

... a word is chosen to express more than its ordinary import. *Constant emphasis* is that which usage makes invariably so, by employing a word continually in an emphatic rather than in the ordinary sense. (Morus, p. 323. ix.)

*Constant emphasis*, if admitted, would destroy the very definition which Ernesti has given of emphasis. That no word of itself is emphatic, and that emphasis is an accession to the ordinary force of a word, is what he very rightly teaches us. What then is that emphasis which is constant?

19. *Emphasis, how known.* Occasional emphasis must be known by the context, and from the nature of the discourse. (Morus, p. 324. v.)

I have retained Ernesti's language here, in respect to the term *occasional or temporary*, as he calls it. But as occasional emphasis is really all which from the nature of the thing can ever exist, I shall not hereafter make any distinction, but speak simply of emphasis.

The nature of the subject and the context are the only means of knowing whether a word is to be regarded as emphatic; for these must shew that more or less force is to be given to particular terms. As a general rule, we may say that emphasis is required whenever a frigid, incongruous, or inept sense would be made without it.

As to *constant emphasis*, (which Morus and his editor have admitted,) the rule for determining it is said to be the *usus loquendi*. The rule is good if the principle be admitted. The examples given to support this species of emphasis are such as the names *Jehovah* applied to God, and *Son of man* applied to Christ. But they prove no more, than that these appellations, applied in certain circumstances, have a significant and exalted meaning; which is true of very many words, where no real emphasis is to be found. But see and compare Morus, p. 325. vi. vii.

20. *No ground for dividing emphasis into real and verbal.* Some rhetoricians divide emphasis into *real* and *verbal*: the former of which consists in the greatness and sublimity of things; the latter consists of words adapted to express their qualities. To things belongs *sublimity*; to words, *emphasis*. Nor, as we have above said, does a word designating a great object therefore become emphatic. (Morus, p. 328. viii.)

21. *Tropical words are not of course and from their nature emphatic.* Those also err, who make every tropical especially metaphorical word emphatic. In necessary tropes, or in those used for the sake of variety, it is clear there can be no emphasis. Ornamental tropes depend on mere similitude, which serve to render the discourse agreeable. *Flagrare cupiditate* means no more than *vehementer cupere*; and no one gets a different idea from using it. If, then, there be no emphasis in the latter expression, there is none in the former. The error arises in this way, that some understand *flagrare cupiditate* to be used instead of *cupere*; and thence conclude, that there is an accession of meaning. Hence we learn, that the emphasis of tropical words is to be found in the same way as that of proper words. (Morus, p. 329. ix.)

22. *Words in one language do not always correspond exactly to those in another.* It may be proper to repeat here a well known, though very important observation, viz. that every language has words and phrases, to which none in any other language, or at least in that which we are interpreting, exactly correspond. Of this nature are many words and phrases, both in the Greek and Hebrew Testament. The reason of this lies not solely in the difference of objects, peculiar to every nation; such as pertain, for example, to laws, religious rites, manners and customs, &c.; but also in the variety of minds, which are not all affected in the same manner; and lastly, in an arbitrary formation of notions, respecting those things which do not pertain to substance and essence. (Campbell, Diss. ii.)

OF ANTITHESIS.

23. *Where antithesis exists, if the sense of one part can be found, the other may be easily known.* Finally, as ideas are often contra-distinguished from each other, so the language corresponds. Therefore, as when ideas are repugnant to each other, if you understand the one, of course you must understand the other which is the opposite, (for what one asserts the other denies;) so in antithetic language, whether the subject or predicate of a sentence, the rule is obvious, that the interpretation of the one part must be directed by that of the other, which is understood either from the *usus*

*loquendi*, or, where this is various, from the context. E. g. when *multi* and *pauca* occur in the same sentence, and it is evident that *multi* means *all*, it is of course evident that *pauca* cannot here have its ordinary sense, but means *non omnes*, without limiting the idea to *fewness* of number. Of a like kind are *sart* and *pecunia*, *gramma* and *pecunia*, in which the interpretation of the one is to be accommodated to that of the other. (Morus, p. 167. xiv. i—ii.)

ABSTRACT AND CONCRETE WORDS.

24. *Abstract words used for concrete.* Nor must the interpreter neglect the distribution of words into *abstract* and *concrete*. All languages, especially ancient ones, often use abstract terms for concrete ones. Generally abstract terms are most frequently employed.

Abstract words are the names of qualities or attributes; concrete, of things or subjects. E. g. *divinitas* is an abstract word, meaning the quality of divine nature; but *God* is a concrete term, meaning the divine agent or being. The former is, by usage, often put for the latter.

25. *The use of abstracts for concretes arose from necessity.* This method of speaking is employed, (1.) From necessity. Those languages, which have but a few concrete terms, necessarily employ abstract ones; e. g. the Hebrew and its cognate dialects, in which abstracts are often used in the place of concretes. Such usage being once established by necessity, it often extended itself where necessity did not require it.

(2.) From a desire to render the subject spoken of prominent. When an abstract is put for a subject with its pronoun, or for the subject itself, it directs the mind to that very thing on account of which the predicate is asserted. No one will deny that this mode of expression is energetic.

(3.) The purpose of ornament is subserved, not only by the prominence of which I have just spoken, but by a certain elevation and grandeur of style, connected with this mode of speaking.

26. *Popular and learned use of words.* Finally, to some words popular use attributes one meaning, the use of the learned another. Not that words naturally signify one thing in common life, and another in a treatise of science; but that they are used less skilfully in the one case, and with more skill and accuracy in the other. Interpreters who confound these usages, of course pervert the sense of words.

Biography.

MEMOIR OF MRS. HANNAH MONTGOMERY, OF PORTADOWN, IRELAND: BY THE REV. WILLIAM ARTHUR DARRY.

From the Wesleyan Methodist Magazine.

The Wesleyan society at Portadown has been often called, within the last few years, both to mourn and rejoice at the removal of some of the most valuable of its members; to mourn, because they were lost to earth; to rejoice, because they were gained to heaven. The remembrance of the sainted dead still lives; and in their character, examples of truly fervent piety, pure and elevated virtue, active and benevolent zeal, consistent and evangelical uprightness, are still presented to those who yet remain in this vale of tears, animating as well as directing them, in warring a good warfare.

Of one of these devoted Christians, some account will now be laid before the readers of the Wesleyan-Methodist Magazine. Mrs. Hannah Montgomery was born near Clare, in the county of Down, in the year 1797. Her parents were Presbyterians. The family removed to a neighbourhood of Portadown, county of Down, in 1799. They were very near relations of the late Rev. John Malcomson, Wesleyan Minister,—a personal friend of the venerable Wesley,—whose ministerial abilities attracted much notice among the Irish Methodists, during his very short itinerant career. Hannah Malcomson was the youngest of twelve children. Her mother was a person of fine mind, great sweetness of disposition, and genuine piety. She endured a painful and protracted illness with truly Christian resignation, and died in the Lord when Hannah was twelve years old. At the bedside of her afflicted parent, when yet a child, she read the holy Scriptures, which were able to make her wise unto salvation, and there laid the foundation of that acquaint-

tance with the word of God which was so beneficial to her in after-life. The prominent traits of her character, even while young, were, a devoted attachment to her family and friends, and a very striking benevolence of disposition, evidencing itself in her great anxiety for the suffering poor. She has been known to make considerable sacrifices of personal convenience and enjoyment to relieve the destitute; and when her resources failed, she has wept over the distresses which she could not alleviate.

It appears that her mind, from her childhood, had been under gracious influence and impression; but she dated her conversion to God from her seventeenth year. A revival of religion took place about that period among the Methodists at Portadown. She was induced to attend some of the meetings, and was awakened to a sense of her sinful state, and the necessity of a change of heart. These religious impressions were soon after rendered more powerful, and accompanied by a greater degree of spiritual light on her mind, while receiving the sacrament of the Lord's supper in the Presbyterian meeting-house at Venny-cash. She now felt an earnest desire after Christian communion, believing it would be a means of strengthening her faith, and leading her to the enjoyment of the full salvation of the Gospel. On the invitation of a friend, she attended a class-meeting in the Methodist society of Baltimore. Here she found her light increase, her hopes brighten, and her desires after God become more intense; and here, on one Sabbath morning, after having met a few times in the class, the Lord lifted upon her the light of his countenance, and gave her peace. Her conversion resembled rather that of Lydia than of Paul: it was more the "opening" of the heart by the attraction and influence of divine love, than the overwhelming display of divine glory. Yet there was a point clearly defined, up to which, some shadows of doubt rested upon her mind; beyond it, "meridian evidence put doubts to flight." Her change was accompanied by such a "full assurance of faith," and views of the cross so bright and glorious, that she never after doubted its reality. For some months she walked steadily in this "marvellous light;" but a cloud soon passed over her sun, and for a short time obscured its glory. She was drawn into light company; and having naturally a fine flow of animal spirits, she gave way to unhallowed mirth, grieved the Holy Spirit of God, and lost her evidence of the divine favour. She remained in this state of spiritual darkness, a mourner in Zion, till the September following, when, while attending a quarterly love-feast in Portadown, the Sun of Righteousness again arose on her soul "with healing in his wings." It deserves to be recorded, that she never afterwards yielded to the tempter on this ground. She continued to her death a serious and devoted, but at the same time a cheerful and a happy, Christian.

In the year 1820 Miss Malcomson became the wife of Mr. Harford Montgomery, of Portadown, and entered upon a career of usefulness not often exceeded by persons similarly circumstanced, and seldom equalled. Her earnest desire for the spread of true religion, and the conversion of sinners, evidenced itself more prominently in her new situation on all occasions, and to all classes with whom she had intercourse; and her efforts were not altogether fruitless: through her pious and seasonable admonitions several individuals—principally of her family or connexions—"were turned from darkness to light, and from the power of Satan to God." Some of these are still living witnesses of the power of the Gospel, "adorning the doctrine of God their Saviour in all things;" and others have gone in triumph to the skies, and are now "genae of purest ray serene" in her diadem of glory.

Mrs. Montgomery was a very decided Methodist; and her attachment to Methodism was founded on what she believed to be religious principle. She thought that, having satisfied ourselves that any church around us holds all the essentials of "the faith of Christ," our test of attachment and membership should be placed on such questions as these: "Where do we receive most benefit to our souls? Amongst what people do we see clearest evidences of the divine power in the conversion of sinners? Or where do we behold the presence-cloud over the worshipping assemblies, and enjoy 'the times of refreshing coming from

the presence of the Lord!" Guided by such inquiries as she thus instituted, and finding among the Methodists the tokens of the divine presence, she very soon came to the decision, "This people shall be my people, and their God shall be my God." She believed Methodism to be one of the worst forms of Christianity; and, acting upon this conviction, she lent her influence to promote its interest. Her house has long been a home to the Methodist Ministers; and in her they always found a kindred spirit, who sympathized with them in trial or affliction, and rejoiced in their prosperity or success.

Few persons have been more useful in visiting the sick and the afflicted than Mrs. Montgomery. The spirituality of her conversation, and the simplicity and fervency of her prayers, imparted such consolation, and left behind such a sacred influence, that many "took knowledge of her that she had been with Jesus." Those who have accompanied her on these errands of mercy, will not soon forget how deep was her concern for the spiritual welfare of the afflicted, or how generously or unostentatiously she ministered to their temporal necessities. Her benevolence was bounded more by her circumstances than her disposition of heart. She scrupulously devoted a tenth of all she possessed to charitable and religious purposes; yet, so expansive was her kindness, that she has, on many occasions, evidenced the deepest regret that her means were not more commensurate with the wants of the suffering poor, or the claims of the church of God. In how many cases, and how largely, the tide of her liberality overflowed the boundaries which a calculating prudence might perhaps have fixed, was never known till it was seen how universally her death was lamented. The poor of every church around experienced her bounty; her hand and her heart were alike open to the needy of all religions, whether of the crucifix or the cross; suffering humanity had always claims that, to a heart like hers, were irresistible. Indeed, the character of Mrs. Montgomery was remarkable, not so much for any particular virtue, as for its beautiful completeness and harmony. One, who has known her long and intimately, and who has seen her in every relation she sustained in life, has stated, that he never knew any Christian who more fully answered to the description of character implied in the language of St. Paul to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

She seemed to have some anticipation of premature removal from this world, as she often gave utterance to that well-known sentiment with a kind of prophetic feeling, "Sudden death is sudden glory!" The last time she met in her class, when speaking of her religious experience, she said, with great feeling and impressiveness, "I am trying to live more for heaven, and more in heaven." In a short conversation with one of her ministers, two days before her death, some allusion having been made by him to the Centenary of Wesleyan Methodism, and gratitude expressed for the great increase of numbers during the past century, and the large proportion of members now living in the enjoyment of Gospel salvation, she exclaimed, with a look of indescribable interest, "You forget those who have gone to the skies; let us take into the account all those now before the throne through the instrumentality of Methodism, and say 'What hath God wrought!'" The writer of this article had the privilege of her society for nearly two years; but never did he estimate it more highly than during the last week of her life. Her health appeared even unusually good; her conversation, always remarkable for its spirituality, seemed quite "in heaven!" The sacred Scriptures were almost continually before her; prayer seemed the very element of her being. How often have we been struck with her appearance, as descending from the Mount, she entered the sitting-room; her eyes sparkling as with more than human light, and her whole countenance beaming as with a "radiancy divine," which told us how she had "beheld, with open face, the glory of the Lord, and had been changed into the same image from glory to glory!" On one of these occasions, she requested us to read her favourite hymn, "The God of Abraham praise." The conversation which followed