These rules serve not only to assist in finding the sense of words, but also in judging whether any particular sense put upon words be true or false. By them, too, one may not only be assisted to understand why a particular sense is erroneous, but also why the true one cannot be discovered.

5. Rules of exegesis connected with the usus loquendi. We have seen above, that the sense of words depends on the usus loquendi. Proper rules, then, for finding the sense, or judging of it, ought to have special respect to the usus loquendi, and to show how it is applied to every particular case.

6. Usus loquendi general and special. The usus loquendi, considered at large, has respect to a language generally; specially considered, it has respect to some particular writer. To the common usage of words almost every writer adds something that is peculiar to himself; whence arise the idioms of particular writers.

7. Order in which the subject will be pursued. The natural method of treating the usus loquendi will be followed: so that we shall first consider the method, in general, of finding the usus loquendi in the dead languages; and then the method of finding it in any particular author, but more especially in the writings of the New Testament.

CHAP. II

Of finding the usus loquendi generally in the dead languages.

1. Usus loquendi is known by testimony. If the usus loquendi is mere matter of fact, it may be known, in the dead languages, by the testimony of those who lived when these languages were flourishing and in common use, and who well understood them. This testimony is direct or indirect. (Morus, p. 74. n)

By the usus loquendi is meant, the sense which usage attaches to the words of any language. It is surprising that any attempts should ever have been made to find the sense of words in a dead language, by means different in their nature from those which we employ to find the sense of words in a living language. The meaning of a word may at ways be a simple matter of fact; and of course it is always to be established by appropriate and adequate testimony. Yet how very different a course had been pursued, I will not say by many Rabbinic Cabbalistic commentators, nor by many and zealous for the Jewish hierarchy, but by many Protestants, who have had great influence; and who declare, as many accounts the highest respect

Witness the exegetical principles of Cocceius and his followers; and read, if the statement just made be doubted, many of the articles in Parkhurst's Heb. Lexicon

2. How to obtain direct testimony. Direct testimony may be obtained, first, from the writers to whom the language investigated was vernacular; either from the same authors whom we interpret, or from their contemporaries. Next, from those who though foreigners, had learned the language in question. (a) Thirdly, from scholars, glossographers, and versions made while the language was spoken, and by those who were acquainted with it. But these must be treated of severally.

(a) Thus the writings of Marcus Antoninus a Roman Emperor, and of Pausanias and Josephus who were Jews, may be used to illustrate the meaning of Greek words, because, although foreigners, they well understood the Greek language.

3. Testimony of cotemporary writers. The most important aid is afforded by writers of the first class; for their testimony is particularly weighty. This testimony may be drawn from three sources. (1.) From the definition of words. (2.) From examples and the nature of the subject. (3.) From parallel passages. (Morus, p. 70. v.)

4. (1.) Definitions. In regard to these, nothing more is necessary than to take good care that the definition be well understood, and to consider how much weight the character of the writer who defines it may properly give to it.

5. (2.) Examples, and the nature of the subject. In regard to these, it may be said that a good understanding and considerable practice is necessary to enable one to judge well, and to make proper distinctions (Morus, p. 81. vii.)

By examples is meant, that the writer who uses a particular word, although he does not directly define it, yet gives in some one or more passages an example of what it means, by exhibiting its qualities or showing the operation of it. Thus Paul uses the words *stoucheia tou kosmou*, at first, without an explanation. But we have an example of the meaning of it in Gal. ii. 9. Thus *pistis* is illustrated by examples in Heb. xi; and so of many other words.

The nature of the subject, in innumerable places, helps to define which meaning of a word the writer attaches to it, in any particular passage. E. g. *charis* is *pardon of sin, divine benevolence, divine aid, temporal blessings*, &c. Which of these senses it bears in any particular passage, is to be determined from the nature of the subject.

6. (3.) Comparison of parallel passages. Great caution is necessary here, in order to find the true sense of those passages which are to be compared and judged of, with a view to throw light on some more obscure place. Unless such caution is used, the object cannot be well accomplished. On this account, the principle in question ought to be well understood, especially as all who are skilled in interpretation agree that this principle of exegesis is very broad, and that it applies not only to the Scriptures, but to all other books (Morus, p. 79. viii.)

To be continued

Biography.

MEMOIR OF THE LATE MR. JOHN BROWN DOUGLASS, OF DOUGLASSVILLE, IN THE ODELL-TOWN CIRCUIT, EASTERN CANADA. BY THE REV. W. M. HARTARD.

MR. DOUGLASS was born Nov. 18, 1809, in the State of Vermont. His parents emigrated to Canada about the year 1811, and were the first settlers in the township of Sherrington; to enter which they had to travel by the way of St. John, it being at that time separated from the neighbouring town of Napierville by an almost impassable swamp. The DOUGLASSES were followed by other settlers, and by degrees a tolerably prosperous community has sprung up in that township. The early inhabitants had no public means of grace, no preaching or sacraments, until visited by the British Wesleyan Missionaries. This circumstance it is hoped the more recent moral labourers of other churches will generously bear in mind, as well in that vicinity as in other parts of this Province, where the Methodists were the first to traverse the wilderness, and in the midst of many personal privations to "seed and to sow" the wandering children of men.

The Rev. Mr. De PETERS (originally sent from the British Conference with a special view to the Canadian French) had an extensive and laborious circuit in those regions, from Hemmingford round to the Isle au Noix, when the want of our present comparatively excellent roads must have subjected the traveller to long and circuitous, and often inconvenient if not perilous journeys. The early Missionaries in Canada claim to be affectionately remembered, as also those Mission-Funds by which they were chiefly sustained, and to which not a few of the present race of settlers are forward to render their voluntary contributions, in grateful return for the Missionary-mones so long expended in the Province. In the words of the Blessed Saviour, "at us men laboured, and ye are entered into their labours." And in addition to the many individuals who in the interim have become sanctified and consoled in life and calm and triumphant in death, through the blessing of God on the toilsome and discouraging labours of the Missionary-ministers of a former day, there is now resulting a state of things as to religion and morals among us, in happy contrast with those "former days" of ignorance and wickedness which are sometimes adverted to by our older neighbours.

From the beginning the Methodist preachers were always entertained by the parents of our departed friend, who had belonged to the Presbyterian Church in their native State. A class was formed from among the more serious of the settlers by Mr. De PETERS, and committed to the care of a Doctor UNKROON, who was succeeded in the office of class leader by Mr. SIMME, a zealous and devoted Christian from Limerick, in Ireland. Mr. S. is remembered still with peculiar regard, on account of his decided uprightness and integrity—his fervent piety and savoury conversation—his parental oversight of the members—and his judicious and successful employment of their opening talents in prayer-meetings and other means for the conversion of those who were yet "out of the ark of safety." But Mr. and Mrs. DOUGLASS, sen., have been removed from this temporary state of being; and have, it is hoped, rejoined in heaven such of their children as preceded them into the world of spirits; each of whom afforded previous evidence of conversion to God and passed "through death triumphant home."

MR. JOHN DOUGLASS was convinced of sin in the year 1827, under the preaching of the Rev. WILLIAM BERT, now of Penzance, in England, whose ministerial memory is cherished with affectionate respect throughout this circuit. That devoted minister of Christ accompanied a few young people, to whom he had been rendered useful, to a Camp-meeting at Fort Kent, (U.S.) where his preaching was very highly appreciated; and where Mr. D., by receiving "Christ Jesus, the Lord," as his Saviour, obtained privilege and power to become a child of God, "believing" in the Ineffable Name! His surviving friends relate of him having, on reaching "the consecrated grove," actively and cheerfully rendered his assistance in erecting the tent in which they were to lodge, he then immediately proceeded to the fervent prayer-meetings which were in progress, where "God the Lord" did "speak peace to his people and to his saints;" and there the penitent worshipper found "rest to his soul." On returning home, Mr. D. and his newly-converted neighbours united with their pious leader in holding prayer-meetings in private houses, as well as in the public school-house, and in exhibiting in their conduct and spirit of mind the genuine fruits of faith, to the great comfort of the church and the general improvement of the cause of religion in their small settlement. Happy days they were; to which some who still survive look back with quickening and humbling emotions of soul!

At the period of a person's conversion, he has to choose with respect to his subsequent course as a Christian, either the low religious attainment and standing which, unhappily, are too common among professing people, or the safer and more useful and honourable path to be found alone on the royal "highway of holiness." Our young friend, being in the nineteenth year of his age, and being well instructed and divinely influenced, most nobly made the higher path the object of his decided and deliberate choice. In his early private papers, which have been seen by the writer of these memoirs, he has left a faithful me-

morandum of the ardour and the sincerity with which he sought the blessing of "a clean heart," and endeavoured to serve God "in holiness and righteousness before him, all the days of his life." But he had to encounter a cruel and wily adversary, who has had long and large experience in running the souls of men, and by whom, so far as regarded the emnency he had proposed to himself, he was unhappily foiled and defeated.

On entering upon the toils and cares of mature age, the excessive desire of acquiring worldly property became variously a snare to him; and he mournfully proved to be an admonitory exemplification of those words of our blessed Redeemer, "the cares of this world and the deceitfulness of riches and the lust of other things entering in choke the word and it becometh unfruitful." Still, he was preserved from the grosser immorality of the age and how fast his Christian profession. He married "in the Lord," and kept up the observance of family prayer, in the hope of better and brighter days of religious experience. The ministers of the gospel were always welcome under his roof. The doctrines and discipline of Wesleyan Methodism were his unchanging preference, and the frequent theme of his undiminished admiration. He loved the British Conference and the British Government: and in "the troublous times" which have recently passed away, he failed not to practice the moral and Scriptural virtue of rendering to Cæsar the support which was Cæsar's, and of evincing beyond a doubt a loyal fidelity to the Sovereign of his adopted country. He was, however, no bigot, but extended the right hand of fellowship to sincere Christians of every name and of every nation. His unfeigned "delight" was with "the saints of the Most High," and with "such as excel in virtue." And many an attempt did he make (though too faintly to prove successful) to attain that entire holiness of heart and life to which adult believers are called under "the glorious Gospel of the Blessed God!"

It was a mercy for our deceased brother that he did not fall by a sudden death; and that the Providence of his heavenly Father was so perseveringly correctional in his dispensations towards him. His only three beloved children were successively removed from his fond embrace in the midst of all the charms of a promising infancy; the last of the three a few weeks only before his own decease. The shadowy phantom of an earthly prosperity ever kept in advance of his feeble steps, and uniformly eluded his every over-anxious grasp. His health also began to fail; and his physical constitution became oppressed by internal dropsy, from which no permanent relief could be derived by any of the remedies which the united skill and kindness of a large circle of friends from time to time suggested.—There was yet one additional medical practitioner from whose often-successful administration a strong and ardent expectation was cherished: and he was sent for by a long and expensive journey. He however arrived but to extinguish the last fond hope of an ultimate recovery. Then he began to set his house "in order," being convinced that he should "die, and not live."

For some time, our departed friend had been obtaining a greater degree of the spirit of prayer. But now he saw, as one suddenly startled from the pleasing illusions of an intoxicating dream, that he had been an unfaithful steward of his Lord's goods who was about to be put out of the stewardship. And by the grace of God he looked honestly and narrowly into the particulars of his case, as an accountable being, and as a "backslider in heart;" one who "did once run well," but whom Satan had hindered. In this painful work, he was saved from being superficial, and from speaking to himself a false and delusive and destructive peace. He judged himself by the word of truth. He fairly placed himself in the balances of the sanctuary, and bowed before that Scriptural authority from which there is no safe appeal, but to the abounding mercy of God "in Christ Jesus our Lord." The conversion of a pious friend of the Baptist church was a means of most salutary awakening to his soul; as was also the timely and evangelical encouragement of the Rev. Mr. BORN, the episcopal minister of Napierville, to his restoration to religious comfort and re-assurance of his acceptance with God through Christ. This latter occurred at the close of the last week of his earthly course;