

No mist obscures, no little cloud  
Breaks the whole serene of heaven:  
In full orb'd glory the majestic moon  
Rolls through the dark blue depths;  
Beneath her steady ray  
The desert circle spreads,  
Like the round ocean girded with the sky:  
How beautiful is night!"

Who does not feel that there is the richness of poetry in every line of this extract? and yet what is it that makes it poetry? Not the elevation of sentiment only, nor the corresponding elevation of diction: for this might proceed from the lips of an orator; and all who know any thing of Cicero know it is possible for a man to be a very good orator, and at the same time a very bad poet.

In order then to true poetry there must be the union of certain peculiarities of sentiment and diction suited to the subject, with an artificial arrangement of the words which shall produce a cadence on the ear.

If this definition be allowed, then many passages both of the Old and New Testament will be found to stand in the highest rank of poetry.

After certain portions of the Scripture were suspected to be poetical, much labour was expended in the endeavour to ascertain its distinguishing characteristic. Various bold and ill-founded theories were advanced. Some thought that they could even find rhyme in the terminating words, by a forced and unnatural division of the sentences. Some imagined, with equal probability, that all the poetical parts were strictly metrical, and might be scanned like a line in Homer. Lowth at length declared and proved that the great peculiarity of Hebrew poetry was what he called *parallelism*, by which he meant a certain correspondence between the lines, so that the members of one line should be parallel in sentiment or expression to the members of the other; word answering to word, and thought to thought, in each couplet.

This parallelism he distinguishes into three kinds: *synonymous*, *antithetical*, and *constructive*. The propriety of the name of the first of these Jebb very judiciously controverts, and shews that the very examples which Lowth produces under this head are by no means synonymously parallel. He therefore proposes the term cognate for synonymous.

We shall now explain these terms, and give examples to illustrate them. I would, however, first observe that the object of Jebb is to prove that the New Testament though written in Greek, has in it not a few passages of poetry formed strictly on the Hebrew model.

*Cognate parallelism* is when two lines correspond each to each in such a manner that the same sense is expressed in different but equivalent terms, and that in every case where each line has more than one member, the first member of one corresponds with the first member of the other, and the second member of the one with the second member of the other.

Thus in Lowth's translation of Isaiah, we have—

"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 unto Jehovah, and he will compassionately  
him,  
And unto our God, for he aboundeth in forgiveness."

Here the first two lines consist each of two members. "Seek ye Jehovah," corresponds with "Call ye upon him." "While he may be found," corresponds with "While he is near;" only, as Jebb justly remarks, there is an advance in the signification of the second beyond that of the first line. Men are first "invited to seek Jehovah, not knowing where he is, and on the bare intelligence that he may be found; in the second line, having found Jehovah, they are encouraged to call upon him by the assurance that he is NEAR."

The third and fourth line have each but one member: "The wicked" corresponds with "The unrighteous man;" "The way" of the former, with "The thoughts" of the latter. The progression here is also striking: the wicked, the positive and presumptuous sinner, is warned to forsake his way, his habitual course of iniquity: in the fourth line, the unrighteous, the negatively wicked, is called to renounce the very thought of sinning.

The fifth and sixth lines contain each two members in which the same similarity and the same gradation of sense is preserved as in the former cases. With the awful name "Jehovah" in the fifth line, the appropriative and encouraging title of "our God" is made to correspond in the sixth; and *simple compassion*, in the former, is in the latter "heightened into overflowing mercy and forgiveness."

Of the two remaining kinds of parallelism, specimens will be given in my next paper.  
J. K.

To the Editor of the Church.

REVEREND SIR,—My attention has been called by a friend to a recent number of 'The Church' which contains a passage relating to conversion, of which, I am constrained to say the phraseology appears to me objectionable; and the tendency, of very doubtful utility. I would not be understood either to question or suspect the rectitude of your motives in making your paper the vehicle of such sentiments as the passage referred to imbibes. Permit me to express my high respect for your Christian and Clerical character, which is not the less estimable in my view, from being associated with a firm and filial attachment to the venerable Establishment of which you are a minister. Her Liturgy I admire only less than the devotional promptings of inspiration; and on all the capital points of the Christian System, her Articles and Homilies are the best human exponents of my belief.—Far then from my breast, in addressing to you these observations, be the wish to foment the acrimony of the *odium theologicum* which has so often given point and aggravation to the malignant taunt of the Infidel,

tantene animis celestibus ire?

The passage in question involves in indiscriminate suspicion, the spiritual character of all who, in tracing the history of their

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religious experience, "*lay emphasis on the hour when and the place where*" the love of God was first shed abroad in their hearts.

—It is spontaneously granted that *time and place* are merely circumstances of conversion; and though a reference to them can hardly fail to be both animating and salutary to the real believer's mind, a distinct recollection of them, is not, in our apprehension, essential in order to evince the genuineness of a work of divine grace. It is obvious, however, that there must be a specific time when conversion takes place. And, from the magnitude of the change, involving as it does, our most solemn relations to the Deity, and the infusion of the elements of a new and divine nature into the soul, one would be very naturally led to conceive, anterior to the examination of any direct evidence upon the subject, that whoever receives a blessing so heart-stirring must have a vivid perception of it. Such was the persuasion entertained by the acute and philosophic Paley. "A change"—he says, "so entire, so deep, and important as this, I do allow to be conversion; and no one who is in the situation above described, can be saved without undergoing it; and he must, necessarily, both be sensible of it at the same time, and remember it all his life afterwards. It is too momentous an event ever to be forgotten. A man may as easily forget his escape from shipwreck." (See his Sermons.)

The numerous cases of conversion recorded in the New Testament, were, indisputably, almost without exception, *sudden*; and it surely behoves those who deny that the Holy Spirit operates in the same manner *now*, to establish their negation by unexceptionable evidence. The appeal must be made to well attested facts. Now it is matter of notoriety that the pages of religious biography exhibit innumerable instances in which the evidence was coeval with the act of justification. In the face of such an accumulation of proof, we would respectfully ask, is any one authorized to assume that a man's conversion is impugned by his "*laying emphasis on the hour when, and the place where?*" Admit this principle; and the sceptic, with much less skill and address than would be requisite to obviate his objection, may found upon it an *argumentum ad hominem* against the reality of the conversions that took place under the ministry of the Apostles themselves. Any detailed elucidation of this momentous topic here, is of course out of the question. But I cannot refrain from soliciting your attention to an individual case, for which I am indebted to the same number of 'The Church,' where it stands in singular and felicitous contrast with the passage upon which I have taken the liberty to animadvert. It is that of the Reverend Mr. Simeon of Cambridge. He, with the most impressive emphasis, refers not merely to the *hour*, but to the very *minute*, when he was delivered from the burden of *conscious* guilt, by the reception of *conscious* pardon. And when, in connexion with a reference so explicit to the period of his conversion, he expresses a devout hope that he might be permitted before his death to see a revival amongst his people; think you, would his joy on such an occasion have been diminished by hearing the subjects of grace declare even to the exactitude of a *minute*, the time of their transition from darkness to light? I do not ask,—would he have treated their professions of faith, as "*revertis storiis*" unworthy of credence; and their spiritual enjoyments as "*instantaneous impulses*" calculated only to delude. Permit me, in concluding, to suggest, that the doctrine of *conscious* salvation for which I contend, is a tenet of your own Church, if, indeed, the illustrious names of Hooker, and Pearson, of Brownrigg and Barrow, are entitled to shine in the galaxy of the accredited expositors and defenders of her faith.

I am, Rev. Sir,

With sentiments of unfeigned respect,

Yours, &c.

M. RICHEY.

Cobourg, March 26, 1838.

## THE CHURCH.

COBOURG, SATURDAY, MARCH 31, 1838.

We have more than once been reminded that the CONSTITUTIONAL ACT, the grand foundation of the claims of our venerated Church to that property of which, in late years, so many attempts have been made to deprive her, is an important document which hundreds of our readers have never had the opportunity of perusing, and of which all their knowledge is derived from incidental notices in those debates and discussions which, from time to time, have appeared in the public papers upon this agitated question. We shall, therefore, place before them to-day that portion of it which refers to the property of the Church; and while to many in these Provinces a long-desired information will thus be afforded, we are glad of the opportunity of laying before our readers in England and Ireland—now, we are happy to say, by no means inconsiderable in number—the leading grounds upon which this important question rests. Our readers are generally well aware that the state of religion in the Canadas is exciting in the Mother Country a warm and increasing interest; and if, as we hope it will, the question of the legal property of the Church in these Provinces be there taken up with a becoming spirit, especially by those periodicals whose zeal for the interests of our hallowed communion is only equalled by their ability, we shall have less to fear from that temporizing and shallow policy by which we have suffered so long. In condemnation of the workings of *this* policy ours is but one amongst thousands of voices:—this, suffice it to say, has—in the judgment of both the Legislative bodies of the Province, and who more competent to judge than they—led a flourishing, and what ought to be a happy country into rebellion; and which, if it remain unchanged in its cold and almost atheistic disregard of the vital interests of the Established Church in these Provinces, will, in a few years, leave their moral strength and energy in a state so divided and crippled by the conflicting tenets of false or absurd religion, that the very disorganization and unhinging of the public mind and manners must reduce to a weak and brittle thread the tie that binds us to the glorious monarchy of Old England.

The conduct of some of our neighbours in the United States during the late thrilling events, has been often brought to view

in bold relief;—but is there nothing more in that land of unbalanced and unbridled democracy, where ignorance and incapacity are invested with the functions of wisdom, and where, worse than all, the passion and depravity of the untutored and irresponsible million are bowed to by the enlightened and the virtuous,—is there nothing more there to be deprecated than the leveling of the distinctions of society, and allowing the popular impulse to be the substitute for order and law? Is nothing of the moral disorganization which we there witness,—of the array of the elements of power in fierce and steady opposition,—to be ascribed to the encouragement afforded by the absence of an Established Church to every new theory which religious fanaticism and religious knavery may choose to start? Are we to look with a calm and complacent eye upon excitements and effervescences mistaken for the solidity of religion, and in which, unhappily, in many quarters, religion itself is made wholly to consist? Are we to view with no sentiment of repugnance associations got up ostensibly for the advancement of moral purity, but which have no religious principle for their basis, and are even made to supersede the influence of that Gospel to which the Spirit of God is promised;—associations, systems, and excitements, got up, not because the eternal welfare of the mass of society is the predominant and constraining object of their adoption, but because that, by the increase of adherents through these exciting and dishonest means, their political power is made to tell in the whirl of daily agitation! When we see all this, and observe the practical mischiefs of this wild disorganization rolling even upon ourselves, are we—because the vanity and selfishness of one, the hate and spite of another, and the Gallic-like indifference of a third demand the deference of that public opinion to whose scorn and reprobation they are alone entitled,—are we to be silent upon a subject so momentous; upon one which, conscientiously and in the sight of God, we believe to be more intimately connected with the future and permanent welfare of this Province, and more closely associated with the question of England's future supremacy over us, than almost any other that could be brought before the public view?

But we proceed to our citation of the promised clauses of the Constitutional Act:—

### 31 GEORGE III. CHAPTER 31.

SECTION XXXVI. And whereas His Majesty has been graciously pleased, by message to both Houses of Parliament, to express his royal desire to be enabled to make a permanent appropriation of lands in the said Provinces, for the support and maintenance of a Protestant Clergy within the same, in proportion to such lands as have been already granted within the same by His Majesty; and whereas His Majesty has been graciously pleased, by his said message, further to signify his royal desire that such provision may be made, with respect to all future grants of land, within the said Provinces respectively, as may best conduce to the due and efficient support and maintenance of a Protestant clergy within the said Provinces, in proportion to such increase as may happen in the population and cultivation thereof; therefore, for the purpose of more effectually fulfilling his Majesty's gracious intentions as aforesaid, and of providing for the due execution of the same in all time to come, be it enacted by the authority aforesaid, That it shall and may be lawful for His Majesty, his heirs or successors, to authorize the governor or lieutenant governor of each of the said Provinces respectively, or the person administering the government therein, to make, from and out of the lands of the crown within such Provinces, such allotment and appropriation of lands, for the support and maintenance of a Protestant Clergy within the same, as may bear a due proportion to the amount of such lands within the same as have at any time been granted by or under the authority of His Majesty; and that whenever any grant of lands within either of the said Provinces shall hereafter be made, by or under the authority of His Majesty, his heirs or successors, there shall at the same time be made, in respect of the same, a proportionable allotment and appropriation of lands for the above mentioned purpose, within the township or parish to which such lands so to be granted shall appertain or be annexed, or as nearly adjacent thereto as circumstances will admit; and that no such grant shall be valid or effectual unless the same shall contain a specification of the lands so allotted and appropriated, in respect of the lands to be thereby granted: and that such lands, so allotted and appropriated, shall be, as nearly as the circumstances and nature of the case will admit, of the like quality as the lands in respect of which the same are so allotted and appropriated, and shall be, as nearly as the same can be estimated at the time of making such grant, equal in value to the seventh part of the lands so granted.

XXXVII. And be it further enacted by the authority aforesaid, That all and every the rents, profits, or emoluments, which may at any time arise from such lands so allotted and appropriated as aforesaid, shall be applicable solely to the maintenance and support of a Protestant clergy within the Province in which the same shall be situated, and to no other use or purpose whatsoever.

XXXVIII. And be it further enacted by the authority aforesaid, That it shall and may be lawful for His Majesty, his heirs or successors, to authorize the governor or lieutenant governor of each of the said Provinces respectively, or the person administering the government therein, from time to time, with the advice of such Executive Council as shall have been appointed by His Majesty, his heirs or successors, within such Province, for the affairs thereof, to constitute and erect, within every township or parish which now is or hereafter may be formed, constituted, or erected within such Province, one or more *parsonage* or *rectory*, or *parsonages* or *rectories*, according to the establishment of the Church of England; and from time to time, by an instrument under the great seal of such Province to endow every such *parsonage* or *rectory* with so much or such part of the lands so allotted and appropriated as aforesaid, in respect of any lands within such township or parish, which shall have been granted subsequent to the commencement of this Act, or of such lands as may have been allotted and appropriated for the same purpose, by or in virtue of any instruction which may be given by His Majesty, in respect of any lands granted by His Majesty before the commencement of this Act, as such governor, lieutenant governor, or person administering the government, shall, with the advice of the said Executive Council, judge to be expedient under the then existing circumstances of such township or parish.

XXXIX. And be it further enacted by the authority aforesaid, That it shall and may be lawful for His Majesty, his heirs or successors, to authorize the governor, lieutenant governor, or person administering the government of each of the said Provinces respectively, to present to every such *parsonage* or *rectory* an incumbent or minister of the Church of England, who shall have been duly ordained according to the rites of the said Church, and to supply from time to time such vacancies as may happen therein; and that every person so presented to any such *parsonage* or *rectory* shall hold and enjoy the same, and all rights, profits, and emoluments thereunto belonging or granted, as fully and amply, and in the same manner, and on the same terms and conditions, and liable to the performance of the same duties, as the incumbent of a *parsonage* or *rectory* in England.

XL. Provided always, and be it further enacted by the authority aforesaid, That every such presentation of an incumbent