

all classes be relieved, simply by an efficacious recovery of, and return to, public and private rectitude! If commercial reverses visit us periodically, as pestilence and famine may visit us, in the form of judgments from heaven, how greatly are these reverses aggravated, as they affect classes and individuals, by the defective morality to which custom and familiarity have given a loose sanction! There may be room to question whether even the most disastrous of those overthrows which the trading and commercial classes have sustained, would have occurred at all, had there been diffused through all classes a higher-toned morality.—*North British Review*.

Illustrations of Scripture.

I.

"The horse-leech hath two daughters. crying, Give, give."—Prov. xxx, 15.

This passage is well known for the perplexity it has occasioned to commentators, ancient and modern. The question is, what we are to understand by the "two daughters" of the *leech*, for there is no ground for the distinction of *species* introduced into the English version. Heb. קורח; Sept. Βεῖλλα; Vul. *Sanguisuga*. These two daughters cannot mean daughters in the sense of offspring, for the leech brings forth but one, of either sex, at a time. Every resource of criticism has been employed by Boshart,* who concludes by deriving the Hebrew word *alukah*, leech, from the Arabic *aluk*, which means *fate*, heavy misfortune, or impending destiny; whence he would infer that *alukah* here means the fate of death attached to every man by the decree of God, and explains its two insatiable daughters as signifying *hades* and the *grave*. He endeavours to fortify this interpretation by some semblable

terms of thought and language in the Scriptures, and in modern use, and shows that it was adopted by the Rabbinical writers. The great objection to this solution is, that it involves a very unlikely mistake on the part of all the ancient translators who unquestionably understood the *leech* to be meant, and which creature is appropriately introduced into the passage among other emblems of avarice and rapacity.

The solution we have to offer is, that the "two daughters" of the leech mean its two lips, for these it has, and most regularly formed, as the external parts of its complicated mouth. We found this explanation on those many instances in which the Hebrew word daughter is used in the sense of *instrument*, *process*, *adjunct*, or any conjunction whatever. In the well known description of old age (Ecc. xii. 4), "and all the daughters of music," or rather of song, "shall be brought low," the word evidently refers to the lips, front teeth, and other instruments of pronunciation. The word daughter is also applied to the "apple of the eye," or pupil (Ps. xvii. 8), literally the daughter of the eye, in regard to its appearance as a protuberant portion of that organ (compare the use of the Greek word *κόρη*, and of the Latin *pupa*, *pupilla*, and *pupula*.) It is also applied to the *branches* of trees: Gen. xlix. 22, "Joseph is a fruitful bough, whose branches," literally daughters "run over the wall." The phrase, "daughters of cities," evidently means the excrecent villages or towns belonging to the metropolis or *mother city* (Num. xxi. 25, 32; Judges xi. 26; Josh. xv. 45: Heb.) The analogical sense of the word might be pursued, as it appears in the various derivative senses of the word בן, a son, such as a *structure*. It occurs in several Arabic words. Nor is it without a distant resemblance even in our own language,

* Hierozoicon, à Rosenmüller, iii. 785, &c.