

an influx is rendered further probable by other analogical arguments. In man, who is called a *microcosm*, or world in miniature, there is as incessant a return of the blood to the heart in a negative state by one set of vessels, as there is an issue of it in a positive state by another. The lungs also inspire the air in one state, and expire it in another: and by this alternate flux and reflux life is maintained; but suspend it beyond a certain period and death is the result. Again, the rivers are constantly discharging their waters into the sea by one channel, and receiving them back again by another. Plants likewise, and animals, derive their nutriment from the earth and from the heavens, and under other forms return it again to the sources from which it flowed. So that it seems to be a general law that where there is an efflux there must also be an influx.

3. The *Firmament*.—The proper translation of the word, which our version, after the Septuagint, renders *firmament*, is—the *expansion*. *And God said, Let there be an expansion, and let it divide the waters, &c.* The cause of expansion is *heat*, which naturally divides and separates that in which it acts; as we see in the case of evaporation and the ascent of steam: and not only this, but the expansive force consolidates that whereon its impact is, whence our translation renders the word, after the Greek, *στερεωμα*, the *firmament*, that which renders all things *firm*, the action of which produces the cohesion of the atoms of bodies, and their agglomeration round a partial or general centre: in this last acceptation it is synonymous with the term *attraction*, and in the former with that of *repulsion*. From these considerations we may readily understand why the Psalmist calls it, *The Firmament of his power or strength*.*

The terms *expansion*, then, and *firmament*, express the matter of the heavens in a state of action, going from or

* Ps. cl. 1.