

returning to its central fountain; for every system, as well as its own sun and planets, has doubtless its own heavens, probably never stagnant, but incessantly issuing from a centre of irradiation, as the blood from the heart in a positive state, and returning in a negative state to that centre where it is, as it were, again oxygenated, and circulates to the *flammantia mœnia mundi*; and so

“Labitur, et labetur in omne volubilis ævum.”

But though every system probably forms a distinct portion of creation, yet, reasoning from analogy, and the general plan of the Deity, as far as we are acquainted with it, there is every reason to believe that the universe consists of systems so *concatenated* as to form one great whole, the centre of which may be the Heaven of Heavens, the presence-chamber of the God of Gods and Lord of Lords; in whom and from whom is all motion, light, and expansion. What may be the links that connect the several systems can only be conjectured. It has been observed with regard to *comets*, that *they wander from one solar system to another*;* if this be the case they evidently belong to *two* systems, and their perihelion in one, will be their aphelion in another, and thus they may form connecting links between them. This concatenation of systems may also have a common motion round their glorious centre, forming the grand cycle, or year, of the Universe.

Having, I trust, made it evident, or at least extremely probable, that the Heavens and the Cherubim, physically considered, indicate the same powers, I shall next advert to some passages of Scripture that seem to lift up the veil which covers these mysterious symbols, and show us expressly what they represent.

In that sublime description of the descent of the Deity

* La Place, *System. &c.*, by Harte, ii. 337.