

verts the heinousness of some of these sins into which they had fallen, or which were not forsaken by them, the apostle asks, at ver. 19, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

III. Again, a third lesson taught by this subject is separation from the world. In the latter part of the 6th chapter of the Second Epistle to the Corinthians this duty is thus enforced—"Be not unequally yoked together with unbelievers" (ver. 14). Christians are here forbidden to form with people of the world, not only the most intimate unions, such as marriage, but connections not so binding, either for business or pleasure, are to be avoided, because of the injury arising from evil "communications." How solemn and impressive to a spiritual mind, is the question, ver. 16, "What agreement hath the temple of God with idols? for ye are the temple of the living God: and God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh" "perfecting holiness in the fear of the Lord."

These examples will suffice to show the practical use of the truths above stated. In other parts of Scripture the attentive reader will find many similar counsels, based on the great fact that each believer is a "lively stone" of "the house of God, which is the church of the living God" (1 Tim. iii. 15).

Those who expect God to hear their prayers must be willing to hear reason, to hear a faithful reproof, and to hear the complaints and appeals of wronged innocency. Judges viii.

## The Cherubim and the Flaming Sword.

There were two trees in Eden—the tree of knowledge of good and evil, and the tree of life. The one was the tree of probation, and by eating of its fruit man had already fallen. The other was the tree of recompense. And, to prevent the creature who had failed in his probation from putting forth his hand to the recompense, God had just driven out the man.

God does nothing by halves. The driving out was to be definitive. 'A flaming sword' was therefore placed 'at the east of Eden,' debarring all access to the tree of life. From whatever quarter the presumptuous intruder approached, this sword was upon him. Whether he tried the north, the south, the east, the west, it turned round and faced him. If he persisted, death was the penalty—he could only be cut asunder or consumed.

But it was not, therefore, God's purpose to drive fallen man to despair; and so the 'Cherubim' were beside the flaming sword. We find these Cherubim everywhere throughout Scripture, and they are always emblems of redeeming love. 'Cherubim of glory' were found in the tabernacle, 'shadowing the mercy-seat with their wings.' 'Cherubim and palm-trees,' the symbol of triumph, were carved on the walls of the temple (1 Kings vi. 29). Ezekiel saw them in a living form, and 'the glory of the God of Israel was over them above' (Ezekiel x. 19). Isaiah also saw them proclaiming God's glory in His temple, when one of them re-assured the trembling prophet by laying a live coal on his lips (Isa. vi. 6, 7). Finally, St. John saw them in his visions of the Church in glory. They were beside the crowned elders, the 'Lamb as it had been slain, in the midst.' And they opened to him by the Lamb's command, the book of the divine purpose, 'the revelation of Jesus Christ which God gave unto Him' (Rev. v. 6, vi. 1, 3, 5, 7.)