ly couplets, though frequently of greater length. This is chiefly obſervable in thoſe paſſages which frequently occur in the Hebrew poetry, in which they treat one ſubject in many different ways, and dwell upon the ſame ſentiment; when they expreſs the ſame thing in diffe­rent words, or different things in a ſimilar form of words; when equals refer to equals, and oppoſites to oppoſites: and ſince this artifice of compoſition ſeldom fails to produce even in proſe an agreeable and meaſured cadence —we can ſcarcely doubt that it muſt have imparted to their poetry, were we maſters of the veri­fication, an exquiſite degree of beauty and grace.

The elegant and ingenious Dr Lowth has with great acuteneſs examined the peculiarities of Hebrew poetry, and has arranged them under general diviſions. The correſpondence of one verſe or line with another he calls *ρarallelism.* When a propoſition is delivered, and a ſe­cond is ſubjoinued to it, equivalent or contracted with it in ſenſe, or ſimilar to it in the form of grammatical construction, thefe he calls *parallel lines;* and the words or phraſes anſwering one to another in the correſponding lines, *parallel terms.* Parallel lines he reduces to three ſorts; parallels ſynonymous, parallels antithetic, and parallels ſynthetic. Of each of theſe we ſhall preſent a few examples.

First, of parallel lines ſynonymous, which correſpond one to another by expreſſing the ſame ſense in different but equivalent terms.

O-Jehovah, in-thy-ſtrength the-king ſhall-rejoice; And-in-thy-ſalvation how greatly ſhall-he-exult! The-deſire of-his-heart thou-haſt-granted unto-him; And-the-requeſt of-his-lips thou-haſt-not denied.

Pſ. xxi. 1. 2.

Becauſe Ι-called, and-ye-refuſed;

I-ſtretched-out my-hand, and-no-one regarded: But-ye-have-defeated all my-counſel;

And-would-not incline to-my-reproof:

I alſo will-laugh at-your-calamity;

I-will-mock, when-what-you-feared cometh; When-what-you-feared cometh like-a-devaſtation; And-your-calamity advanceth like-a-tempeſt;

When distreſs and-anguiſh come upon-you:

Then ſhall they-call-upon-me, but-I-will-not anſwer; They-ſhall-ſeek-me-early, but-they-ſhall-not find-me: Becauſe they-hated knowledge;

And-did-not chooſe the-fear of-Jehovah;

Did not incline to-my-counſel;

Contemptuouſly-rejected all rny-reproof; Therefore-ſhall-they-eat of-the-fruit of-their-ways;

And-ſhall be-ſatiated with-their-own-devices.

For the-defection of-the-ſimple ſhall-ſlay-them; And-the-ſecurity of-fools ſhall-deſtroy them.

Prov. i. 24—32.

Seek-ye Jehovah, while-he∙may-be-found;

Call-ye-upon him, while-he-is near:

Let-the-wicked forſake his-way;

And-the-unrighteous man his-thoughts:

And-let-him-return to Jehovah, and-he-will-compaſſion- ate-him;

And unto our-God, for he-aboundeth in ſorgiveneſs @@(K).

Iſaiah lv. 6. 7.

Theſe ſynonymous parallels ſometimes conſiſt of two,

of three, or more ſynonymous terms. Sometimes they are formed by a repetition of part of the firſt ſentence:

As,

What ſhall I do unto thee, O Ephraim!

What ſhall I do unto thee, O Judah!

For your goodneſs is as the morning cloud,

And as the early dew *it* paſſeth away.

Hoſea vi. 4.

The following is a beautiful inſtance of a parallel triplet, when three lines correſpond and form a kind of ſtanza, of which two only are ſynonymous.

That day, let it become darkneſs;

Let not God from above inquire after it;

Nor let the flowing light radiate upon it.

That night, let utter darkneſs ſeize it;

Let it not be united with the days of the year;

Let it not come into the number of the months.

Let the ſtars of its twilight be darkened:

Let it look for light, and may there be none;

And let it not behold the eyelids of the morning.

Job iii. 4, 6, 9.

The ſecond fort of parallels are the antithetic, when two lines correſpond with one another by an oppoſition of terms and ſentiments; when the ſecond is contracted with the firſt, ſometimes in expreſſions, ſometimes in ſenſe only. Accordingly the degrees of antitheſis are various: from an exact contrapoſition of word to word through the whole ſentence, down to a general diſparity, with ſomething of a contrariety, in the two propoſitions. Thus in the following examples:

A wiſe ſon rejoiceth his father;

But a fooliſh ſon is the grief of his mother.

Prov. X. I.

Where every word hath its oppoſite: for the terms *father* and *mother* are, as the logicians ſay, relatively op­poſite.

The memory of the juſt is a bleſſing;

But the name of the wicked ſhall rot. Prov. x. 7.

Here there are only two antithetic terms: for *memory* and *name* are ſynonymous.

There is that ſcattereth, and ſtill increaſeth;

And that is unreaſonably ſparing, yet groweth poor.

Prov. xi. 24.

Here there is a kind of double antitheſis; one between the two lines themſelves; and likewiſe a ſubordinate oppoſition between the two parts of each.

Theſe in chariots, and thoſe in horſes;

But we in the name of Jehovah our God will be ſtrong. They are bowed down, and fallen;

But we are riſen, and maintain ourſelves firm.

Pſ. XX. 7, 8.

For his wrath is but for a moment, his favour for life; Sorrow may lodge for the evening, but in the morning

gladneſs. Pſ. xxx. 5.

Yet a little while, and the wicked ſhall be no more; Thou ſhalt look at his place, and he ſhall not be found: But the meek ſhall inherit the land;

And delight themſelves in abundant proſperity.

Pſ. xxxvii. 10, 11.

@@@(K) All the words bound together by hyphens anſwer to ſingle words in Hebrew.