

all worlds and saving his people, and exercising all power. Jesus here appears to be all-wise and all powerful; able to execute its wonderful trusts. He is law-giver, Judge and King. Jesus is the God-man divinely fitted to judge all men and award to each his portion. He is touched with a fellow-feeling for his brethren as a man of sorrows, and is joined to them as head to body, and loves them unto the end.

He as God knows the thoughts of all hearts and knows what is in man. He has all power to execute the purposes of God and is appointed the judge of quick and dead, for God has committed all judgement unto his Son.

In this sealed book are the hidden mysteries and great judgments of God—which are revealed in the following chapters but hid and embosomed in inaccessible mystery until Jesus comes to view. As such they all worship him. Who are the four beasts and four and twenty Elders?

Ezekiel had a vision of four living creatures with eyes before and behind. John here sees them, the first like a lion, the second like a calf, the third had a face as a man and the fourth was like a flying eagle. Ezekiel's living creatures had the face of a man and were all joined together, each having four faces, of a lion, an ox, an eagle and a calf. Their heads were made after

the four and twenty Elders. One thing at least is true, they were redeemed sinners, for they say, "thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation." They are representative characters, redeemed out of every nation, they are *beasts*, (four of them) yet near the throne of God. How much like *beasts* saved sinners feel to be. They as saved blend in them the sympathetic man, the fearless lion, the patient, humble ox, and the far-sighted eagle that can see before and behind, within and without. They are Elders, ruling as kings and priests unto God, and reigning on earth. What wonderful authority have the Apostles in the teachings of God's word: power to bind and loose, for Christ is doing this through them by his Spirit. What an encouragement to John that he, while in the flesh was in the isle of Patmos suffering for the testimony of Jesus, yet in the Spirit he was around the throne of God, in the doctrine and glory of the gospel.

Not that John, or the writers of the four gospels, or the twelve Apostles were actually in heaven while they were in the flesh, but they were represented there in the truth, power and glory of the gospel of Christ, and thus were reigning in the truth. Their head Christ was in glory and they were together in heavenly places, and were the truth and power of redemption. As Peter saw in a vision a net knit at the four corners coming down from heaven, having all manner of four-footed beasts of the earth &c., and saw it taken up into heaven again: Which was a spiritual representation of the safety of Gentile sinners in the covenant of redemption. So here is a more glorious view of men *actually washed, robed, beautified* by the application of the redemption to them; so that the glorious estate of these is thus *represented to John in the vision*. All these beasts and Elders were representative characters, having harps, a precious sign of victory; and they all had golden vials full of odours, or the sweet smelling savor, acceptable to God, which are the prayers of the saints. David says, all his tears are bottled up. What wonderful care God takes of these signs of sorrow. So the prayers of saints are preserved in *golden vials*, and are offered by these beasts and Elders as representative characters. Thus they represent all saints and are near the throne of God, and certainly worship before the throne, crying holy, holy, holy, Lord God Almighty. All these redeemed and happy characters worship the Lamb, and ascribe divine honors unto him, who alone is worthy to take the book, having the destiny of all men and the measure of all things, who has power to execute all the pleasure and do all the

will of God, and subdue all things unto himself.

In the word of God as written in the Old and New Testaments the writers worship Jesus. The spirit of all God's servants through the word of God cries holy, holy, holy, Lord God Almighty: the true worship, the ordinances of the Church, the teachings and examples of the Apostles all worship Jesus, and ascribe divine honors unto him.

These leading servants, such as the writers of the four gospels, the Epistles, &c., as the living creatures which Ezekiel saw, worship Jesus as they fall before his throne. All that they teach, preach and write in the scriptures worship the Lamb. In the imperfections of the flesh it is not the perfect worship which in spirit they render around the throne in heaven, where the doctrine and word is caught up in the eternal record on high, and where the perfection of beauty dwells.

A little foretaste of this spirit and faith is shared by Christians now in the flesh, for they all worship God and the Lamb paying equal honors to each and ascribing all salvation unto God and the Lamb for sinners slain. So far as any man has a Christian experience he that far has realized that it is the Lord that saves; or so far as we have evidence that we are saved that far we truthfully say, "salvation is of the Lord."

When one feels an impression to speak in public as a teacher, exhorter or preacher, would it not be well for him to commence in the Conference at his own church, by telling his impressions or giving his light on some text or portion of scripture? All have the right of speaking, in proper order, in Conference. When one reveals his views of truth and states his impressions it will open the way for him to rise in Conference, from time to time, and express his impressions to the brethren. This will give them an opportunity of judging whether such a person has a gift that should be liberated. When it appears that he has, the church can bid him go forth as an exhorter, teacher, preacher &c., as she may deem him worthy. This is more becoming than for one to state boldly in the first instance that he wants to preach; and we think it much more in accordance with the felt unfitness and drawing back of one truly called. Then he should let others be the judge of the proper time for his ordination, and whether he needs ordination at all. Nor should he desire to go far off among strangers much, until he is established at home. For if he is profitable the brethren about home will soon find it out. Lay hands suddenly on no man. One should not be ordained to preach who has a doubtful or bad character. He must have a good report of them that are without. He should also be apt to

teach, not merely to repeat over the system of faith, but to bring out things new and old which edify.

WHO KEEPS HOUSE—SARAH OR HAGAR?—Are you under the covenant of grace, the Jerusalem above? or, under that of works, the barren Jerusalem on earth that begets bondage?

Those born of Sarah are free-born, not obtained with a great sum of money: while those born of Hagar love bondage, for it is their element. These children are of different seeds. One is born again and the second birth is of an incorruptible seed and serves God, being in the image of Jesus. The other is born of corrupt flesh, children that are perverse, a generation of evil doers; boasting of their great ability: and hence they love the covenant of works. Cast out this scorn and contention will cease.

IMMORTALITY, in the blessed sense of fulness of life and light, belongs to Christ. Then, are the dead in sins immortal? Of course not, in this sense, or they would not be dead.—But do they not have some sort of existence? Certainly they are not in a state of non-entity or annihilation, in the sense that they ever will cease to be, for there shall be a resurrection both of the just and the unjust. All men shall be raised from the dead, which forbids the idea of annihilation. They continue to exist but it is in death. It is banishment from happiness and joy, peace and love. The resurrection will not take place in order to annihilate the wicked, but that they may be punished with everlasting destruction from the presence of the Lord, that is be driven away in their wickedness, "where the worm dieth not and the fire is never quenched," or where they will be tormented forever and ever, as the reward of their deeds.

THE TOISNOT UNION met at Memorial, represented by a full attendance of brethren; and the preaching was of the ancient order in doctrine and exhortation. There was joy among the believers. The next meeting will be with the church at Wilson, commencing on Saturday before the fifth Sunday in January, 1875.

We understand that our sister, the Skewarkey Union, had a true and good one; and that its next meeting will be with the church at Flat Swamp, commencing on Friday before the fifth Sunday in January, 1875.

CONTRIBUTIONS for building a Primitive Baptist meeting house at Raleigh N. C., can be sent to Jefferson Gulley, Raleigh, N. C. We hope that a house of worship of that order will be built there.

P. D. GOLD