

darkness his secret place : his pavilion round about him was dark waters, thick clouds of the skies. At the brightness before him his dark clouds passed, hail-stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave forth his voice, hail-stones and coals of fire. Yea, he sent out his arrows and scattered them ; and he shot out lightnings and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered, at thy rebuke, O Lord, at the blast of the breath of thy nostrils.”\*

3. With respect to the animal system, the knowledge of the ancient Hebrews did not go beyond what might be expected in their circumstances. They appear to have ascribed distinct intellectual functions to the region of the *kidneys*, (usually rendered the *reins*,) and the *liver*. They referred pain to the *bones* ; and they seem to have not had the least knowledge of the *nervous system*. There is no word in Hebrew for the *brain* and *nerves* except that which denotes the marrow of the bones, with which it is probable they confounded the cerebral and nervous substance ; and even that word was a derivative from another signifying *fat*. Yet upon this defective physiology the language of Scripture is formed for the expression of sensations and many intellectual operations.†

It was incumbent upon me to go thus largely into the induction of particulars, not merely on account of the connexion of the entire view of Scripture-Idioms with our particular object ; but because I venture to hope that the principle thus established will be of use to those who

\* Psa. xviii. 7—15.

† Examples. Psa. xxvi. 2 ; lxxiii. 21. Lam. ii. 11. (Psa. xvi. 9 ; lvii. 8 ; cviii. 1 ; where the word is usually rendered *glory*, but learned orientalisists incline to the opinion that the use of the term is based upon the sensitive properties which were supposed to reside in the liver.) Job xxxiii. 19. Psa. vi. 2.