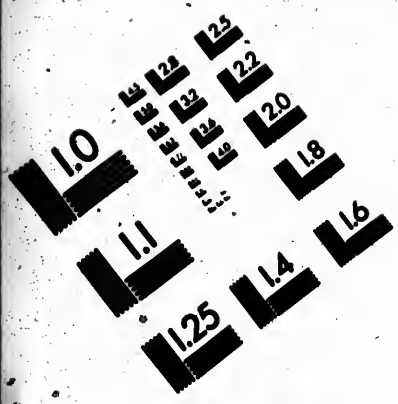

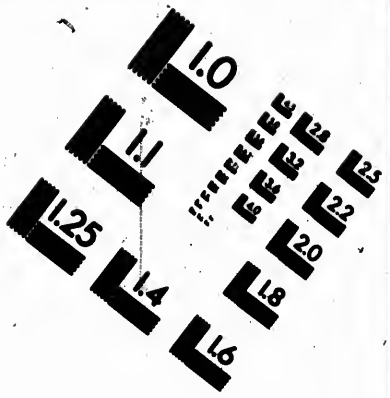

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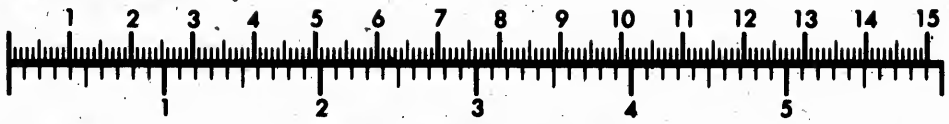

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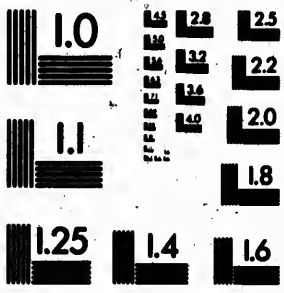

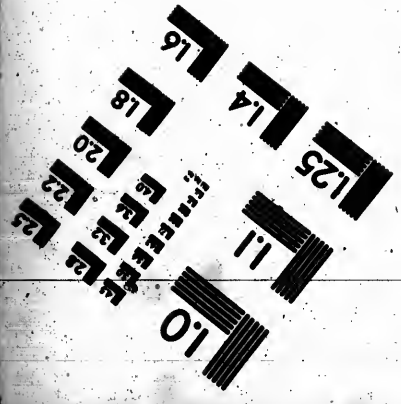

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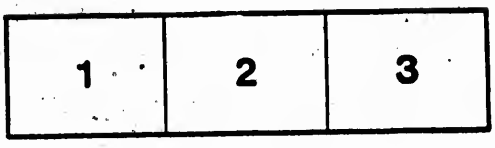

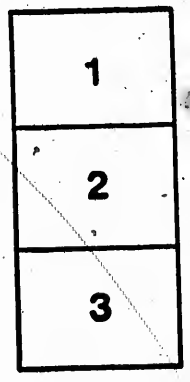

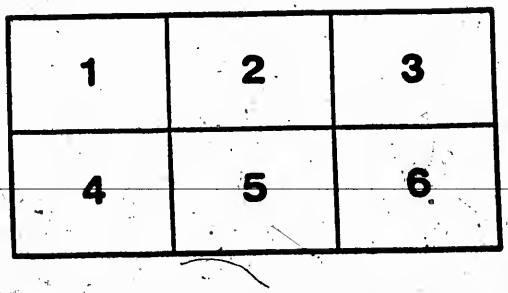

INTELLECTUAL GREATNESS.

BY

REV. B. SLIGHT.

"'Ten thousand labours must concur to raise
Exalted excellence" ————

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These outlines were originally drawn out for the Writer's own benefit. He is fully conscious of their great defects, and he would not have dared to have submitted them to the public eye, had he not been encouraged to hope, by the representation of respected Friends, that they might afford some assistance to others. The Author designs these remarks to serve either as animadversions on false assumptions, wherever they exist, or as directions, beacons, and way-marks to the student. He will not think his time utterly lost if they, in any measure, subserve these ends.

Compton, C. E., 1847.

INTELLECTUAL GREATNESS

Words should be correct types of our thoughts. But many words are without any correct or definite meaning: and what is still worse, many things will not correspond with the words used to designate them.

There is, perhaps, not a greater perversion of human language than that which is employed in giving "flattering titles unto men." How many titles and distinctions of life are utterly misapplied! You might be tempted to think, in some instances, that they had only been given in contempt, as intended to imply the opposite; or, rather, as sarcastically to intimate what the individuals *ought to be*, than what they *really are*. We have many Honourables, and Right Honourables without a particle of honour. Many a person has M.A. appended to his name, who is not even *acquainted* with, much less *Master* of any *one* Art. Many others have D.D. attached to their usual cognomens, who would not pass for *ordinary* divines, to say nothing of their being *learned* in that divine branch of knowledge.

It is related in history that on the death of Seleucus Philopater, he was succeeded by his brother Antiochus. On his ascension to the throne he took the name of Epiphanes, or the Illustrious. The life of this individual is mixed up with Scripture transactions. In the sacred books, things are called by their true names, and represented in their true characters. The prophet Daniel predicted of this *illustrious* man, that he would be a *vile* person! and the Hebrew word he uses signifies *despicable*. The historian testifies that he was truly all these terms can express. Prideaux,* from the Heathen historians, relates many of his tricks, and low-lived revellings; and says, that many instead of Epiphanes, or the Illustrious, called him *Epimanes* or the *Madman*. And if the tests of Scripture, or sound common sense, were but applied to many other individuals, they would undoubtedly be stripped of their

* Connexions, Vol. ii., p. 153.

fancied honours, and fictitious titles. In like manner, some persons obtain the epithet *great* who have no legitimate claim to such a distinction: and some others have really and legitimately such a claim who have never acquired its application.

There are many *resemblances* and *counterfeits* of that which *is*. Some men acquire this distinction on no solid considerations. A fine figure; an expressive countenance; a sonorous voice; a ready flow of language; the ornaments of diction; a knowledge, and command of the arts and tricks of oratory; all contribute to pass off a man as a great man. On the other hand, there are many persons, who, although they possess the germ of greatness of character, are notwithstanding so unprepossessing in their manner and habits, that they are thereby prevented from gaining the estimation of the generality of their audience. This fact should impress young men with the necessity of pairing off every excrescence. Demosthenes with the disadvantages of a neglected education, weak lungs, a defective pronunciation, distorted features, and awkward habits,* by dint of application, and almost

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* Many are the curious habits formed by speakers in the act of addressing an audience. "There is often nothing more ridiculous," says Mr Addison, (Spectator, No. 407,) "than the gestures of an English speaker. You see some of them running their hands into their pockets as far as ever they can thrust them, and others looking with great attention on a piece of paper that has nothing written on it; you may see a smart rhetorician turning his hat in his hands, moulding it into different cocks, examining sometimes the lining of it, and sometimes the button, during the whole harangue. A deaf man would think he was cheapening a beaver, when, perhaps, he is talking of the fate of the British nation. I remember when I was a young man, and used to frequent Westminster Hall, there was a counsellor who never pleaded without a piece of packthread in his hand, which he used to twist about a thumb or a finger all the while he was speaking: the wags of those days used to call it the thread of his discourse, for he was not able to utter a word without it. One of his clients who was more merry than wise, stole it from him one day in the midst of his pleading; but he had better have let it alone, for he lost his cause by the jest." It has been remarked that effort of mind put forth in a peculiar place, needs the associations of the place in order to their being put forth at all. Lock speaks of a man, who, having learned to dance in a chamber where his trunk lay, could never afterwards dance without the trunk. Some ministers who are able in the pulpit, are utterly powerless on the platform. The observation has been advanced that lawyers eminent at the bar, seldom add to their legal distinctions by their appearance in Parliament. Divested of the array of judge, jury, counsel, and constables, they loose the sources of their oratory. The brilliant Erskine failed at his first effort, and never afterwards gained any ascendancy. Curran, who, it might be thought no circumstance could embarrass, declared, "without his wig he was nothing." Some speakers in Parliament have curious habits. Sir R. Peel is not divested of them. Lord J. Russel approaches the table, places both his thumbs upon its edge, and pushing himself back from it, advances again, and repeats the move-

incredible industry conquered all these defects, and rose to his great eminence as the prince, and perfect model of orators. All the above-mentioned qualifications may be possessed without the higher qualities of the mind, which are essential to real elevation. Yet a man may be more popular who merely possesses them, than one who is endowed with those higher qualities, and is destitute of these ornaments. Popularity and ability are not always identical. That which glitters, however, is in some quarters more admired than solid gold itself. The orator paints with words; the intellectual man places before us substantial forms, and the essential attributes and properties of things. Good paintings are beautiful, and worthy of admiration; but some admire them more than realities. Those qualities, especially those constituting true and genuine oratory, possessed, in *addition* to intellect of a high order, are elements of greatness: but they will never entitle a man to such a distinction, who is *destitute* of solid intellectual endowments. In other words, although oratory, and external ornaments are valuable auxiliaries, yet the mere possession of them exclusively, does not constitute true greatness.

Favourable circumstances have raised some individuals to distinction. Such persons have been drawn into a sphere of action by some casuality, or stirring event; and have been sustained for a time by a series of favourable occurrences. In consequence they have been aroused to some concurrent exertion and efforts, they would otherwise never have attempted.* The nature of the events were such, that they

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ment. Others have no action at all, but stand like statues. Young speakers should narrowly watch themselves, and carefully correct every tendency to any particular habit, attitude, or manner, for which they feel any predilection.

* Since the above was penned, a notice has appeared of Lord George Bentinck, in Fraser's Magazine for July 1846, from which I will extract a few sentences in illustration. "He was too much occupied with his subject to be able to strike out any new style of oratory for himself; it was enough to be able to deliver his speech with average ability. So he trusted to old, time-honoured forms in action, intonation, and delivery. Until within the last twenty years, the general characteristics of public speakers were very similar. A tediously slow delivery, extreme pomposity, verbosity, and monotony action, in what has been termed the "pump-handle" style, marked them all. The crowning virtue of this style, in the eyes of its professors, seems to be, to end every sentence intended to be emphatic with a sudden jerk and a twang. Lord G. Bentinck fell naturally into this style when he first began his recent opposition; but conflict, and the influence of example, have altered his style, even in this brief space of time, and has adapted his style much more to the modern tastes of the House of Commons." "We have spoken of his elevation as being an accident of the Anti-Corn-Law agitation. Certainly but for the effect of that agitation he would have continued a silent member of the House of Commons. It

must have been absolutely stupid had they not displayed some activity. These events have, to all appearance, been directed by their skill, but in fact, have been brought to pass in a manner purely providential. In consequence there has been a halo of glory shed around them. Still there have been no profound plans emanating from themselves, neither any clearsighted wisdom in directing the machinery in operation. Notwithstanding their favourable position; their minds have never been expanded; their intellectual capacity has never been enlarged; nor has their amount of knowledge ever been materially increased. It must be admitted that it designates a mind possessed, at least, of ability amounting to mediocrity, to keep up with those events, or they would not have derived profit from them to any extent, however favourable: for there have been persons thus circumstanced who have in no degree derived any advantage from them, yea, who have only made them the occasion of demonstrating their imbecility. But it is a still greater proof of decided and superior ability, when any man, with many impediments, and labouring under many discouragements manifests the force of his powers, by controlling those untoward events, and rising above them all into distinction. Where great powers of mind are possessed by an individual, it becomes a matter of necessity, by an inward prompting, to put them into action: he is urged on by the impetus of his mind. He overcomes many and great difficulties—levels high, and smoothes rugged places: stems the torrent, and buffets the tide: the diamond bursts the crust by the friction of its own activity, and shines with splendour and brilliancy. There are times and seasons which enable a man to distinguish himself, but those times themselves would not be so much distinguished but for men who are clear-headed; of strong and mighty minds; who can grasp every circumstance, and control events. It is sometimes difficult to ascertain when the times have influenced the men, and when the men have controlled the times, and when each have mutually operated upon the other. The latter case is the more general. Volumes might be filled, and in fact have been filled, with examples of such noble individuals.

took much to arouse him from his indolence, and tempt him from his retirement; but, having once been set in motion, we should be tempted to predict that he will hereafter take a distinguished position in political affairs." In this his Lordship differs from Mr. Ferrand. Mr. F. was put in motion in stirring times, made deep impressions for a while, but afterwards failed for want of prudence and self-control; and has almost totally sunk into obscurity. I have known many who have been exceedingly popular for a time, and have then sunk into oblivion. How is this? Either the public are inconstant, or those individuals have not been able to answer their promise and sustain their position; or perhaps a mixture of both.

"Pigmies are pigmies still though sate on Alps,
And pyramids are pyramids in vales."

We must also admit that howsoever great the innate capabilities of a man may be, yet he must have scope for action; for even some of the brightest geniuses have been indebted to favourable events with which they have been connected. Men of considerable ability may remain in obscurity for want of favourable opportunities, and "waste their sweetness in the desert air." And even gems of the first water may be hid in the "dark caverns" of the ocean; but such a man would still possess intrinsic qualities of an eminent nature. Their exposure to the free air and invigorating sun give elegance to their form, brilliancy to their colour, and lustre to their veins. Though eminent geniuses may *often*, yet they cannot *always* originate such opportunities. The causes of Anti-Slavery, of Repeal, and of Free Trade, have given occasion for the exhibition of some individuals who otherwise, perhaps, might have remained in oblivion. We should, perhaps, have known nothing of Wilberforce, of O'Connell, and of Cobden, but for the causes alluded to, in which they have respectively been deeply engaged.

There are often great and stirring questions and events, out of which some persons, who have not much genuine talent, know well how to produce an interest. By espousing popular views on interesting topics, and by pandering to the taste of the populace they contrive to rise to distinction. It is a fact also, that there are certain, what we may call conventional usages, in some societies, the leading features of which are to afford mutual support and applause: and in order to carry out their views there is a well-known effort to depreciate and crush those who refuse to render their aid. Young aspirants soon understand this, without its being explained to them. They soon discover that if they will not condescend to those practices they must be content to remain in obscurity. A small number have too much noble independence to yield to such base venality, but the generality will submit to the necessity, and a few gladly seize such an opportunity of rising to distinction. These practises are mean; but nothing is too mean for some, if thereby they may gain popularity and applause. The idea of following public opinion, merely because it is the public opinion, is detestable. Those who follow public opinion, coeur in the opinions, sentiments, and practices of others, because the generality do, when at the same time it is against their judgment, if indeed they possess any, and all because they have not strength of mind, or courage enough to stand up against it. Public opinion, like fashion, is often unfounded in reason. It originates for the most part in the dictum of some one who

is considered influential; and such a dictum is slavishly followed by the majority of men, as though they had no reason or judgment of their own to guide them. Or, in other words, the public have no opinion at all. Their sentiments are too frequently an echo of sentiments which have some how or other found currency. A popular man is not always a great man, and often a great man is not popular.

Mere *boldness* is the means of the elevation of various persons, who have very little else to recommend them. Such persons possess no delicacy of feeling, no nice perception of accuracy. They dash at something, right or wrong, and happen to be right; and, therefore, gain some distinction. By various efforts they keep themselves for a time in a favorable position with the public, until they commit some eggregious blunder; and then they sink to their own proper level. In general, we may say, scarcely any person will rise to much eminence without a sufficient degree of confidence. D. Stoner was an exception: but although he had timidity in excess, yet he possessed great mental energy, which pressed him forward. Self-respect and self-confidence act reciprocally on each other. The absence of self-respect induces a want of self-confidence. The individual supposes the absence of those qualities and attractions which would render him acceptable: he becomes debased in his own eyes, and in his person he betrays the condition of his mind. In the presence of persons whom he considers superior he acts in a bashful, constrained and awkward manner: he feels afraid of speaking, acting, or undertaking any thing which would exhibit him.

A self-seeking spirit is a sure sign of littleness of character. A man conscious of his own grace will never be found adorned with the feathers of the peacock; neither will one conscious of his own strength ever be found in the lion's skin; he has nothing to do with fictitious appendages. He is not afraid of being underrated, and will therefore be content to appear true to nature, and in all the simplicity of originality of character. He apes, imitates or affects nothing. The monkey or the baboon will never be a man: for whatsoever tricks he may play, or however he may strut with consequential air, he has not the brains of a man.

It is possible that the character of greatness may be acquired by *entering upon the labours of others*. This has actually been the case in several instances. Others lay plans, perform many preparatory works, none of which may be very prominent, or much exposed to observation, but which have, nevertheless, cost great effort of genius. The persons alluded to in the first instance have noticed a fit opportu-

nity—have moved in their sphere—have acted on their plans, and have gained all the credit of having performed a great operation: whereas they never had the genius or ability to originate such plans themselves. It would not be difficult to name persons who have passed for original geniuses who have only been mere imitators and plagiarists. An office may have been occupied by one who has long toiled in preparing original principles, from which, when combined, to produce some grand display: another may enter upon it and simply throw the principles, thus prepared to their hands, together, and they are amalgamated and constructed into new and beautiful forms. Has it not often been so in civil, social, literary, philanthropic, and religious life? Americus Vespucius was not the discoverer of the new world; yet it bears his name: many of the reputed inventors of the most useful discoveries of the present time received their first hints from others. Raikes did not commence the first Sabbath School; yet he is reputed the founder: the idea of free trade did not originate with Cobden; yet he receives the honours to the almost entire exclusion of its originators, and his coadjutors.

Notwithstanding every species of counterfeit, and every instance of mistake, there *is* such a thing as true greatness, whether it be known, or in the shades of obscurity—whether the individual be a king or a subject, a public or a private man. This qualification evinces itself in every art and science, and even in the common pursuits of life. It is seen conspicuously in the fine arts, where beauty of conception, elegance of design, genius, and the nicest judgment, are displayed; giving form, symmetry, and grace, to the shapeless block, and causing the dull canvas to smile with charms of elegance. It is equally evinced in the ideas of the mind being embodied in the realities of description. There are several kinds of greatness of character, as *moral* greatness, greatness in *intellect*, and greatness in *action*. Greatness in action springs from the former; yet it is distinct as to identity. In these remarks I have to limit myself to greatness in *intellect*, and more especially as manifested in the powers of description.

Greatness has dimensions—length, breadth, height, and depth. Of course, the term dimensions is here applied analogically. Greatness, littleness, and mediocrity, are all comparative terms, and greatness is that which is longer, broader, higher, and deeper, than something else with which it is compared. Each term has a reference to the average state of man. Observation fixes an average of capability, and gives us the idea of greatness; and in judging of any man, at once the mind

recurs to instances of the ordinary capacities of men, and also compares him with instances of men of celebrity, and decides accordingly.

It has been taken for granted that all *souls* are originally of equal capacity, and that the difference, where it exists, is in the construction of the brain, and in other circumstances—that it is *circumstantial*, not *essential*. But for this we have no proof. We grant organic construction and acuteness of the senses do make differences; but, for any thing we know to the contrary, they may not constitute the *only* difference. The spiritual intelligences which surround the throne of God appear to differ in respect to capacity. God appears to have established orders and ranks among the productions of his creative power, and he may have established an essential as well as an accidental difference in human capacity. It is easy to imagine that God may have seen good to constitute human souls with varieties of capabilities. Yet I would not take upon me to make a distinct affirmation on this point. But, however this may be, it appears probable that human intelligence does not so much differ from discipline and education, although in a great degree dependent on them, as in *material structure*. We perceive objects through the medium of the senses. In proportion to the perfection of the senses and the sensorium is our capacity for acquiring ideas and knowledge. Thus far, at least, God favours one individual more than another. We may be convinced of this by considering that, generally, bodily health conduces to our increase of capacity, and that sickness, especially of some kinds, weakens mental energy, and narrows our capacity. The senses may be educated; therefore habits, the result of that education, may enlarge it. The nature of the truths we contemplate will have the like effect on our physical constitution, and enlarge our minds by their ennobling tendency.

Intellectual greatness consists in the possession of certain great qualities of mind. There are certain qualities which, either separately possessed, or enjoyed in combination with others, will serve as criteria to mark true greatness of character.

1. *Quickness and acuteness of apprehension* is a mark of true greatness.

We employ the term apprehension as a generic term, to signify the power of acquiring ideas, as including every other synonyme by which the same thing is sometimes designated.

There is a vast difference among men as to their readiness of apprehension. Many persons find great difficulty in attaining an adequate representation of the idea which is the perfect type of an object. Our

great difficulty in representing truth is in communicating the exact copy of our own idea, or of the object itself, arising, in a great measure, from the want of a clear conception of it in our own minds. Complex ideas are especially difficult of apprehension, inasmuch as it rarely occurs that we acquire a complete representation of their archetypes. Hence endless misapprehensions, and misunderstandings of meaning, and hence the necessity of frequent explanations and corrections. It evidently appears that it is a mark of intellectual power to readily comprehend a thing, especially such things as are complex and difficult. We love to hear a man deliver his sentiments whose words are as rays of light clearly illuminating our own understanding; and we feel pained to listen to one who is all ambiguity, who necessarily puzzles and perplexes you. The error of a man is great who, for the purpose of deception, uses ambiguous language.

It must be of deep importance that the communicator of ideas should *himself* clearly conceive their exact nature, and not represent a cognate for an essence. The mind is, to a certain degree, inherently percipient of the properties of matter. The percipient powers are, however, limited by the senses, and by the brain as the sensorium. By a little addition to the acuteness of the senses, and to the susceptibility of the brain, our capabilities of acquiring ideas might be much increased. These organs may be injured, or improved; and, consequently, our powers of apprehension diminished, or increased. Everything that can injure the senses should be avoided. To improve their power we should exercise, train, and educate the senses. A great deal also depends on mental exercise itself. For some useful remarks and directions, on clearness of conception, see Watt's Logic, Pt. I., ch. 6.

2. *Expansion*, or *comprehension*, is a mark of true greatness of mind.

I do not mean by this expression prolixity, exhuberant diffusiveness, or florid verbosity; but a reach of thought, a grasp of mind, a wide sweep of observation, a far-sightedness, with power to grasp an ample range of ideas, and to concentrate them into one solid mass. It is the intellectual power of acquiring ideas of the complex kind in distinction from simple ideas acquired by mere perception. It is the power of considering a subject in its concomitants and connexions—in all its parts, bearings, relations, and associations; and to condense them all into such a substance so as to have one direction, point, and bearing. It is a capacity of mind to search out the various special natures which are contained under a general nature, or genus, and of resolving se-

veral particular facts into other facts more simple and comprehensive, so as to be enabled to apply those general facts, or laws of nature, to a synthetical explanation of particular phenomena.

The powers of abstraction, and generalization, are *marks* of, and also *means* of improving the intellectual character. Generalization is extending our views from a particular object to a class of objects of the same nature, or from a species to a genus. Abstraction is the power of separating the combinations which are associated in an object; or, the power of considering certain qualities or attributes of an object apart from the rest. That which distinguishes man above the brute is the power to classify objects, and to employ signs as an instrument of thought. The irrational animal, whatsoever sagacity it may possess, does not abstract or classify—it has instinct, but not reason. And the difference between man and man is the greater or less degree of power or habit of this nature he possesses. The civilized and cultivated man differs in his mental character from the savage, because the habits of civilized life, and the sciences he studies, tend to familiarize the mind to general terms. There are many individuals among the unlettered portions of mankind who possess the faculty of reasoning to as great, or even to a greater extent, than the cultivated philosopher—men of originally strong minds; but this faculty is by them employed principally about particulars, and therefore their sphere is limited; while the conclusions of the learned are more extensive, in consequence of the habitual employment of more comprehensive terms.

Wit is nothing more than the power of calling up these associations at pleasure, or a mind naturally apt at associations. A person not absolutely witty, but who is, in some quarters, called a *smart man*, participates of this faculty in a large proportion.

A fanciful mind may form associations where there is no real connexion, no proper analogy, and may be led into error, and become ridiculous and absurd. Judgment is requisite to guide us in this, and in every other particular.

The mind of such a person as I am now attempting to describe is of such a character as induces him to acquire, arrange, and classify, all the facts and circumstances which fall under his observation. The exact nature and special qualities of a thing cannot be truly delineated without such a method. There cannot be a relation without things related; and no subject can be exhibited in its true light without the consideration of the relations in which it stands. Much light is cast on a thing by considering it, not barely in its abstract nature, but also

as it stands in relation with other things; and these should be carefully traced out, not by a mere collection of facts, but by their arrangement and generalization. This method will lead us to new and sound principles, and safe conclusions: and thus we shall be enabled to deduce from them important truths. On the other hand, a thing sometimes needs to be stripped of all its associations, and to be contemplated, naked and alone—in its own abstract nature. This is necessary to guard the mind from that bias it might acquire from the manner in which a thing is connected with other things.

A person accustomed to investigate things on the principles of association, generalization, and abstraction, acquires a vast store of particulars by which to illustrate any subject. Variety marks all the disquisitions of persons of this class. They afford a clear light, and exhibit a beautifully luminous picture of every subject they present, so as to delight the imagination of the hearer or reader, and to feast his intellectual powers.

It requires a capacious or a great mind to take a comprehensive survey of a subject. It is possible for a superficial thinker to take a wide view of some parts of a thing, while he omits to consider it as a whole, and to include the whole in one comprehensive view.

There are some men who possess such comprehensive powers that they appear to have an almost instinctive perception of abstract truths. In general we have to undergo incredible pains for the purpose of ascertaining the chain of relations which exist between things. The laying together of ideas remote from each other without tracing the intermediate links is one of the highest marks of intellect. Reasoning consists altogether in comparing between themselves two terms so as to draw an appropriate conclusion, or inference, from them. Superior intellectual beings do not come at truth by the gradual and slow method we do. By reasoning we proceed from one truth to another, until, by coming to the higher class of truths, we come to some satisfactory conclusion. But at one glance they see whatever truth is present to their understanding with all the certainty and clearness that we see the most self-evident axiom. The nearer we approach, in this particular, to the higher orders of intelligence, the more we demonstrate greatness of intellect. And there are individuals who can, to a certain degree, seize upon the analogy of things without tracing one by one all the intermediate relations. They have no need to dwell minutely upon every step, but are enabled to take in with one glance a wide range of related truth; to discern intricate and remote relations; to discover immediately the

entire nature of the subject with all its associations and connections.

There are some persons who have a natural comprehensiveness of mind; but whether natural or acquired it is an eminent mark of intellectual greatness. The imitative arts may be acquired with a small degree of intellect. It is possible to commit to memory and to retain long recitals; to be apt at, and exact in copying and imitating various specimens, with but a small share of intellectual power. The cleverness of some persons consists in things of this nature: those who are the most apt and correct in such matters are accounted the most clever men. A man may acquire a knowledge of several languages—may have a memory stored with some history without going into the philosophy of either language or history, and possess after all but little of what is truly great. The reader will perceive here and elsewhere, in these observations, that the palm is awarded to reason. It is reason which distinguishes man: and in proportion to the perfection of the reasoning faculty is man's eminence among rational beings.

I have said it is in proportion as man progresses in the power of forming general ideas that he advances in the scale of intellectual greatness. But he is far from advancing in the scale of popularity in the same proportion. Indeed, generally, the reverse is the fact. As intellectuality, especially in those higher and more abstract powers, advances, he is less popular. The man who excites the passions, raises the imagination, or pleases the common taste, by wit, or common-place remarks of a trite and odd character, will be popular. I could illustrate these statements by example, on either hand. Not but an intellectual man will please such as are of refined taste and greatly cultivated understanding; but there are few of such in the *populace*; and because they do not abound in any given audience, the rule, as above, will apply.

Among politicians Lord Brougham; and among divines Dr. A. Clarke, M'Nichol, W. Jay, and Hamilton, of Regent Square, London, are eminent examples of this quality of mind.

3. A *lively* and *brilliant imagination* is accounted a striking proof of greatness of character.

The existence of this quality is necessary to form some other characteristics, as it forms a constituent of their composition. For instance, sublime, or profound ideas, may in part be indebted to the imagination for their conception. Yet it is identified as a distinct qualification.

Imagination is a step or two in advance of apprehension. Things apprehended by the intellect through the medium of the senses produce impression or a perception, and conception succeeds, which is the power of re-producing the perception. But in imagination there is a choice, and selection by the mind among a variety of circumstances and objects, and a new combination of them, by which an entire new picture is produced.

Imagination is manifested either in forming new conceptions, or in newly combining those already in existence.

The effusions of a brilliant imagination produce a pleasing and strong impression; and cause the possessor of such a qualification to shine. But the impressions made are not so lasting as those produced by realities of a sublime or profound nature, or indeed as those arising from the simple statement of facts in general; and for the plain reason that the understanding and judgment are not so much concerned in the impression.

4. *Sublimity* is a mark of greatness of mind.

Sublimity, in its literal meaning, is that which is high and lofty, grand and majestic. Sublimity of style lies in the nobility of the sentiments. A sublime writer or speaker soars above the ordinary and less important class of topics, and carries you into unexplored regions. Writers and speakers of this class excite in us ideas of an elevating, awful, and magnificent kind: they produce our high admiration. There is always a charm in their productions. Homer and Milton, are sublime; but especially the Holy Scriptures.

True greatness here manifests itself. The ordinary mind grovels, and is occupied with thoughts which are of a common and ordinary character. His expressions are repetitions of stereotyped commonplace terms. They may be sound and good in themselves, but by their constant repetition they lose all their force, and become flat and inanimate—a dull round of words without spirit or life.

The divine has every thing in the themes which fall to his discussion to awaken the sublimest sentiments. There are no topics so high and elevating as those which fall under his province. The mysteries of *redemption*, considered either in the Redeemer, in the redeemed, in that from which they are redeemed, or in that to which by redemption they are exalted, have heights into which we can never soar. Homer and Virgil sang of the ruin of a city, the fate of warriors, and the rise of new governments. They adorned their subject with a splendid machinery of celestials mingling with the

scene. But Moses wrote of the production of all things out of nothing; and the morning stars are represented as joining their anthems of praise: the prophets and apostles wrote of the redemption of a whole race of lapsed immortals from stupendous ruin—of the final winding up of all human affairs—the grand consummation of all things; of the rise and fall of kingdoms, all subserving the purposes of that grand consummation. And here the conquering Son of God represents himself as again elevated to the throne, and wielding all their destinies by his own Almighty energy. Here celestial beings truly combine in the awful drama, and form a machinery beyond all human invention. All mankind are actors in it of their several parts—all deeply interested. Divines are called upon to use these materials, to associate them at their pleasure, so as properly to impress, and duly to stimulate and to direct mankind. Where else are to be found such topics, such materials? Yet some preachers will introduce these themes in such a common-place manner as rather to excite satiety and disgust, than admiration. There is no association in their ideas—no proper blending of causes and effects so as to produce those thrilling emotions which the subject is calculated to inspire.

The Christian poet has an advantage over every other wooer of the muses. [illegible] a man with a spark of true poetic fire but kindle into the [illegible] by Young, Milton, and Pollok, and even by Pope in his [illegible], when they approach subjects of this nature. The fear of prolixity causes me to refrain from even briefly referring to some animating and rapturous descriptions, but which will be fresh to the minds of the lovers of sacred poesy. But yet how stale and dull are some writers of verse whenever they verge on subjects of this nature.

5. *Profundity* designates intellectual greatness.

The term in its verbal form signifies to dive to the bottom which is at a considerable or remote distance. Its application to the human mind designates a depth of penetration—a capability for the perception of the causes which produce the effects which, as phenomena, present themselves to our notice. Such a person does not merely dwell on obvious particulars—does not merely scan the surface and exterior, but dives into the abyss. The ordinary mind deals in bare and barren generalities, sometimes, it is true, with some external attractions, but not to the satisfaction of any deep-thinking hearer. A profound divine comes to the very bottom—the foundation of every

religious truth. The superficial man may make an occasional excursion, and pick up a few brilliant flowers, or shining pebbles, but he does not excavate the surface, and does not find gold and precious stones: the profound man brings up treasures from the deep.

The difference between a philosopher and an ordinary observer consists in this: men in general regard things according to their outward appearances only; the philosopher by close and scientific observation, and analyzation of all their phenomena, dives into the arcana of physical and metaphysical existence. He discovers those secret springs of action called *laws of nature;* he ascertains the *causes* of every real and actual appearance or occurrence; he assigns *reasons* for things as they are, as far as they may be ascertained. A profound theologian presents, so to speak, the philosophy of religion; he ascertains, and connects the causes of the various effects he has occasion to describe.

A person of depth or profundity, in the early stages of his career, will frequently appear sluggish, and destitute of quickness of apprehension, vivacity of thought, and rapidity of action. He requires long and careful investigation to mature his thoughts. He must advance step by step. He is slow to give expression to his thoughts, until they become engrafted into and combine with the realities of his soul. A precocious genius seldom proves a profound man; he seldom advances anything beyond his starting point. Persons of a profound cast of mind in early life are often thought to be only fit for the mean drudgeries of life, and are for a time much undervalued. I could name persons, who, for the reasons above assigned, have been all but rejected from situations which they have subsequently adorned by their great talents, and distinguished ability. Take an instance or two already on record. The talents of the Emperor Charles V. unfolded themselves slowly, and were late in attaining maturity. In later life he was accustomed to ponder every subject with which he had to cope with a careful and deliberate attention. In consequence of these qualifications of mind, he was never rash or precipitate in action; but always cautious. In the earlier stages of his projects, his opponents often gained advantages, but finally he generally came off triumphant. He has been universally acknowledged as a person of fertile and uncommon genius, and high capability for any employment. Rousseau was slow in acquiring knowledge, and had an inaptitude of memory. Yet he possessed accurate discrimination, and great powers of reflection. He could recognise principles, and fun-

damental truths; and had acute powers of penetration into the secret springs of human affections and actions.

6. *Genius* is a mark of a great man.

There are but few real geniuses in the world. By dint of application men may make great proficiency, and even discoveries in science, who may have no real genius whatever *for* them. Genius is not taste, imagination, invention, or judgment. It is an extraordinary talent, aptitude, or capacity of mind, which we receive from nature, for any thing. Thus, a genius for mathematics, poetry, politics, mechanics, &c.

Taste is similar, but genius is a higher faculty. It is more limited in its sphere of operation than taste. A man may have a taste for various things, but he has seldom a genius for several, and generally but for *one*. A man may have a taste for a thing which he has not genius to execute. Invention is similar, but it differs in its *essence*. A person may invent many things, without possessing that extraordinary aptitude of mind which entitles it to the appellation of genius. Its essential difference appears to lie, in the intension and extent of the ability.

The constituent parts of genius are strong understanding, and a lively imagination: the essential property, is a just taste.

It may properly be considered under two distinctions, *i. e.*, either as an aptness in grasping at, and forming new principles; or in observing, and newly combining, arranging, and generalizing, those already in existence. Considered thus, it has been designated *inventive* genius, and *observing* genius. The latter, however, does not rise much superior to quickness of apprehension. In this last division of genius, principally lies the talents of a large class of men called *clever* men. In the former division there is exemplified a truly great man.

7. *Complex power* is a proof of intellectual greatness.

A power to carry on two or three operations of mind at the same time. This power, every person who succeeds at all as a public speaker, must, and does possess in some degree. Some speakers possess it to a remarkable extent. They are generally said to have much *self-possession*. Such persons have their minds well possessed of their subject, so as to be able to adapt and vary it to casualties which may occur, and at the same time to be able to attend to manner, tone of voice, and action; and can also consentaneously, and minutely, mark every emotion of the congregation. Each of these

particulars requires separate acts and operations of the mind; and one single operation appears to concentrate all the faculties on one object; and there appears to be sufficient in each one of these objects to occupy the individual attention. To attend to all these objects at one and the same time, to any considerable degree, must be considered as a criterion of great power and strength of mind.

Some speakers commit their thoughts to paper, and transfer the contents of their paper to their memory. During the time of *recitation*, all the power they possess is concentrated to what they have to deliver. They cannot deviate or vary in the least particular; and the least disturbance deranges their subject. Such persons have mistaken their calling: they were never intended for public speakers. Yet how many of these deliver their cut-and-dried morceau in the senate, on the platform, and in the pulpit. At the bar they cannot succeed. Neither will they any where ever rise to eminence. Every where the subject should be well digested—but no where pursued as a mere exercise of memory. I have known men, who, from mere strength of memory, have *recited* some of the most brilliant compositions of the most eloquent divines. These have been thought for a time extraordinary men. They ought to be held up to general execration. In all such cases, I should not scruple to exclaim to their eulogisers, "Alas! my masters, for it was borrowed!"—or rather stolen. I do not wish to be misunderstood. I do not intend to suggest that the writings of others are not to be consulted, and their thoughts treasured up. But this is entirely different from the object of my animadversions.

8. There is another quality of mind sometimes mentioned as applicable to intellectual greatness, viz., *strength of mind:* Strictly, and literally speaking, strength does not mark extent; but the term *great* applied to the measure of mind is properly analogical, and although it may guide us in some conclusions, yet its literal application cannot be rigidly adhered to. Strength or vigour, force, and energy of mind, may, therefore, be an essential idea in ascertaining its extent of intellectual capability.

But this attribute of mind is not to be considered as separate and distinct, but implies an additional degree of vigour or power in perception, grasp, or penetration of mind.

Reviewing the previous particulars, it is possible there might be distinguished *three distinct orders of mind*, or *degrees of intellectuality*. For want of better, I would predicate them by terms derived from

existing facts, viz., the *histrionic*—the *mathematical*—and the *philosophic*. History is a bare knowledge of *facts;* mathematics is a knowledge of the *quantities*, or *measures* of things; and philosophy is the knowledge of the *reasons* of things, in opposition to both. Individuals who class under the histrionic order, are those who exercise scarcely any thing beyond a mere simple apprehension. The exterior and isolated existence of things only, engage their attention. They are relators of anecdotes, and unconnected incidents; they retail stale and barren truisms. Such as belong to the mathematical order, connect things together in their relations; they present the whole dimensions of a thing. They contemplate things in their extent. Such persons are capable of description; they draw at least the outlines of a beautiful picture, which, if possessed of imagination, they splendidly colour. Persons of the philosophic order are properly profound. They not only describe a thing as it is, and as it exists in its various associations, but search out the reasons why it is so—its efficient, proximate, and final causes. They not only delineate its extent, but discover its *essence*.

There are some other things, which, although they do not strictly enter into the *composition* of *intellectual* greatness, as not abstractly designating intellectual *capacity*, yet, as they give adorning, and expression to it, may, in conjunction with its properties, require consideration.

1. *Practical knowledge*.

For a person to succeed as a public speaker he requires comprehensive knowledge. He should have a knowledge of men, and things; arts, and sciences; and literature; so as to be able, easily and accurately, to refer to any of the topics they afford for illustration, and argument. There is, perhaps, no one separate qualification which will so evidently show a man's capability as the one in question. A stinted acquaintance with the entire circle of arts, science, and literature, will cramp a speaker, and show his incapacity. While no man can be truly great without this capability, it is not a fact that it alone can constitute true greatness. These things might be learned by rote, and, parrot-like, prated over by any one without either taste, judgment, or understanding. It is the union of the knowledge of general principles, and practical skill, that forms a great man. The philosopher requires the experience of ordinary life to carry his principles into operation. Neither of these ought to be in excess: both should be combined in due proportions; and the combination in any individual constitutes greatness of character.

2. *Facility of expression.*

I have remarked certain adventitious acquirements which sometimes pass for greatness; but I do not mean to question the advantages of such qualifications when combined with solid excellences, for, indeed, they are subsidiary to the main purpose. Without paying any homage to the mere arts and tricks of oratory, yet there are various things which must combine to make a true orator. Among these may be reckoned clear enunciation—correct pronunciation—perspicuous, energetic, and elegant style; so as to convey one's meaning clearly, forcibly, and agreeably—graceful action—and, to be successful in conviction, a judicious, and logical arrangement of the argument. To all this must be added a ready facility of expression—well chosen and accurate words: for were our ideas ever so bright, lively, and profound, yet if we did not possess the facility of putting them into proper words, we could not give expression to them, or make the desired impression upon others. Language, even when expressed in all its perfection, is found to be scanty, inexact, and poor. There are metaphysical abstractions; heights, and depths of refinement in the human passions, which we can never reach, and which have never found expression. We have to call in adventitious aid; we have to adopt variations of meaning, and to use metaphorical and analogical applications of terms; and after all we cannot give an exact picture of our own minds, or convey a copy of our thoughts. We cannot, therefore, withhold the acknowledgment of talent to a happy facility of expression—to a ready flow of well chosen words; especially when attended by inflexions, modulations, and tones of voice; and the natural language of the countenance; together with appropriate and graceful action.

In our addresses to men concerning their souls, what we want is not so much the sweet melody of a musical voice; the flowing and measured cadence of sentences; the dazzling splendour of tropes and figures; but a truthful and impressive description of things according to their reality, by well chosen and accurate words—the deep-rooted enmity of the heart to God and divine things—the corruption of the affections and desires—the exposure to danger—all, that men may be aroused. Listening to the former, men, hovering over the eternal gulph, may go away charmed with the graces of the speaker, and loud in his praise: to the latter, feeling their want, and apprehending their danger, and crying "God be merciful to me a sinner."

A man deeply impressed with the amazing worth of the soul, the awful realities of eternity, and possessing some facilities of expression,

cannot fail, in some sense, to be eloquent: he will touch the secret feelings and sensibilities of the soul, and produce a solid impression.

I do not mean to assert that all these qualifications must be necessarily united in one person to constitute him a great man. It is rarely the case that many of those excellences meet in one individual. Nay, a person who possesses one of them in any eminent degree, is generally deficient in some other. A man possessing high imagination, seldom devotes himself to patient research, is generally deficient in judgment, and is seldom a profound reasoner, or much skilled either in physical, or metaphysical science. One quick in apprehension, and of happy expressions, is often shallow in information, simply from the fact that he does not feel the need of laborious exertion. One remarkable for great comprehension is seldom noted for profundity. There may be exceptions to these distinctions; but they *are* the *exceptions*, and do not unsettle the *rule*.

It is some tolerable proportion of these qualifications in combination —as much as will combine in one individual—which constitutes intellectual greatness. For instance, a person possessing a good degree of the more abstract qualifications; with eloquence, and the graces of style, delivery, action, and arrangement, will be accounted, and justly so, a great man. And a profound, a sublime, a comprehensive person, with genius, even without any thing remarkable in eloquence, but with good expression, justly merits to be styled great. A person who is endowed with a tolerable degree of acuteness of apprehension, with some comprehensive power, especially if he possess some imagination, and a sprinkling of wit, is entitled *a man of good common sense*. A man of tolerable information, and sound judgment, always obtains cordial esteem; and no man will long retain the esteem of others who does not possess qualifications of this nature.

Individuals will form their judgment according to their own taste or inclination of mind. Some will be applauded by some persons, who will think lightly of others; who, perhaps, again, are highly regarded by persons of a different cast of mind; and all this perhaps will turn upon mere caprice, without any reference to rules by which to estimate.

These hints may afford criteria by which to estimate men. They may possibly be the means of causing us to think less of some, and more of others, than we have been accustomed to think; but, it is hoped, accurately of all. They may also serve as suggestions and directions in the formation of mental character.

Might I attempt, by way of illustrating the preceding principles, to draw, if not a portrait, at least an outline of some of the features of a few individuals. Perhaps some, by looking into this mirror, may behold their own likeness. Ill-natured criticism is not my object, but simply the gratification to be derived from surveying noble or beautiful productions of mind; as we would look upon any grand, sublime, or beautiful objects in external creation. If any reader should recognize his own likeness, and it should not be exactly flattering, I would solicit his indulgence, and beg of him to rub off any spot, or smooth down any excrescences he may discover.

Wesley.—Perhaps I shall be accused of rash temurity in touching so great, so noble a master piece, especially in endeavouring to analyze his intellectual powers. Wesley has been a subject for many pens. By all he has been acknowledged a great man. But by most writers his greatness has been estimated as it appeared in action; and but by few traced to its source, the intellect. I shall not even attempt to draw a portrait, indeed not any thing more than a few detached features, or at most an imperfect profile.

He may be said to have had a universal genius, having had an extraordinary aptness for any thing to which he choose to apply himself.

He was familiar with the Latin, Greek, and Hebrew languages; and among modern languages, with German, Spanish, and French. He was a competent master of classical literature. He was also truly a *master of arts*. In *logic* he had few equals in his day. The result of his intimate acquaintance with that science is seen in all his inestimable writings: this is one of the things which gives them such a charm. He was eminent for a correct knowledge of the *philosophy* current in his day—both *physical* and *metaphysical*. It does not in the least militate against the accuracy of his information, that the theories, in each branch, have been, in later times, superseded by others more consonant with nature. He had a philosophical mind, penetrating into the reasons for, and nature of, all things he contemplated. He had great enlargement and uncommon strength of mind. He was clear in apprehension, and had a readiness of mind for seizing facts and pressing them into use in impressing his audiences, or correspondents. His eye caught every thing around him—he noticed every thing which transpired. He knew how to gain access to, and make a lodgment in the human heart—to interest and move the human affections. His judgment was remarkably sound. He had great vivacity of mind, and true wit, which was employed on objects which afforded instruction to the listener. He possessed steadiness and firm-

ness of purpose, and a great degree of self control, together with activity and vigour in execution. He showed the greatest method and order in all his undertakings. These were remarkable indications of the quality of his mind. There was, perhaps, not any developement of strong imagination, properly speaking; or if he naturally and originally possessed that faculty, it was so much under the control of his strong manly judgment, that it made no exhuberant sallies. His habits of reasoning restricted him from soaring in regions of sublimity. He generally went to the bottom of a subject, especially to the roots of words and terms, and his expositions of numerous passages are instructive and delightful. His style is simply elegant. He did not aim at ornament. He remarks, "I could even now write as floridly and rhetorically as even the admired Dr. B——; but I dare not, because I seek the honour that cometh of God only. Therefore I dare no more write in a fine style than wear a fine coat. I cannot admire French oratory; but give me the plain, nervous style of Dr. South, Dr. Bates, or Mr. John Howe."

I have conversed with persons of great judgment, who have remarked, "I cannot bear to read sermons; yet I delight to read Mr. Wesley's many times over." I record this remark because it accords with my own feelings and judgment. His sermons have always a charm. They are clear, luminous, and racy. They do, and must, claim the attention of the thoughtful and reasoning mind. His remarks, and little dissertations on many miscellaneous subjects, show his clear and accurate discrimination.

I have written the above characteristics from a review, often repeated, of his writings, and from the casual remarks of various individuals with whom I have frequently conversed, who have been personally acquainted with Mr. Wesley.

Benson.—He was an excellent classical and general scholar. Perhaps not much skilled in philosophy, properly so called. This defect militates against some parts of his writings, especially when put in comparison with those of Clarke on the same subjects. As a divine, he was reckoned of the first order. He was a most powerful and successful preacher—judicious, profound, and expansive, rather than sublime. His power in application was almost unprecedented. His style plain, pure, and terse; without much ornament or polish. There is but little show of imagination. He was the author of several excellent works. His commentary on the whole Scriptures, which cost him many years of close application, is a very valuable work. It contains some of the richest expositions and illustrations of the sacred text, any

where to be met with. It is sufficiently critical for general purposes, and is at the same time doctrinal and practical. On the prophecies he is particularly excellent. He was so judicious a divine that you are under no fear of being led into any fanciful theory. Like all other writers, he makes use of all the information he can collect to fully illustrate any given subject. Superficially observed, his commentary appears, in some places, too much in the form of a collection of extracts. Were this strictly the case, it would not be without its value; yet, it differs even in those places from a mere collection of that kind. There is an entireness in it such a collection does not possess. It is not an edifice consisting of separate wings and departments jutted together without design or concentration. It is several noble and grand edifices taken to pieces, and such materials as are suitable, selected from them, and put into one common stock, with a valuable mass of original materials; and all put into the hands of an able and skilful master builder, as matter from which to construct a new building suited to the taste and convenience of the employers. Out of such stock he has constructed a valuable, commodious, and handsome edifice. In each several part, a new or old stone or rafter is employed, as best suited and answered the purpose. There is the genius, skill, and design of the architect in the production of one uniform, original building; only it would appear as though several parts of the erection had not been newly chiselled and remodelled. In the parts alluded to, it might have had a new face put upon it, and still have retained the same essential qualification: the ideas might have been retained with new expressions. Or to take the idea of an assortment of precious metals, they might have been put together into the crucible, melted, and thus amalgamated.

Clarke—Although an LL.D., was yet as truly and properly a D.D. He had a universal genius. He had some knowledge of an immense and incredible number of languages, both ancient and modern—oriental and occidental; and with a great number his knowledge was thorough. He was a master of arts, not only by *diploma* but in reality, for he had an accurate, a deep, and a profound acquaintance with many of the arts and sciences, especially with chemistry and logic. He possessed vast stores of erudition. He was familiar with the ancient classics, and with Jewish and oriental literature. In philosophical knowledge he was accurate. His Biblical knowledge was very extensive. Possessed of these qualifications, he was exceedingly fitted for a commentator; and his learned and able commentary will stand as a monument of his greatness, when marble itself will

have perished. He had great powers of investigation, and delighted in exhibitance of facts and realities. His powers of perception were quick and vigorous. He was endowed with an eminent degree of strength of mind. He never affected oratorical powers, but contented himself with forcibly stating the truth: yet, he was very popular as a preacher, in a day when solidity was esteemed above ornament. He was not remarkable for taste, or, properly, for imagination; and was consequently somewhat defective in judgment. His eager and strong mind being too apt to be carried forward by his first perceptions of a subject, would sometimes cause him to pronounce a partial and precipitate judgment, which would ever afterwards bias him to the same view. He made few retractions. Bishop Horsley remarks, that "Calvin was undoubtedly a good and a great divine: but with all his great talents, and his great learning, he was, by his want of taste, and by the poverty of his imagination, a most wretched expositor of the prophecies; just as he would have been a wretched expositor of any secular poet." The same may be said of Clarke, with some abatements on the score of poverty of imagination. His exposition of the prophecies are the least satisfactory part of his commentaries. According to the accurate, skilful, and profound M'Nichol, his particular friend, his invention was fruitful, and his imagination was rather uncultivated than a nonentity. It, however, rather consisted in powers of association than in imagination. As to taste, M'Nichol observes, "He was perhaps less remarkable for taste, than for any other of his numerous endowments. At all events it was rather distinguished by correctness than polish. It was the judgment of thought, and of common sense, more than of a nice polish and delicate sensibility applied to pleasurable objects, such as those of grace and beauty."

This truly great and extraordinary man deserves to be held up to the student as an example of, and motive to, diligence and perseverance.

Watson.—He must be a poet himself who can properly judge of poetry; and it would require a mind of the first order to properly characterize one in that category. My remarks, therefore, on this exalted man will necessarily be confined to general features. Mr. W. was a man of first-rate ability. His apprehension was vivid, and almost instinctive; his conceptions were remarkably clear; his views comprehensive; his powers of association large, and, consequently, his mind expansive. He had an elegant taste and remarkably fine imagination. There is a grandeur of sublimity running through the whole of his productions. He was a finished and most fascinating

orator. Not that his oratory was studied. Undoubtedly he had improved himself by the rules of art; but he had not formed himself by any rules whatever, or taken any individual as a model. His oratory was not bare declamation, but the effusion of a great soul fraught with noble ideas.

If he had written nothing else but his life of Wesley, and his answer to Southey, his fame must have been perpetuated to the latest generations. But every part of his productions show a master mind. His sermons and institutes are invaluable, and contain the noblest and most sublime sentiments. His exposition on some portions of Scripture cause us to desire he had lived to have completed his design in that particular.

Take M'Nichol and Watson, on similar occasions, and how different a mode of treating a subject they display. Both are superb in their own way; both are clear, lucid, grand, and splendid; both had an almost intuitive faculty of perception; but they each contemplated the subject under different aspects. They each draw a picture which is imposing, but they took different features. There is a charm indeed in reading each of these authors; but emotions of a different kind are excited. The former presents a numerous group of relations and principles, and shows the whole by its several parts; he leads you into a wide field on which you gaze with perfect astonishment; the latter presents you with a noble object in perfect symmetry as a whole. The former produces a deep feeling: the latter an exhilarating and cheering one.

In illustration of these remarks, I would refer the reader to the sermon of each author on National peace; and to Watson's on the Reign of God.

In addition to the preceding I shall introduce a few living characters under feigned names. Although the names are feigned, yet, I have, in each case, a real character before me; and each one will undoubtedly apply in its main features to more than one individual.

"A thousand smart in Timon and Sir Balaam."

Apollos.—The reader will perceive by the name I adopt, that I refer to an eloquent man, and one mighty in the Scriptures. In the former particular especially, the individual whose mental character I am sketching, is a striking resemblance of his prototype. This gentleman, as to exterior and manner, tone and action, is almost every thing we could wish. He is remarkably accurate in pronunciation; in enunciation clear, full, distinct. In style rather too much Johnsonian

for the pulpit: it might suit the senate or the bar better. The Addisonian, or, perhaps, that of Swift, especially in his "Drapier's Letters," is a better pulpit model. Words of Saxon origin are preferable to those of Latin origin, or Latin, through the medium of the French. Whately observes, "The *lower* and the *higher* orders generally use words of Saxon origin. The *middle* order only, are remarkable for their fondness for words of Latin and French origin." Notwithstanding he manifests good taste, and shows nothing weakly finical. He has a respectable acquaintance with several of the arts and sciences. His knowledge of literature, and of languages, especially of those which are the most important to a biblical scholar, very respectable. His stock of biblical criticism, biblical information, and of divinity in general, is valuable. Hence he possesses excellent exegetical capabilities; and is a pleasing, profitable, and useful preacher. His imagination is brilliant. He is quick of apprehension; possesses considerable grasp of mind; also some genius. He is not extraordinary for profundity.

Tertius.—His greatest qualifications are physical. He possesses strong nerves, natural confidence, boldness, and firmness. He has a clear, strong, and sonorous voice; facility of speech, but rather incorrect pronunciation. He is rather bombastic in manner; his natural confidence, boldness, and firmness is sometimes shown in his demeanour and air, in a manner not very amiable. His understanding is naturally good, and his mental powers in general, had they been cultivated, might have resulted in something very respectable; but his acquirements in any branch of knowledge is rather scanty, his information being principally on common placed subjects. He has but little variety; he is very common-placed, both in matter and manner—in method of treating his subjects, and expression. He is, therefore, not very interesting to an intelligent and penetrating hearer, especially if he listen to him for a continued period, for he soon discovers a tedious sameness. A superficial hearer sometimes admires him from the manner in which he strikes the senses. He makes no researches—discusses nothing—proves nothing; but occupies himself in bold declamation. The mind of man is easiest reached through the senses and the passions; but he also possesses reason, and must also be approached through the medium of his understanding, in order to his being moved to action. It is usual for persons who possess such qualifications as are ascribed to this gentleman, to be in a great measure ignorant of their own defects, and to aspire to an importance which is not legitimately their own.

Evangelicus, is a preacher, who, from his deep piety, cultivated mind, various information, and superior abilities, is universally esteemed; and from his splendid style, and excessive use of tropical and figurative language, is greatly applauded by the superficial. But the more solid and judicious, although they value him for his solid excellencies, have their admiration abated by this excess. They judge that tropes and figures should be according to the nature of the subject:-neither too many nor too gay; that figures are the dress of our sentiments; and that as persons ought to be dressed according to their rank and character, so ought discourse.* And when they have been hearing this pious and excellent preacher, they have been led to the conclusion, that as it would militate against the gravity and dignity of a minister to be clothed with the habiliments of a soldier; in like manner his discourses are injured, and their effect marred by the too great *excess* of his figures, however appropriate in *themselves*. When a speaker "reasons, we look for perspicuity; when he describes, we expect embellishment; when he divides or relates, we desire plainness and simplicity,"† but not in all places alike splendid embellishment. The great secret of good writing or speaking, is to know where to be simple and when to use embellishment. When every part of a discourse is uniformly brilliant, the whole is of consequence dull, flat, and insipid; and hearers soon grow tired of listening to such speakers. It is like accenting every word in a sentence, which renders the whole without accent: there is a want of relief and contrast.‡ A profusion of metaphors looks too much as though a man had either been a savage himself, or conceived himself speaking to savages: or as though he had descended from low vulgarity, or was engaged in speaking to persons of that class, who have a taste for the superflorid, extra-ornamental, and bombastic style.§

Justus, is a common-place preacher. He has a number of topics which he does not place in immediate connexion with his texts; but which would equally suit a great number of other texts, having only a general, and not a special application. His discourses are nearly the same, whatever text he may choose. They are principally composed of what are properly called common places, and expressed in hackneyed phrases. They are a mass of well used sentiments and expressions, which are constantly employed with differently disposed juxtaposition each time of using.

Ezra possesses firmness of character—is not easily caused to swerve

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* Blair's Rhetoric. † Do. ‡ Whately's Rhetoric. § Do.

from his purpose, or from what he conceives to be consistency of course, by either flattery or frowns. He is fond of study, and has acquired considerable information in some branches of science and literature. He is rather solid in ideas than fluent in words; indeed he often manifests a deficiency in this particular. His enunciation is distinct and full—pronunciation tolerably accurate. His discourses seldom exhibit brilliant diction, or dazzling ornament of style; but he is earnest and persuasive in his address, and often illustrates his subjects by appropriate allusions; and is often sublime and elevated in thought. He cannot be said to possess much imagination, but is fond of mental pictures, and scenic representations. He is not fanciful as an expositor of God's word; but delights to fetch up, from the nature of the subject or phraseology, some hidden, or not very obvious, idea. He considers the Scriptures are a mine into which we ought to dig deep, and from which we ought to raise the most precious treasure.* He has not much action; and what little he has is often not very appropriate. He is addicted to logical order and precision;—fond of metaphysical and abstract speculations. He loves to investigate both the *name* and the *thing*; its attributes, properties, causes, and effects; and its consequence, often rises above, and dives below the mere surface of a subject, and presents it in its associations and connexions. These metaphysical predilections often lead to philological speculations; and all, united, give him a ready facility for sermonizing. In social and private conversation, he has considerable wit; but in the pulpit it seldom appears—there he is generally serious and solid. He has some physical defects which often assume the appearance of mental. Depression of animal spirits frequently produces want of self-possession, which frequently prevents him from attempting any bold effort. It often occurs that this physical inability, added to a constitutional timidity, produces a want of collectedness of mind, and apparent disorder. Under these influences he is apt to commit errors, and is the first himself to detect them; and then he is involved in confusion, which often spoils further effort. He is sensible of all these defects, and although he may feel himself master of a subject, he would much

* "I am more than ever impressed with the need which ministers have to devote their undivided attention to the word of God. The present state of the Church, its appetite for feverish excitement, its general fastidiousness, and the superficiality of its Scriptural knowledge, lead me to the conclusion, that the study of exegetical, rather than systematic divinity—of the meaning of God's word, rather than human arrangements of its doctrines—belongs to the present duties of the minister.—(Rev. R. Treffry's Jour. Mem. and Select Rem., p. 157.)

rather shrink back, than appear on public and special occasions. A great part of this he loses on mature acquaintance with a people.

His discourses are the opposite of those of *Justus*. They are all drawn from some important portion of God's holy word. And because he always makes the passage of which he treats prominent, and derives his observations from it, illustrated by its context, his preaching always appears new. Although he may principally confine himself to doctrine and duty—to repentance towards God, and faith in our Lord Jesus Christ; and the self-denial and holiness which the grace of our Lord Jesus Christ teaches; yet, he embodies a large and comprehensive view of the Gospel, and beautifully illustrates it by instructive exegesis. And because it is clear and so full, you would imagine he had, each time of preaching, exhausted his resources: yet, Sabbath after Sabbath the same is reiterated; and his variety is observed and admired, because the same views, varied in expression and arrangement, are blended with, and arise from, other portions of the sacred word. Thus, a few simple bodies, by being mixed and compounded in different proportions of each, produce the whole variety of form, substance and colour, which is spread before us in material existence.

Zelotes is a man of an ardent mind which cannot brook to grovel: he must be progressing and triumphing. In consequence he makes mighty efforts; aims at great effects; and spares no pains to accomplish the objects of his desires. If success is realised, he will never be tired in following out his plans. But, as is the case with men of ardent minds, he cannot bear to labour without visible proofs of success; and if he do not discover them, he flags, droops, and sinks into dispondency, or otherwise flirts to some new object. He is severe upon all who do not act upon the principles which he himself adopts. Hence, he is prone to dogmatism, bold assumption, and positivity. This gives him an air of self-sufficiency, and self-importance, disgusting to the generality of observers.

The former part of this character is excellent: it is just what that of a Christian Evangelist should be. And could *Zelotes* but avoid that spirit of assumptive positiveness, and, in hope, still persevere in labours, under all circumstances, there would be nothing in him but which must meet with the approbation of all.

Mr. Wesley, in one of his letters, quotes, with approbation, the observation of a writer which contains a counter principle, "I love one who drudges at dry duty." Men, especially ministers, should work and act from principle—in season and out of season; they should do

all they can and leave the result with the Head of the Church;—they should plant and water, and leave God to give the increase, when and as he will. The increase he will give.

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