

universe, especially as fire, light, and air; all of which, in passages of Scripture above noticed,* appear to represent the Three Persons of the Holy Trinity. But when they are introduced as representing the *governing Powers* of the universal *Church*, as they are when they fall down and worship the *Lamb*, the case is altered; for those they then represent are amongst the redeemed.

One of my objects in treating so much at large upon this mysterious subject, was to counteract that tendency, often observable in the writings of philosophers, to ascribe too much to the action of second causes, and the mechanism of the heavenly powers; as if they were sufficient of themselves, and without the intervention of the First Cause, to do all in all, and keep the whole machine and all its parts together and at work. Instead of regarding Him as receding further and further from our observation,† my desire is to bring Him nearer and nearer to us, that we may see and acknowledge Him every where, as the main-spring of the universe, which animates, as it were, and upholds it in all its parts and motions—

“Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

Maintaining his own laws by his own universal action upon and by his cherubim of glory. WITHOUT HIM THEY CAN DO NOTHING.

I cannot conclude this Introduction without returning my grateful acknowledgments to the Board of Curators of the Hunterian Museum, for their kind permission to have drawings taken of such subjects in that superb collection as

* See above, p. 45.

† See above, p. 4.