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ARTICLE I.

## MEDIÆVAL AND MODERN MYSTICS.

1. *Ullman's Reformers before the Reformation.* Translated by Rev. ROBERT MENZIES. Edinburgh: T. & T. Clark.
2. *The History and Life of the Rev. Dr. John Tauler,* with twenty-five of his Sermons. Translated by SUSANNA WINKWORTH; Preface by Rev. CHARLES KINGSLEY; Introduction by Rev. ROSWELL D. HITCHCOCK, D. D., Washburn Professor of Ecclesiastical History in the Union Theological Seminary (New York). New York: Wiley & Halsted.
3. *Madame Guyon and Fenelon.* By THOS. C. UPHAM, Professor in Bowdoin College. Harper & Bros., New York.

### WHAT MYSTICISM IS.

Difficult indeed would be the task of defining the undefinable. Mysticism is not like the sun, the moon, the planets, all which give the telescopic observer a sharp-edged disk; not even like the fixed stars which present glittering points, or at least approximations thereto; but like the zodiacal light stretching back from the sun just after nightfall in long vagueness of splendor; or the nebula in Andromeda shining yonder from age to age, an undefined luminosity. Like the nebula, it is, however, a reality; it has a central aggregation from which on all sides it passes away gradually into utter faintness.

they being all the children of one common *family*. Life's work with us also becomes, not so much *duties*, which belong more to the relation of a servant, but *privileges*, which we exercise and enjoy as expressions of our own love, and in response to our Father's wondrous love. And the life which we live upon this elevated plane of Adoption, where we are lifted above all servile fear and anxious care, and where the ineffable love of God pours down its full flood of heavenly light upon us, is a veritable *walking in love*: its very atmosphere is love, its every motive love, and all its works are done in love. "God is love, and he that dwelleth in love, dwelleth in God, and God in him."

Such is the privilege, and such ought to be the experience, of every sinner who accepts the Lord's gracious promise: "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." T. H. LAW.

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#### ARTICLE IV.

### THE FOUR APOCALYPTIC BEASTS; OR, THE CHERUBIC SYMBOL.

Nothing in the Sacred Scriptures is more remarkable than their profound and beautiful symbolism. Throughout the entire period of revelation, great moral and spiritual truths are most impressively set forth by the use of natural and material things; and whatever natural and material thing is used to convey moral and spiritual truths is appropriately termed a *symbol*. It is greatly to be regretted that a subject so fruitful and instructive as that of scriptural symbolism has not received more careful study at the hands of biblical students.

Many of these symbols are found in every period of revelation, and much of our knowledge of divine truth must depend upon their proper interpretation.

The revelations to Daniel in the Old, and the revelations to John in the New Testament, are almost entirely made through

the medium of symbolical representations; and until we have the key to these symbols, large portions of the word of God must remain sealed.

The beasts, the living creatures, the candlesticks, the stars, the elders, the trumpets, the vials, the horns, are the impressive objects used by the Holy Ghost to represent the great spiritual truths of the heavenly kingdom. Some of the symbols of Scripture are found in many portions of the word; many of them, certainly, are found in every dispensation of the covenant of redemption.

Everywhere bread and water are used as symbols of gospel grace. Ho, every one that thirsteth: if any man thirst, let him come unto me, and drink; I am the Bread of Life. Everywhere animal sacrifices are typical of the sacrifice of Christ Jesus, the spotless Lamb of God. Christ, our Passover, sacrificed for us.

The central object to whom all the prophets gave witness, and testimony to whom is the spirit of the entire Scriptures, is the Lord Jesus Christ. He is the Bread of God, the Lamb, the Vine, the Corner-stone, the true Manna, the Lion of the tribe of Judah. Nearly all of the symbols of Scripture are connected directly with the Lord Jesus Christ, the God-man Mediator, and with his redemptive work.

After the vision of the seven golden candlesticks and the seven stars, and the interpretation thereof, contained in the first three chapters of the Revelation, John beheld a door opened in heaven, and heard a voice saying, Come up hither, and I will shew thee things which must be hereafter.

The chief figure of the vision was seated upon the heavenly throne, and to look upon was like a jasper and a sardine stone; the emerald rainbow was round about the throne, and the golden crowned elders, clothed in white, sat upon the four and twenty seats; He who sat upon the throne was the Lord Jesus, who created all things, and for whose pleasure they are and were created. In the midst of the throne and round about the throne were four *living creatures*; for the Greek word ζῶα is here most incorrectly and improperly translated "*beasts*;" and the first

living creature was like a lion, and the second like a calf, and the third a man, and the fourth a flying eagle.

The *position* of this living creature is most significant: it is immediately connected with the mediatorial throne upon which the Lord Jesus Christ, as Lamb of God, is seated. And this gives one clue to the interpretation of the symbol; viz., whatever may be the solution of the figure, it must be found in connexion with the redemptive work of the Son of Man, the Seed of the Woman, the King upon the throne.

If, upon examination of the word of God, it shall be found that in every instance where this symbol occurs, it is always found in connexion with the Lord Jesus, then we are certain that no explanation which disconnects the symbol from the work of Christ can be true. Omitting at this time any argument to identify the living creature of John with the Cherubim of Ezekiel—for this identity will appear as we proceed—the first mention of this symbol is found in Gen. iii. 24: God placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life.

The Tree of Life in Eden, of which man was commanded to eat, was the symbol of the divine food which God prepared and gave to sustain that life which he breathed into man. It was thus a symbol of blessedness—of man's truest, highest, and most exalted blessedness. The cherubim are in immediate proximity to this Tree of Life; the Messianic Promise of the seed of the Woman—the Son of God incarnate—has been made; the altar of sacrifice, stained with the blood of those animals whose skins now covered the shame of our first parents, stands in view, and the fourfold composite form of creaturehood is thus connected with the Tree of Life, the altar of sacrifice, the blood of Atonement, the promise of a Saviour who should be the Seed of the Woman. Any careful examination of this portion of Scripture must connect the cherubic symbol with the redemptive work of the promised Saviour, the Seed of the Woman. That Tree of Life is to be protected by the flaming sword, until it reappears in paradise regained—when the redeemed shall eat of it, as it bears its twelve manner of fruits, yielding her fruit every month, and

whose leaves shall be for the healing of the nations. And in sight of that Tree of Life, restored to paradise by the blood of the Lamb, is the fourfold form of *creaturehood*, the four living creatures of the Revelation of Jesus Christ to his servant John on Patmos.

From the fall in Eden to the exode from Egypt, a period of about twenty-five hundred years, there is no record in the Scriptures of any appearance of this symbol.

But when the tabernacle of testimony was erected in the wilderness, and when the Lord Jesus Christ took up his abode in that Tabernacle in the midst of his redeemed people, the Cherubim or the living creatures reappear in immediate connexion with the Mercy Cover, the Blood, and the Shekinah presence of God.

Among the divine directions for building the tabernacle is this: "And thou shalt make two Cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy cover; and the Cherubims shall stretch forth their wings on high, covering the mercy cover with their wings, and their faces shall look one to another, toward the mercy cover shall the faces of the Cherubim be. And there I will meet with thee, and I will commune with thee from above the mercy cover from between the two Cherubim which are upon the ark of the testimony."

Here the Cherubim are in immediate connexion with the Ark of the Covenant, the blood-sprinkled mercy cover, the Shekinah presence of God; and all of this within the Most Holy place. From Moses to Solomon, a period of about five hundred years, the Cherubim held this position in the tabernacle of testimony; and from Solomon to Nebuchadnezzar, a period of over four hundred years, this symbol occupied the same relative position in the temple.

The Epistle to the Hebrews, which is an inspired exposition of the symbolism of the Levitical dispensation as related to the priestly work of Jesus the Son of God, calls attention to all of these symbols, and makes special mention of the Cherubim by name, saying that they were within the most holy place.

Ezekiel the prophet of God to the children of Israel, exile of the captivity, on the banks of the river Chebar, two hundred

miles above lordly Babylon, saw through the opened heavens visions of God, and lo, the *Cherubic Symbol* in wondrous four-fold form appeared.

Again, when he sat in his house with the elders of Judah before him, the hand of the Lord was upon him, and he saw this same majestic symbol, the appearance of the likeness of the glory of God; this time, however, not on the river Chebar, but in the holy city Jerusalem, and preparing to depart from the house of the Lord; and the prophet knew that this was the Cherubim, for he expressly says: "I knew that they were the Cherubim." Whatever of hope, mercy, or comfort was connected with the Cherubic Symbol goes with the covenanted people of God from Jerusalem to their captive home in Babylon; and doubtless the heart of the prophet of God was cheered and strengthened by this imposing vision of the glory of God.

Nearly seven hundred years after this, John, from another exile at Patmos, saw in the midst of the heavenly throne and in the midst of the elders a slain Lamb with seven horns and seven eyes, and there in the midst of the throne and elders were the four living creatures, the Cherubim that Ezekiel saw on the banks of the Chebar. Thus it is established, that, during the entire period of revelation, under every dispensation of the Covenant of Redemption, the Cherubim, or the living creatures, are never found except in immediate connexion with the redemptive work of the Lord Jesus Christ.

Another most significant and important fact, as related to the exposition of this Symbol is found in the song which the four living creatures sing before the throne: with the elders, they fall before the throne, saying to the Lamb, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood; and then the angels take up the song of thanksgiving to the worthy Lamb; and then every creature which was in heaven and on the earth and under the earth ascribed blessing and honor and glory and power to Him that sitteth upon the throne and to the Lamb forever.

Whatever interpretation may be given to the *Cherubim*, this much is certain, they themselves say that they have been re-

deemed by the Lamb. The symbol may have other significations; *but it must signify Redemption*: "Thou hast redeemed us to God by thy blood."

In the Eden, then, that was lost, the Cherubim are found near the altar of sacrifice and the Promised Seed; in the wilderness and in the promised land, they are seen over the mercy cover, and near the atoning blood; in time of the captivity, they go with the redeemed people, and are seen in vision with all the symbols of salvation on the banks of the river Chebar; and in the paradise regained, the new heavens and the new earth, they are in immediate connexion with the slain Lamb, and they sing, "Thou hast redeemed us to God by thy blood."

We are thus prepared from this induction of Scripture facts to take another step, and say that the Cherubim represent the redeemed creation and symbolise the deliverance of the creature—all creaturehood, *κτίσις*—to the favor and enjoyment of God; not merely redeemed man, but the redeemed *creature*—the creature that now waiteth in pain the hour of joyful deliverance from the bondage of corruption. The symbol represents complete creaturehood, the totality of animal life, delivered by the second Adam, the Son of Man, the Head of the creation, from the curse and death which entered into and passed upon the whole creation by the sin of him who was the first Head, and who was the *figure*—the *τεπος*—of Him who was to come.

As the symbol becomes fully developed and clearly defined, there are plainly seen four faces—the *man*, the *lion*, the *calf*, the *eagle*—the representative types of the animal world; man the representative of moral intelligence, the lion of wild animals, the calf of domestic animals, the eagle of all fowls that fly, and fish that swim; for in the Mosaic account of creation, the eagle was the product of the water: "God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth."

The *Cherubim* of the Old and the *four living creatures* of the New Testament represent the totality of creaturehood; and the song they sing before the slain Lamb—"Thou hast redeemed us to God by thy blood"—leads to the conclusion that they sym-

bolise the redemption and restoration of the creation to the favor and fellowship of God.

But here the objection will at once be raised: this teaches the immortality of the brute creation; and "do you mean to assert that Christ died in any sense to save the world of irrational animals?" We reply: the *immortality* of the brute creation is *not* taught in the sense of any resurrection or restoration of the generations of dead animals to life; nor does Christ die in any sense to take away their *personal guilt*, for they can have no guilt in any moral sense; but it is asserted that Christ's death does remove the curse not only from man, but also from the entire creation, upon which that curse passed from the sinning head, the first Adam.

The work of Christ has a far wider scope than man's redemption; that work overflows the channel of manhood, and reaches to the farthest limits of creation, and blesses the whole boundless universe; for in the dispensation of the fulness of times he will gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. He is the first-born of every creature; for by him were all things created that are in heaven and that are in earth, whether visible or invisible, whether thrones, or dominions, or principalities, or powers; all things were created by him and for him.

When we look carefully at the creation, we find man with a material body, linking him to the material world around him; he had also animal life, linking him to the animal world; and a God-given and God-like life, linking him to his Maker and his God. When the second Adam came, of whom the first was a figure—*τύπος*—he too had a material body, animal life, and a human soul, and all these united indissolubly to his *eternal Godhead*.

It is evident, therefore, that the inorganic creation and all the forms of animate existence are bound up in the destiny of Him who is creation's Lord and Head; and if that Head shall suffer, all the members must suffer with Him. Hence, when he sinned against God, by eating of the forbidden tree, the curse and the death falling upon him, the offending head, passed over upon all the manifold forms of the creation: "Cursed is the ground for



thy sake; thorns also and thistles shall it bring forth to thee; dust thou art and unto dust shalt thou return;" and thus the curse and the woe passed upon all forms of life, even from the head to the very earth upon which Adam walks; and with this statement all the facts of human history and the teachings of God's word agree; and the imagination of the poet expresses a sad and solemn fact, when he says:

"Earth felt the wound, and Nature from her seat,  
Sighing through all her works, gave signs of woe  
That all was lost."

Christ, the second Adam, comes not merely to save man, but to retrieve the ruin of the fall, to restore the lost creation. He is the Lord from heaven, and is indeed a quickening Spirit, who shall roll away the curse from the *κτίσις*—the created thing—and make all things new. "In him creation and the Creator meet in reality and not in semblance." "On the very apex of the finished pyramid of being, he sits Son of Man and Son of God, the adorable monarch of all."

Christ as Son of Man, in whom the headship over creation is to be regained, must reach forth his healing hand and touch and restore and renew every form and part of that sin-cursed creation, which now groaneth and travaileth in pain, waiting for the redemption and resurrection of the bodies of the sons of God, when the Lord himself shall appear in glory, and make all things new.

*Πᾶσα ἡ κτίσις*—every creature—is waiting in earnest expectation the hour when the children of God shall be openly manifested to the universe as such; at which time the creature shall be delivered from the bondage of corruption into that glorious liberty which the children of God shall enjoy at the appearing of Him who is creation's Lord and Head and Restorer.

The heavens and earth which now are, by the word and power of God are kept in store unto the day when the Lord will come, when they shall be dissolved, and be purified with fire; when the earth, its works, and elements shall be burned up, but not annihilated; and when the *new heavens and earth* shall appear in immortal beauty and glory, according to the promise, in which the four and twenty elders and the four *living creatures* shall

dwell eternally with the slain but ever-living *Lamb*. Behold, I make all things *new*.

“Come, for creation groans,  
Impatient of thy stay;  
Worn out with these long years of ill,  
These ages of delay.

“Come, and make all things new,  
Build up this ruined earth;  
Restore our faded paradise—  
Creation’s second birth.

“Come, and begin thy reign  
Of everlasting peace;  
Come, take the kingdom to thyself,  
*Great King of Righteousness.*”

The typical symbol of the restored creation—the *Cherubim of Eden*, of the *Tabernacle*, of the *Temple*, of the river *Chebar*, reappear as the *four living creatures* in the *new heavens and earth*, and join in the anthem of praise to Him who hath redeemed them to God by his own precious blood.

God has assured us in his word that he will not leave the present material and animate creation, which before sin entered he himself pronounced very good, under the blight of sin, the bondage of corruption, and the power of the devil; that blight shall be removed, that bondage shall be broken, that power shall be destroyed by Him who is the Restorer, the Resurrection, and the Risen Lord.

No spot in all this wide universe has ever been hallowed as has this earth upon which we live—hallowed by the human birth and life, the toils and tears, the sufferings and sacrifice, the burial and resurrection, of the Son of God. Honored thus above all other worlds, God will not leave it under its present burden and bondage of corruption, but will still more highly honor and glorify it at the appearing of the Son of Man, when Christ and his redeemed people as kings and priests unto God shall reign upon the earth.

The composite Cherubic form, the man, the ox, the calf, the eagle, represents then the *κτίσις*—the creature—every creature; and symbolises the redeemed creation, and its restoration to the favor and fellowship of God.

The four living creatures, or the Cherubim, is also *the symbol of God's dwelling place in the midst of this redeemed creation.*

The wise king of Israel, Solomon, asked, "Will God indeed dwell on the earth?" and the Cherubim is the symbolic answer: Yes, God will indeed dwell on the earth, with him that is of an humble and contrite heart, in the midst of his blood-bought people, in the midst of his redeemed creation. In very deed, God has dwelt on the earth; he now dwells on the earth; he will dwell on the *new earth*, in the midst of the four and twenty elders and the *four living creatures.*

For nearly a thousand years, in the Tabernacle and in the Temple, within the most holy place, God had his dwelling, over the mercy cover, between the outstretched wings of the Cherubim; here was the manifested presence of God, the Shekinah glory; and from this, as his dwelling place, Jehovah met and communed with the high priest of his people. Ezekiel saw the same God in the same place, between the Cherubim, on the banks of the river Chebar; and John, in his exile at Patmos, saw through the opened heavens the Lamb of God, the Lord Jesus, in the midst of the throne and the four and twenty elders and the *four living creatures.* The second point of the symbol, then, is plain—it is God's dwelling in the midst of his redeemed creation.

As the Infinite Spirit, the Fountain of Light and Life, the Author of all existence, God is equally present in every part of his boundless universe; so that if we ascend up to heaven, he is there; if we make our bed in hell, he is there; if we take the wings of the morning and dwell in the uttermost parts of the sea, even there shall his hand lead us and his right hand hold us; the darkness and the light are both alike to him.

But while he is thus omnipresent, he manifests his gracious and loving presence in a special and preëminent sense in the midst of his redeemed creation: as his dwelling place was in the midst of Israel of old, so now it is and will be in the midst of his redeemed ones, to whom he will reveal the infinite fulness of his glory as it shines in the face of Jesus Christ our Lord; and God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of

God in the face of Jesus Christ. In Jesus Christ, God dwells in mortal flesh; and the High and Lofty One that inhabiteth eternity, whose name is Holy, saith, I dwell also with him that is of a contrite and humble spirit. From the Cherubim of Eden to the Cherubim of the Paradise restored in the Revelation, this symbol sets before us, for perpetual memorial, the precious truth, that God dwells in the midst of his redeemed ones here, and will dwell in his redeemed creation throughout the endless ages; it is not merely a redeemed creation, but this as the dwelling place of the Infinite God—God and man dwelling together in holy fellowship in the new heavens and the new earth. Here we reach a point beyond which the imagination of man in its wildest flights cannot possibly reach; at which the deepest and most intense longings of the human soul rest in peaceful and profound satisfaction. Here all heathen mythologies, all pagan sacrifices, all philosophical inquiries, all poetic musings, all prophetic dreams, all Christian desires terminate—to dwell with God and he with us forever and forevermore. The life of the Infinite and the finite coming together in one dwelling-place in the restored creation.

How fearful and dreary the unbelief of atheism—to dwell in a Fatherless, Godless universe; to see no Father's face, to hear no Father's voice, to feel no Father's hand; to be left thus forever, with nothing higher than the human amid the infinities of time and space. How sublime and thrilling the faith of the Christian—to see God, to know God, to be with and like to God, to dwell with him, and to have poured into the human soul the fulness of the blessedness of the Godhead.

God created this earth as the *dwelling-place* of man, where he would meet with him and reveal to his creature and servant all the plenitude of his holiness, goodness, and love; nor shall man's sin, and the consequent curse upon the creation, prevent the joyful and blessed consummation.

A second Adam, the Lord from heaven, of whom the first Adam was a *figure*, shall come down to earth, and dwell in human form with men, and die, and rise again, and ascend on high, and sit on the throne; and from thence will come back to earth, and make all things new, and shine himself in this renewed creation

as his eternal home. He dwelleth in the midst of the four living creatures; and his redeemed ones shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.

This, we believe, is the *second* truth set forth in this symbol, viz., God's dwelling in the midst of the redeemed creation.

To say that the Cherubim is a symbol of redeemed men is insufficient—it is more than *man*, it is the total of *creaturehood*. Nor is this all, for the Cherubim is always connected with God; in no instance are the living creatures found apart from God; the interpretation of the symbol must therefore make full account of this fact; and what more apparent than that this inseparable connexion teaches the inseparable connexion between *God* and his *new creation*? The *symbol* cannot be, properly interpreted, separated from its connexions. This intimate and invariable connexion of the Cherubim with God is an essential element in the exposition. To say that the living creatures symbolise the redeemed creation is to stop short of the full truth; we must add that the symbol teaches that this redeemed creation is God's eternal-dwelling place.

A *third* truth is taught, and this, we believe, exhausts the symbol, viz.: the Cherubim is a *symbol of the glory of God shrined in and shining out from his dwelling-place in the restored creation.*

Ezekiel says expressly concerning the Cherubim: "*This was the appearance of the likeness of the glory of God.*"

And a careful induction of Scripture will show that the glory of God is always connected with the symbol, and the symbol is never separated from that glory. The glory of God is so intimately and inseparably connected with this symbol, that no interpretation can be correct that fails to notice the glory: this is the appearance of the likeness of the glory of God. The redeemed creation, as the dwelling-place of God, is the most glorious manifestation of God to the universe.

The chief end of all things, of creation, providence, and re-

demption, is to show forth the glory of God: of him, and through him, and to him, are all things: to whom be glory forever.

Beautiful and glorious beyond description was this world, with its teeming forms of life, as it came into being, fresh from its Maker's hand; very good unto its glorious end, as manifesting the wisdom, power, and goodness of God, its new light flashing over it, its new life pulsating wildly through it, clothed with verdure, and filled with all lovely forms of sentient and animal life.

God created the earth and man upon it; and here he dwelt with man in holy and blessed fellowship. Here he manifested to man, his creature and his son, the fulness of his goodness, holiness, and love. The heavens declare the glory of God, and the firmament showeth his handiwork. This earth hung upon nothing, with its attendant moon revolving round the sun; the sun and moon and stars hung in the heavens for days and weeks and months and years, and for signs and seasons; the ocean bound in his bed by rock-ribbed shores and sandy beach; the expanse dividing the waters above from those beneath; the earth teeming with all forms of life, trees and fruits and flowers; countless races of animals springing into being at the almighty word; and man, the last and highest in the very image of God himself, the head and lord of all, the link between the Creator and his creation. From this creation, his dwelling-place with man, the glory of God streamed forth to and upon the universe.

But the glory of God, as it dwells in and shines forth from the new creation shall as far exceed this as the light of the noonday sun exceeds the light of the twinkling far-off star. By just so much as the second Adam surpasses the first in the dignity of his person and the divinity of his being, shall the new creation, the new heavens and earth, the Spiritual Temple of living souls, surpass the first creation in splendid magnificence and glory.

In that day of the Lord, to which all days are looking forward and hasting; when the sons of God shall be manifested; when the creature shall be delivered from the bondage of corruption; when the New Jerusalem shall come down out of heaven; when the Lamb shall dwell in the midst of his blood-bought people, leading them in the green pastures and beside the still waters.

wiping all tears from all faces; when there shall be no night, and no death and no parting forever: then from that new creation shall the glory of God pour forth in richer and more copious streams, filling and flooding the universe with light and beauty and blessedness. That the glory of God shined in and issuing from his dwelling place in the redeemed creation is an essential element in the Cherubic symbol is evident from the fact, that the Spirit-taught and Spirit-rapt prophet at Chebar and apostle at Patmos gather up all the precious and costly and beautiful things of earth to give us some idea of the transcendent splendor of that glory.

There are wheels and eyes, clouds and infolding fire, jasper and sardine stones, and crystal sea, and arching rainbow, and crowns of gold, and tree of life, and light above the brightness of the sun, and redeemed creaturehood and glorified humanity and shined in the midst of all is the Lamb slain from the foundation of the world. Angels, principalities, and powers in the heavenly realm gaze with wonder and admiration upon the redeemed creation; and with adoring love and delight upon Him who is Redeemer and Lord and Head of all and over all, God blessed forever more; throughout the limitless bounds of the universe there is no such manifestation of the life and loveliness of God.

The four living creatures sing the new song: "Thou wast slain, and hast redeemed us to God by thy blood, and hast made us unto our God kings and priests; and we shall reign on earth."

The angels, the number of whom was ten thousand times ten thousand and thousands of thousands, say with loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

And then every creature in heaven, on earth, and under the earth, and such as are in the sea, say: "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures say Amen."

The results reached may be thus briefly summed up: (a) The identity of the Cherubic symbol in all the periods of revelation, from the Cherubim of Eden to the four living creatures of the

Apocalypse; (b) The Cherubim represents not man only, but the creation; and symbolises the redemption not of man only, but of the creation; (c) This redeemed creation as the dwelling-place of the risen and glorified Son of Man; (d) The glory of God as shrined in and flowing out from this redeemed creation.

Or, stated in another form: The Cherubim is a symbol—1st. Of the redeemed creation; 2d. Of this redeemed creation as God's dwelling-place; 3d. Of this dwelling-place as the seat of God's greatest glory.

Or, stated in one sentence: It is Christ, from his dwelling-place in his new and redeemed creation, manifesting to the universe the glory of God.

In this impressive symbol, God has revealed to believers, in every dispensation of the covenant of grace, the truth, that for man, the earth, and creature there was redemption; that God himself would dwell with his redeemed; and that here his glory would be most signally manifested; and these three truths are necessary to the full exposition of the symbol.

A. W. PITZER.

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ARTICLE V.

THE DANCING QUESTION.

Modern society, while condemning sternly many things which the ancients tolerated or even applauded, countenances some things which they utterly rejected. It is very pleasant and natural for us quietly to assume that ours is the advanced and civilised age. But when men reason thus, "A given usage cannot be improper because Christian opinion and society allow it among us," they reason in a circle. If the propriety of the usage is in question, then there are two hypotheses to be examined, of which one is, "Ours is a pure state, and therefore what we tolerate must be pure;" but the other is, "This tolerated usage being impure, it proves our state corrupt." Now the decision between the two