

were connected “water-courses, for the overflowing” or *pouring out*.\* The idea also was entertained of masses of water being secured in strong bags, which the clouds were supposed to be. Thus we read, as one of the works of Deity, that he “tieth up water in his dark cloud, and the cloud beneath them is not torn.”† Here also were the “treasures of snow and treasures of hail.”‡ Lightning also was conceived of as produced, and then laid by for use, in the same region; and as consisting of some kind of ignited matter, called in Scripture “coals of fire;” deriving the idea from burning wood, for mineral coal they knew not. Of the nature and cause of thunder, the Israelites had no conception; and therefore they referred it immediately to the Supreme Cause, and called it “the voice of God.” This idea coincided with the accustomed mode of representing the Deity, by the analogies of the human form. In one place it seems as if the lightning was regarded to be the effect of thunder: “Who hath divided—a way for the dartings of the voices?”§ As the thunder was conceived to be the awfully majestic voice of God, it was a natural accompaniment of the imagery that “He maketh the clouds his chariots, and walketh upon the wings of the wind.”|| In one passage, we find all the parts of this imagery combined, so as to produce the most magnificent effect. “Then the earth shook and trembled: the foundations also of the hills moved and were shaken; because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down; and darkness was under his feet: and he rode upon a cherub and did fly; yea, he did fly upon the wings of the wind. He made

\* Job xxxviii. 25.

† Ib. xxvi. 8.

‡ Ib. xxxviii. 22.

§ Ib. xxxviii. 25.

|| Psa. civ. 3.