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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.

and Academy, but Paul took the chief pillars of the Temple and set them up in the midst of Mars Hill, where the disciples of Porch and Academy had a sure foothold.

Nothing can be more contemptible to the Christian thinker than Broad-Churchism, in so far as this system overrides or overshadows the time-honored symbols of Christian faith. But you pray to the King in Zion to lengthen her cords. May it not be true that these cords are shrunken by the application of that form of sacerdotalism, which denied the right of private judgment and forbade the discussion of doctrine outside the cloister? It is one thing to preach the gospel under the assumed call of God and the assumed authority of Christ, *without* the endorsement of Christ's visible Church. It is quite another thing to discuss the numberless questions perpetually cropping out in the world—all having an ethical aspect and all relating to the glory of God and the good of man—with reverent humility as towards God, with honest jealousy of the honor of Christ, and with a sincere desire to discover the truth as revealed in God's Word. The men whom Malachi tells of as "speaking one to another" were probably not all priests or all scholars.

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### ARTICLE III.

#### THE GRACE OF ADOPTION.

Paul, in speaking of that system of saving truth, that wisdom of God in a mystery, hidden from the world, which he in the gospel preached, says to the Corinthians (1 Cor. ii. 9, 10): "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." In all nature there is nothing like the exceeding riches of his grace which is bestowed upon sinners; and the thought of such amazing exaltation and blessedness it never entered the mind of man to conceive. The knowledge of them comes only by special revela-

tion of the Spirit. Concerning this same wondrous grace to sinners of mankind, the Apostle, on another occasion, is led to exclaim (Romans xi. 33): "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" In magnifying and praising the riches of this marvellous grace as experienced by sinners, the same Apostle, on still another occasion, breaks forth in this glowing strain (Ephesians i. 3-14): "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise; which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." And, once more, in application of this divine grace to the Galatian Christians, who were "so soon removed from him that called them into the grace of Christ, unto another gospel" (so-called), who were *so foolish* as to turn away from the true benefits and privileges of the gospel of God's grace, and resort again to the lower system of legalism; in order to remind them of their true and high vocation in Christ,

and to call them back to the full acceptance and enjoyment of his grace, the Apostle writes (Galatians iv. 4-7): "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God has sent forth the Spirit of his Son into your hearts crying, Abba, Father. *Wherefore*"—he adds, making a direct application of this precious truth to the heart of every individual believer among them—"Wherefore thou art no more a servant, but a son."

It is, then, the *Grace of Adoption* which God confers upon believers under the gospel scheme. To the contemplation and study of this rich and abundant grace of God toward sinners, in the Christian economy, the mind of the believer may well be turned. It is a topic full of comfort to the Christian heart, and one which opens up a grand field for religious thought and inquiry. Yet, strange to say, it is one which has been little discussed, and is very imperfectly understood and appreciated. The remark was made from the pulpit by an eminent preacher a few years ago, that no published treatise on theology contains a full and distinct treatment of this subject. Calvin, in his famous *Institutes of the Christian Religion*, seems to have overlooked it almost altogether, and the name does not appear even in Dr. Hodge's voluminous work on *Systematic Theology*. The *Westminster Confession* does indeed devote to it a separate chapter, but disposes of the whole subject in a single section. With the purpose of directing the attention of others to this doctrine, which is one of great practical importance and value in the Christian life, and in the hope of leading to its fuller discussion by abler pens, we venture to present to the readers of the *REVIEW* some thoughts upon this subject.

I. The highest and most blessed relationship to which the sinner is admitted under the scheme of grace is *Adoption*.

This is peculiarly a personal relationship of the redeemed sinner with God *the Father*. Not that it does not imply a personal relationship also with the Son and the Spirit. This is very clearly involved. But the relationship distinctly expressed

by the word *Adoption*, while, of course, it covers a great deal under it, is that which exists between the sinner, redeemed by divine grace, and the Father, the first person of the sacred Trinity. The term, therefore, sets forth peculiarly the office of God the Father toward us under the economy of saving grace. Now, the Father's official position in this scheme is the first and highest. Jesus himself taught (John xiv. 24-28) that the Father sent him, and is greater, in official position, than he; and (John xiv. 26, xv. 26) that the Spirit is sent by the Father and himself; and so is officially inferior to both of them. Since, then, the Father's official position in the scheme of grace is the first and the highest, it follows that the personal relationship with him, expressed by the term *Adoption*, is—if we may distinguish betwixt them—the most exalted and blessed under the covenant of redemption. That is to say, this *relationship with the Father*—in all that it comprehends under it—is the highest and fullest expression of divine grace to the sinner included under the gospel economy.

(1). Our relationship with Jesus Christ *the Son*, in the economy of redemption, is indeed most blessed and most essentially important. His is peculiarly a *law* work. His special office is to represent us under the moral government of God before the law. Accordingly he appears as our Substitute, who dies in our stead under the penalty of the law, which we by our transgression had provoked, and so atones for our guilt. As Paul declares (Gal. iii. 13): "Christ hath redeemed us from the curse of the law, being made a curse for us." He also, as our federal Head, obeys the law in our behalf, and so brings in a righteousness for us, on the ground of which we are justified. And as our representative before the law, whose perfect obedience, both active and passive, in our stead, has been accepted and approved of God for us, he ever appears before the throne of God in heaven and intercedes in our behalf there. The end, therefore, which is accomplished singularly by Christ the Son's work in the plan of salvation is, as Paul expresses it (Romans iii. 26), "That God might be just, and the justifier of him which believeth in Jesus."

Now, under God's absolutely perfect and inviolable moral

government, which lies at the foundation of, and necessarily conditions, all his dealings with us sinners, it is a most essential and a most blessed thing for us that we have such a representative to appear for us before the law, who so fully and gloriously meets all its demands with regard to us, who thus completely lifts us above its condemning power, who turns its curses into blessings, its threats into approvals, and its frowns into smiles, upon our souls; and so fulfils the first essential requisite in the matter of our eternal salvation. We cannot, therefore, too greatly magnify, too highly estimate, nor too loudly praise, God for his grace, as expressed to us in our relationship with the Son, *who loved us and gave himself for us*. In the contemplation of this grace alone, we are fully warranted in joining in the glowing doxology of John in Patmos (Revelation i. 5, 6): "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion forever and ever. Amen."

(2.) Our relationship with the Holy Spirit, under the scheme of redemption, is also a most gracious and blessed one. His special work therein is peculiarly a *personal* one with regard to us; his office is to apply to us individually and personally the salvation wrought out for us under the law by the Son, the Lord Jesus Christ. If the work of redemption had stopped with the Son's peculiar work, though that is most glorious and complete in itself, the sinner would be left still personally dead in sin. Such, for example, as we know, was the case of every one of us up to the time of our conversion to God. Though Christ had completed his redeeming law-work for us eighteen hundred years ago, and had thus been, long before our birth into the world, accepted of God in our behalf as included in the election of grace; yet we were born guilty and dead sinners, and continued in this state up to the time that, in infinite grace, we were quickened into spiritual life by the renewing of the Holy Ghost. But because the Son has worked out complete redemption for us under the righteous government of God, and appears for us as our accepted Redeemer in heaven, the Holy Spirit is sent forth to apply salvation personally to us whom Christ in covenant has

before redeemed. And his work is to restore us personally to spiritual life. By divine power and grace he *regenerates* us, which is the beginning of this saving work; *sanctifies* us, which is its continuation; and finally *glorifies* us—raises us from the dead in incorruption and immortality, in the full likeness of our blessed Lord—which is its completion.

And this he does by actually entering our sinful hearts in his own person, and dwelling in us and operating in us, acting directly upon and infusing new life into all our natural faculties; breaking down, mortifying, and rooting out the old sinful nature that still remains in us and hinders the action of the new; and finally, causing the life of God, of which he is the active principle and efficient energy, to permeate and control fully our whole man. And so are fulfilled the words of Scripture (2 Cor. vi. 16): “Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people;” and (Phil. i. 6), “He which hath begun a good work in you will perform it (margin, *will finish it*) until the day of Jesus Christ.”

It is, therefore, a most necessary and a most gracious work which the Holy Spirit, the third person of the Godhead, performs for us in the scheme of redemption. And no words can adequately set forth the honor and blessedness of the relationship which thus exists, by divine grace, betwixt him and ourselves. To be, in our poor sinful selves, the temples of the living God; to have the divine and blessed Spirit himself come and take up his habitation in these polluted hearts of ours, and thereby enter into the most intimate, tender, and constant fellowship with us; and, at the same time, make us partakers of the divine nature, by his gracious power cleanse, purify, and elevate our hearts so that they may become fit dwelling-places for the Holy God: surely it would be difficult for us to conceive of any relationship that is higher and more blessed. Indeed, this is itself one of those things which God has prepared for them that love him, which it certainly would never have entered into the heart of man to conceive. This blessed work of the Spirit, and the relationship which it implies, are altogether worthy to evoke the sublime invocation of the

Apostle concerning the Ephesian Christians (Eph. iii. 14–19): “I bow my knees unto the God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” And realising this priceless blessing by the Spirit, we may well unite with Paul in the grand doxology which he adds in celebration of the Spirit’s grace: “Now unto Him that is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us*, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.”

(3.) But, important, exalted, and blessed and glorious as are our relationships with the Spirit and the Son under the wondrous scheme of redemption, it is not until we take in also our peculiar relationship with God the Father, which is expressed by the term *Adoption*, that we arrive at a just conception of the *exceeding riches* of divine grace to sinners, and that we acquire a true idea of the spiritual exaltation and blessedness which is *ours* by that unspeakable grace. We must see ourselves to be not merely redeemed legally by the Son, who has fully met all the requirements of the law in our behalf, and restored to spiritual life and purity by the Spirit dwelling and ruling in our hearts; but, further, as vitally united to Christ by the Spirit, and personally identified with him, even as the wife is with her husband; we must see ourselves to be so borne by the Son, personally with himself, into his own most blessed relation of Sonship with the Father; and ourselves so recognised personally, and owned and actually admitted and established in his family by the Father as *his children*, before we can know all. It is only as we thus see ourselves to be really *the sons of God* by a spiritual adoption, personally received and treated as the brethren of the Lord Jesus Christ, the Holy Spirit dwelling in us, as the “Spirit of Adop-



tion," crying from our hearts, "Abba, Father;" and ourselves, personally the objects of the Father's paternal love and compassion and care, admitted to full and free fellowship with Him, and entitled, as "joint heirs with Christ," to eternal heirship under him,—*only then* is it that we perceive what the grace of God to us-ward is, and what is the full height of privilege and blessing which he has made ours. We are the *sons of God, and nothing less*. "Thou art no more a *servant*, but a *son*."

These thoughts have been suggested by a careful study of that exquisite portrayal of the scheme of grace contained in the fifteenth chapter of Luke's Gospel, where our Saviour most clearly and beautifully sets forth the distinctive work of the three persons of the Trinity in the plan of redemption, by a group of inimitable parables. The first, that of "The Lost Sheep," exhibits specially in this aspect the law-work of the Son, who, as a good Shepherd going out after his strayed sheep and seeking it till he finds it, rescues the sinner from guilt and destruction, and brings him back on his own person to the fold of God, the trophy of his redeeming grace. And thus is the salvation of sinners made possible.

The second parable, that of "The Lost Piece of Money," sets forth specially the work of the Spirit, who, like a woman hunting for a lost coin, through the Church—usually represented in Scripture under the figure of a female—searches out amidst the dust and filth of sin, the lost and dead sinner whom Christ died to save, and plucking him out of his state of sin and death, restores him to spiritual life and sets him a jewel in the Saviour's diadem of glory.

In the third, the parable of the "The Prodigal Son," is portrayed in distinction from the others, the Father's special office in the gracious scheme. And he is represented as receiving and welcoming back the lost sinner, who, redeemed by the Son and reclaimed by the Spirit, returns in penitence to him; appointing him a place—not that of a *servant*, but—in his own house and at his own table: and, reaching the culminating point of the whole wondrous exhibition of divine grace to sinners, as expressly

proclaiming him to be his son, who was dead and is alive again ; who was lost and is found.

And a more recent study of the eighth chapter of Romans has revealed to us the fact that the Apostle Paul employs the very same method and follows the very same order in setting forth the grounds of assurance to believers under the gospel scheme. "His theme here," says Dr. Hodge, "is the security of believers. The salvation of those who have renounced the law, and accepted the gracious offers of the gospel, is shown to be absolutely certain. The whole chapter is a series of arguments most beautifully arranged in support of this one point. . . . The proposition is contained in the first verse. There is no condemnation to those who are in Christ Jesus ; they shall never be condemned or perish." And this is proved, 1 (verses 2-4). By the fact that *they are delivered from the condemning power of the law*, through the law-work of the Son, by which the righteousness of the law is fulfilled in them that believe. 2 (verses 5-11). By the fact that *they are not in the flesh, but in the Spirit*. That is, they are not in a state of nature, having the carnal mind, which is death, but have been renewed by the Spirit, who now dwells in them, and carries forward their salvation, and will certainly complete it by quickening their mortal bodies, even as he raised up Christ from the dead. And 3 (verses 12-17). By the fact that being led by the Spirit of God, *they are the sons of God* ; of which blessed privilege they are assured by having received the Spirit of adoption, whereby they cry, "Abba, Father ;" and by the witness of the Spirit with their spirits that they are the children of God. Thus we see that Paul, in setting forth the grounds of Christian comfort and hope, begins with the law-work of Christ the Son, as the *foundation* ; rises up through the Spirit's work, in the *application*, and reaches the highest, crowning expression of divine grace in the Father's work of *adoption*. This is that most exalted relation, to which believing sinners are raised under the gospel economy, in which, despite "the sufferings of the present time" they are assured that all things work together for their good ; and that God being for them, it matters not who may be against

them, for nothing can separate them from his love which is in Christ Jesus their Lord.

II. The full comfort and joy of the Christian religion, to which we are entitled by the grace of God, are realised only as we breathe truly the spirit of adoption.

The truth as revealed to us in God's word is the proper measure of Christian experience; and our experience may and ought to accord with that truth so revealed to us. Now adoption being, as we have seen, the highest and fullest expression of divine grace to us, our personal experience of religion ought to correspond with that, and we realise the full measure of inward comfort and joy only as it does so. In other words, we attain to the true and full measure of inward blessing only as we realise in our experience what the Spirit, through Paul, says to each one of us in the Scripture, "Thou art no more a *servant*, but a *son*."

In order that we may the better understand this truth, let us see what, according to Scripture and experience, are those spiritual comforts and joys which accrue to us respectively—if we may venture to draw a line of distinction betwixt them—from our several relationships with the Son, the Spirit, and the Father, in the scheme of grace.

(1.) The comforts and joys arising specially from the work of the Son,—which no doubt come first in the order of our Christian experience—are those which appertain immediately to our *law* relations. They are such, resulting directly from our justification in God's sight for Christ's sake, as the Apostle (Romans v. 1) comprehends under the expression "peace with God through our Lord Jesus Christ;" which is, as more fully drawn out, a sense of relief from guilt, of acceptance with God, and assurance of his eternal favor. This is certainly a very important and essential element of religious experience, and it is plain that there could be no genuine Christian comfort and joy without it. It is indeed fundamental to all Christian joy. And so precious is it that we may well say, Happy, thrice happy is that humble believer who, in the personal experience and full sense of the truth, can say with Paul, "There is therefore now no condemnation . . . for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

(2.) The comforts and joys of religion which pertain peculiarly to the Spirit's work, are those pleasures which arise specially from the experience of *new life*, and the divine presence with us through the personal indwelling of the Spirit of grace in our hearts. Such, for instance, as new views of the truth, new energies, new activities, new tastes, new hopes; what Paul expresses when he says (2 Cor. v. 17): "If any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new." To which may be added the assurance of divine sympathy and help in all the infirmities and trials of life, through the Spirit's presence with us, as declared by Jesus when he said, "I will pray the Father, and he shall give you another Comforter that he may abide with you forever," and by Paul when he writes, "The Spirit also helpeth our infirmities." With such experiences of divine grace, following up and confirming and making effectual in our lives the glorious work of Christ for us, we may justly consider that our cup of spiritual comfort and joy is full to overflowing, and be ready to exclaim, It is enough.

It may indeed be enough for our poor feeble human thought to comprehend, and more than enough for our weak faltering faith to believe. But we have not seen all; we have not felt all; we have not taken hold of the yet larger, richer, cup of inward blessing which divine grace has filled for us, until we are carried a step further—conducted, as it were, into another chamber of love—and experience

(3.) The blessedness of *Adoption*, in our personal relationship specially with the Father. It is only here that all the comforts and joys of salvation as realised in Christian experience, reach their full scope and exercise. To illustrate: take the case of the Prodigal Son, which, in the spiritual meaning of the parable, clearly and beautifully portrays to us the whole matter. And suppose now that he had received ample assurance of his father's forgiveness of his sins, which he so freely confessed, and of his father's entire reconciliation toward him, thus relieving completely all his fears and troubles upon this score. Now this, regarding him as the sinner saved by grace, is what Christ the Son's redeeming work, apprehended in itself, would do for him.

Then add to this his personal restoration to spiritual life; a new nature given him, new feelings, new desires, new aspirations; the power of that old sinful nature that led him wickedly to wander away from home and conducted him down to such depths of moral infamy and wretchedness, broken, and new spiritual life infused into his whole being. This is what the Spirit's work alone would do for him. But suppose that the work of grace stopped here, left him just at that point, what would be his state? What would be his position? and what would be, consequently, his experience? Certainly very much improved; infinitely superior to what it had been. But his relation with God would be that only that of a *servant*. Not that of a *slave*, but of a *servant*, as distinguished from a *son*.\* And of course his experience would be accordingly. We really have no such thing under the scheme of grace; and exactly such a case never has existed in the history of man. But we can imagine something of what that experience would be. We can see the Prodigal in that case, putting on a new and different countenance, exercising new activities, led by new tastes, prompted by new motives, and choosing a new occupation, and, in a word, living a new and better life. But still, he remains in a state of strange isolation and self-dependence, and must actually look to his own efforts, his own *work*, under God, for the supply of his wants and his maintenance. In other words, exalted and blessed as his experience now is, compared with what it formerly was, it is yet but that of a *servant*.

And how incomparably inferior this is to what the Prodigal actually experienced, when, by the grace of God, through the work of the Son and of the Spirit he was lifted up out of his moral wretchedness and degradation, from the midst of the filthy swine-herds, and borne directly back to his father, who, perceiving him while he was yet a great way off, instantly recognised him as his son, felt his compassion move for him, ran out to meet him, welcomed him home with a parental kiss and fond embrace and at once adopted him into his family as *his own son*, that

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\* For a clear presentation of the distinction between a *servant* and a *son* under the moral government of God, see Thornwell's Collected Writings, Vol. I., pp. 258, 259.

*was dead and is now alive again, and that was lost and is found!* The Prodigal, out of an overwhelming sense of his sinfulness and unworthiness, may be ready to ask that he be given—and that as a special grace—only a hired servant's place. But no: this is not the place provided for him, this is not the place that divine grace assigns him, and this is not the place that his father will permit him to occupy. "Thou art no more a servant, but a son," is the purport of the father's reply. A *son*, and nothing less than a *son*, he must be; with the family badge upon his hand, a seat at his father's table, a full admittance to all the privileges and benefits of his father's home, and a full interest in and title to his father's rich estate. "If children, then heirs; heirs of God and joint heirs with Christ."

The sweet and precious comfort and the "joy unspeakable and full of glory" flowing from all this, is ours by the grace of God. In adopting us as his sons, God *the Father* steps out and enters into a personal relation with us too; and comprehending in it the work of his only begotten Son, whom, in infinite love, he gave to redeem us; and the work of his Spirit, whom he sent forth to apply salvation to us; he crowns it all by his own inestimable and superabounding grace in becoming *our Father*. And this most exalted and blessed relationship into which we are thus introduced, throws its benign light back upon, and determines the character of, all the other relationships and the experience of the Christian life. In its light, Christ stands to us not simply as our legal representative and sponsor, but our own dear Elder Brother, "in whom it hath pleased the Father that all fulness should dwell," and who is to us "the chiefest among ten thousand," and "altogether lovely." And the Holy Spirit becomes, not merely the *principle* of life within us, operating unseen and unrecognised in our hearts, but himself "the Spirit of adoption," ever breathing forth from our breasts the filial cry of "Abba, Father;" and himself, too, the seal of our adoption and the earnest of our inheritance, bearing his personal witness with our spirits that we are the children of God. Other Christians, too, no matter what their earthly position or relationships be, become bound to us by the sacred and tender ties of brotherhood, we and

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