

*are all numbered*: upon which we may observe that the head of man is clothed with hair to answer a certain end, an end which has not yet been duly investigated, but which in Scripture has been *intimated* by making it the symbol of *strength* or *power*—by which latter term it is designated by St. Paul\*—as in the case of Samson, whose superhuman strength seems to have departed from him, when his *seven* locks were shorn off; symbolizing might from the seven spirits of God,† or, in other words, the sevenfold might of the Spirit. It is well known that the hair is affected by the electric fluid, and it may conduct it to the brain or other organs. Whatever be its function, however, its force will depend upon the quantity, and the quantity upon the number of conductors, and this God regulates in the case of individuals, according to circumstances, so that, though some receive more and some less, *He that receives much has nothing over, and he that receives little has no lack.*‡

NOTE 4, p. 61.—*For if the instinct of the predaceous ones was not restrained, they would soon have annihilated the herbivorous ones, even if, as Lightfoot supposes, they were at first created by sevens.* If the fall of man, as is generally supposed, happened soon after his creation, the first sacrifice, which, as the Lord God clothed the first pair with skins before their expulsion from paradise, must have been offered immediately after the former sad event, would have caused the annihilation of a species; which, in conjunction with the circumstance of Noah being directed to admit *clean* animals into the ark by *sevens, the male and his female*, afforded no slight ground for Lightfoot's supposition alluded to in the text. He thus expresses his opinion:—*“ Bestiæ mundæ creatæ sunt septenæ, tria paria ad prolem, et reliquæ singulæ Adamo in sacrificium post lapsum: at im-*

\* 1 Cor. xi. 10.

† Rev. i. 4, 5.

‡ 2 Cor. viii. 15.