in a kind of ſpontaneous effuſion. He frequently part­ies, and, as it were, ruminates upon the ſame object; frequently varies and illuſtrates the ſame thought with different imagery, and a different choice of language; ſo that the whole bears rather the appearance of an ac­cumulation of correſponding ſentiments, than an accu­rate and connected ſeries of different ideas, arranged in the form of a regular treatiſe. There is, however, no wild incoherency in the poem; the tranſlations are eaſy and elegant.

The work is divided into five parts; in the firſt, ſe­cond, and fourth chapters, the prophet addreſſes the people in his own perſon, or introduces Jeruſalem as ſpeaking. In the third chapter a chorus of the Jews is repreſented. In the fifth the whole captive Jews pour forth their united complaints to Almighty God. Each of theſe five parts is diſtributed into 22 ſtanzas, according to the number of the letters of the alphabet. In the three firſt chapters theſe ſtanzas confiſt of three lines. In the four firſt chapters the initial letter of each period follows the order of the alphabet; and in the third chapter each verſe of the ſame ſtanza begins with the ſame letter. In the fourth chapter all the ſtanzas are evidently diſtichs, as alſo in the fifth, which is not acroſtic. The intention of the acroſtic was to aſſiſt the memory to retain ſentences not much connected. It deferves to be remarked, that the verſes of the firſt four chapters are longer by almoſt one half than Hebrew verſes generally are: The length of them ſeems to be on an average about 12 ſyllables. The prophet appears to have choſen this meaſure as being ſolemn and melancholy@@.

"That the ſubject of the Lamentations is the deduc­tion of the holy city and temple, the overthrow of the ſtate, the extermination of the people; and that theſe events are deſcribed as actually accompliſhed, and not in the ſtyle of prediction merely, muſt be evident to every reader; though ſome authors of conſiderable re­putation @@\* have imagined this poem to have been compoſed on the death of king Jofiah. The prophet, in­deed, has ſo copiouſly, ſo tenderly, and poetically, be­wailed the misfortunes of his country, that he ſeems completely to have fulfilled the office and duty of a mourner. In my opinion, there is not extant any poem which diſplays ſuch a happy and ſplendid ſelection of imagery in ſo concentrated a ſtate. What can be more elegant and poetical, than the deſcription of that once flouriſhing city, lately chief among the nations, fitting in the character of a female ſolitary, afflicted, in **a** ſtate of widowhood, deſerted by her friends, betrayed by her deareſt connections, imploring relief, and ſeeking conſolation in vain? What a beautiful perſoniſication is that of “the ways of Sion mourning becauſe none are come to her ſolemn feaſts?” How tender and pathetic are the following complaints?

Is this nothing to all you who paſs along the way? be­hold and ſee,

If there be any ſorrow, like unto my ſorrow, which is inflicted on me;

Which Jehovah inflicted on me in the day of the vio­lence of his wrath.

For theſe things I weep, my eyes ſtream with water; becauſe the comforter is far away, that ſhould tranquilize my ſoul:

My children are deſolate, becauſe the enemy was ſtrong.

But to detail its beauties would be to tranſcribe the entire poem.”

Ezekiel was carried to Babylon as a captive, and re­ceived the firſt revelations from heaven, in the fifth year of Jehoiakim’s captivity, A. C. 595. The book of Ezekiel is ſometimes diſtributed under different heads. In the three firſt chapters the commiſſion of the prophet 19 deſcribed. From the fourth to the thirty-ſecond chapter incluſive, the calamities that befel the enemies of the Jews are predicted, *viz.* the Ammonites, the Moab­ites, and Philiſtines. The ruin of Tyre and of Sidon, and the fall of Egypt, are particularly foretold; prophe­cies which have been fulfilled in the moſt literal and aſtoniſhing manner, as we have been often aſſured by the relation of hiſtorians and travellers. From the 32d chapter to the 40th he inveighs againſt the hypocriſy and murmuring ſpirit of his countrymen, admoniſhing them to reſignation by promiſes of deliverance. In the 38th and 39th chapters he undoubtedly predicts the final return of the Jews from their diſperſion in the lat­ter days, but in a language ſo obſcure that it cannot be underſtood till the event take place. The nine laſt chapters of this book furniſh the deſcription of a very remarkable viſion of a new temple and city, of a new religion and polity.

“Ezekiel is much inferior to Jeremiah in elegance; in ſublimity he is not even excelled by Iſaiah: but his ſublimity is of a totally different kind. He is deep, vehement, tragical; the only ſenſation he affects to ex­cite is the terrible: his ſentiments are elevated, fervid, full of fire, indignant; his imagery is crouded, magni­ficent, terrific, ſometimes almoſt to diſguſt: his lan­guage is pompous, ſolemn, auſtere, rough, and at times unpoliſhed: he employs frequent repetitions, not for the ſake of grace or elegance, but from the vehemence of paſſion and indignation.@@ Whatever ſubject he treats of, that he ſedulouſly purſues, from that he rarely de­parts, but cleaves as it were to it; whence the connec­tion is in general evident and well preſerved. In many reſpects he is perhaps excelled by the other prophets; but in that ſpecies of compoſition to which he ſeems by nature adapted, the forcible, the impetuous, the great and ſolemn, not one of the ſacred writers is ſuperior to him. His diction is ſufficiently perſpicuous; all his obſcurity conſiſts in the nature of the ſubject. Viſions (as for inſtance, among others, thoſe of Hoſea, Amos, and Jeremiah) are neceſſarily dark and confuted. The greater part of Ezekiel, towards the middle of the book eſpecially, is poetical, whether we regard the mat­ter or the diction. His periods, however, are frequent­ly ſo rude and incompact, that I am often at a loſs how to pronounce concerning his performance in this reſpect.

“Iſaiah, Jeremiah, and Ezekiel, as far as relates to ſtyle, may be ſaid to hold the ſame rank among the He­brews, as Homer, Simonides, and Æſchylus among the Greeks.”

So full an account of Daniel and his writings has been already given under the article Daniel, that little remains to be ſaid on that ſubject. Daniel flouriſhed during the ſucceſſive reigns of ſeveral Babyloniſh and Median kings to the conqueſt of Babylon by Cyrus. The events recorded in the 6th chapter were contempo­rary with Darius the Mede; but in the 7th and 8th chapters Daniel returns to an earlier period, to relate

@@@[mu] Lowth.

@@@[m]\* Josephus, Jerome, Usserius, &c.

@@@[mu] Lowth.