

*earth are the Lord's, and he hath set the world upon them ;** and these two antagonist forces, that which flies from and that which seeks the centre, form that, so called, universal gravitation, which, under God, upholds the universe, keeps all its wholes and their parts in their places, maintains their motions, and mutual actions upon each other. But though these, as moving in an opposite direction, may be called antagonist or conflicting powers, yet their opposition is not enmity, but universal harmony and love. This Philo seems to intimate, when he says—a station,† over against Paradise, was assigned to the cherubim, and the flaming sword, not as to enemies about to struggle and fight, but as to those that were most intimate and friendly. It is said of the cherubic animals, in Ezekiel, that they *ran and returned as the appearance of a flash of lightning,‡* which seems to intimate a constant efflux and influx of inconceivable rapidity. Accordingly the effluxes of light and heat from the solar orb in our own system are never intermitted, and their velocity, for that of light has been measured, exceeds that of any other moving substance. With respect to the fuel, if I may so express myself, that maintains this constant expenditure, little seems yet to be known of it philosophically ; and we can only form conjectures with respect to it derived from the general analogy of nature, as far as it is submitted to the observation of our senses. On earth we know that there can be no combustion or evolution of light and heat without the access of *air* to an ignited body ; and that a constant supply of some *combustible* substance to replace the constant expenditure of fuel is also necessary. Therefore, reasoning from analogy, something similar must take place at the great focus of light and heat. There must be an influx of air and a supply of combustible matter. That there is such

* 1 Sam. ii. 8.

† De Cherubim, 85, F. G. Ed. Col. Allobr. 1643.

‡ Ezek. i. 14.