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The Rutherford Star.

"BE SURE YOU ARE RIGHT AND THEN GO AHEAD."—DAVY CROCKETT.

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THE TWO WONDERS.

RESPECTFULLY DEDICATED TO ALL CANDID ENQUIRERS.

BY M. A. HOLLER. (A brief comment on the 12th Chapter of Revelations.)

There seems to have been much said, here in the south, in reference to the second advent of Christ; for my part I do not respect to unfold, all the mysteries of the times; nor give infallible evidence of His presence. But a skeleton of the signs which precede His coming. Without many introductory remarks we enter the confines of the subject. We think the Lord designs the explanation of all allegories, metaphors, parables and dark sayings in the Scriptures; when the revelation of their fulfillment becomes lawful.

We conceive the first wonder to have reference to the exalted position of the Church and the subordinate relation of national government.

The second wonder appears to refer the unity of part of the Church and politicians, for the purpose of drawing the Church and government, from their respective ranks. The former is represented by "a woman clothed with the sun and the moon (or nation) under her feet, and upon her head a crown of twelve stars," denoting succession from the twelve apostles, or the purifying word of God handed down through them. The latter comes under the name of "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads, and the dragon stood before the woman (or church) which was ready to be delivered, for to devour her child (or Christ) as soon as it (or He, was born."

The travailing and pain are the troubles through which the church should pass before Christ will rule the nations and bring all men under the influence of His saving power. This is the object of the Church, as an instrument; and the ministry as an agency, to bring salvation to a dying world. We trust, the aim, of ministers of all societies, is to save men from their sins proclaim the acceptable year of the Lord, yea! and declare the glory and millennial reign of Christ. Now if this be our desire are we working for it? or looking for the attainments without using the means? The great question is, who are working for the saving of man, cleansing the Church as the coming kingdom of the Messiah? Persons of a sectarian spirit, say, my Church is doing most for these aspiring objects. The best way for all, is to accomplish all the good in the bounds of possibility. And let others alone unless we know they act wrong; then the word of God demands their reproof. I do not say that Methodism, is the only Church referred to in the text, but among others it stands in the rank of the reformers. However we present one presumptive evidence of its legal establishment, (Daniel 8th chapter 14th verse.) "And he said unto me, unto two thousand and three hundred days; when shall the sanctuary be cleansed." The chapter bears date five hundred fifty-three years, B. C. and counting a day for a literal year, 2300—days or years and minus five hundred and fifty-three, 2300—553—1747 the exact time of John Wesley's fourth conference in which the doctrine of sanctification was examined to the foundation, (see Wesley on perfection) the word sanctify means to cleanse; and the sanctuary refers to the Church.

I speak not of Methodism for the sake of partiality but as one, I have some conception of what it is doing. In point of progress, we have the advantage of the Wesleyans in Europe, from the fact this is a free government in which we can preach the gospel of peace and freedom. However, part of the Church became entangled with the doctrine of bondage. It is well known that several organizations left the M. E. Church; some, because the Church did not put down domestic slavery sooner, others, because she did when the laws of State and the interest of the church demanded it. Which of all bodies of Methodism answers the description of the church best.

Rev. 21 chapter, 9, 10, 25. The bride being the holy Jerusalem, which St. John saw coming down from God out of heaven, with twelve gates, three eastward, three westward, three northward and three southward, which shall not be shut at all by day; for there shall be no night there. The great apostle of the gentiles has said Jerusalem which is above is free, which is the mother of us all. "They shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God." The existence of the dragon or serpent makes manifest the presence of enmity. "And I will put enmity between thee and the woman, and between thy seed and her seed."—Gen. 3 chapter, 15 verse. Without particularly defining the Dragon we proceed to state briefly its nature and object. "His tail drew the third part of the stars of Heaven and did cast them to the Earth." From which it appears, rather, for bringing down, than to elevate. The Lord through the agency of prophecy has given a statement and defined his nature and the character of his tail as follows: Isaiah 9 chapter 13 to 16 verse and the 19 chapter, 13 to 15 verse. "For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are lead of them, are destroyed." "The princes of Zoar are become fools, the princes of Noph are deceived they have also seduced Egypt, even they that are the stay of the tribes thereof. The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do." In connection with the drawing of the stars. "There was war in Heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels." We will not here stop to specify the highest literal definition of the preceding quotation. But descend to a more practical view. As far as the subject relates to man, I cannot conceive for a moment, that the dragon can reach any nearer Heaven than in the church; for how can a pure and holy God, who cannot look upon sin with the least degree of allowance, permit a great red dragon ever to enter his heavenly presence and then make war. I always thought when we reached heaven we were done fighting; against the devil the world and the flesh; principalities powers and spiritual wickedness in high places. When we look around and see the animus and perverse spirit, (like that of Egypt), in the church among those who profess to be the sons of God and joint heirs with Jesus the empowered Saviour we are constrained to think the war may doubtless be nearer home, than the stars of the firmament. If the war be here in the church, it might be a question, when did it come into existence? In answer to this you are referred to Isaiah 30 chapter, 6 verse, and 59 chapter, 4, 5 verses: which might be considered in connection with what is recorded in Ruter's church history, page 110 and 117. This cockatrice's or adders egg doubtless was laid in the church previous to the meeting of the fourth general council of Chalcedon and then was crushed and broke forth into a viper or dragon in A. D. 451 and continued to show his face through the greater part of the sixth century. (See Ruter's church history of the sixth century.) "When the fierce flame of ecclesiastical discord increased, and their effects during a greater part of the sixth century were not less destructive to the peace of the christian world." As a viper or adder it "has dragged it slow length down to the present, but the end is not yet." Satan well knows the sheep must first be scattered or divided before he can destroy the flock. Are there not other things which bear the traces of the dragon at the present? I think there are. Look at the division of the churches, the war like spirit among professed christians, and the horrible contest that raged between contending armies. Or in other words the rebellion in both church and government. Let us briefly examine the subject by comparing recent occurrences with scriptural prophecies and see if they

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do not bear some analogy. As we have previously noticed that the Deity had put enmity between the woman and the dragon, etc. We may with confidence conclude that wherever the serpent can approach the woman and her seed there will be hatred. No identity between the woman and the dragon yet the dragon drew the third part of the stars; through the agency of his tail. And as we have already quoted "the ancient and honorable or rulers and politicians, he is the head and the prophet that teacheth lies he is the tail." But did those honorable men affect the downfall of the stars, nay, the tail drew them. The power being in the church both to build up and tear down, though the Lord governs the world. Nearly all churches have suffered, more or less, by division. Yet this drawing power, seems to have been imperceptible, or was passed by with disregard. For example the M. E. Church has been greatly benefited by the slave question. The board of bishops was divided; and part left: and with them ten or eleven conferences out of thirty-three. The effect produced in other churches we will not promise to say. However some have suffered more, and others less. From the foregoing it appears that part of the church thought more of the institution of slavery than they did of the twenty-third article of faith, the interest of the church, or the peace of the government.

It may be observed that they also joined in, with the rebellious politicians, and gave their moral endorsements, and power to bring one-third of the States out of the union—doubtless one third of the leading men labored to expunge one-third of the stars from our American banner, if it be assumed that the third of the church, the third of the conferences, the third of the States, and the third of the stars from the flag; which have been drawn from their ranks; has reference to the stars, which were extirpated by the influence of the dragon. The question may arise how have they been drawn? According to what has been shown it must be the lying prophets. It might further be questioned, what lies have been successfully taught to effect the integrity of the church and government? Indeed in all things "let God be true and every man a liar." "Thou hast taught rebellion." Rebellion is in opposition to christianity. "An evil man seeketh only rebellion." Nearly allied to rebellion is disloyalty. "Be subject unto the things that be," "Render to Caesar the things that are Caesars." Those men, who stand in the ministerial office and teach contrary doctrine, to the word of God, evidently occupy the position of the lying prophets referred to, and explained, as being the dragon's tail. The might of influence which ministers wielded by teaching to divide the church and nation.—As those ministers were influential, they seemed to have their teachings followed by those under their charge. For illustration, let us suppose the case of one who held office previous to the rebellion; one who was undecided upon the question of secession, being desirous to know the truth and not having the means or time to properly investigate the subject for himself, he meets his minister and in conversation with him states to him that he is unsettled in his mind on the agitated subject of separating from the North, and with neutral simplicity, asks his counsel.

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The spiritual guide, of this honest member, after hearing the statement, remains silent a few moments, and then he says, with peculiar solemnity, "indeed, brother —, are you not decided on such grave matters? By all possible means go against the northern majority!" Then the officer replies, "Indeed, brother —, I would have long since been decided, but I am an officer and sworn to support the government." Then the minister continues, "our cause is righteous and we must defend our rights and our property, our churches and our altars, our homes and our firesides! The people of the North are abolitionists and fully bent to take our property, and the northern preachers have united with them in sentiment and preach politics!"

The spirit manifested by the minister in the above supposed case, may be regarded as a reality. And such doctrine has been extensively taught. And when taught by any officer, as in the above, it was not only teaching him,

like others, lies, but to swear lies or turn their oath of office into falsehood. This was taught regardless of the fact that the Lord "will be a swift witness against the false swearers."—Mal. iii: 5. And as the doctrine of domestic slavery was held and taught sacredly, and those who stood not for it were regarded political; it may not be out of place to insert a few quotations from holy writ. "He that stealeth a man and selleth him, or if he be found in his hands shall be put to death." "As ye would that men should do unto you do ye even so to them." From this rule it we are willing to be the slaves of others we may have some right to hold them and teach the doctrine. But to free them or fast for it seems to be the condition of success.

Is not this the fact that I have chosen to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?—Isaiah lvi. 1-13 inclusive. Lies have also been taught, concerning the rebellious triumph, which need no refutation. By such ministerial teachings, by precept and example, those stars were brought down. The woman fled into the wilderness, where she hath a place prepared of God, that she should feed her there a thousand two hundred and three score days. 1260 days or years, the two witnesses were to prophesy the same length of time; and there was given the beast power to continue forty and two months. 42 x 30—1260. The continuation of the beast and the nourishment of the church or woman were equal in time; 1260 days or years, which being added to the six hundred years previously mentioned, in a sentence quoted from the church history of the sixth century. 600 x 2—1260—1860 or A. D. 1860. And then the Dragon raised his head in another ecclesiastical revolution which till sixty-one he turned to a horrible war. (see Rev. xii chapter, commencing at the 7th verse), but more particularly referring to the 17th. "And the Dragon was wroth with the woman, and went to make war with the remnant of her seed." Showing that the church or seed of the woman was divided, and part taken, as before shown, by the Dragon's tail. And this remnant signifying the remainder or that which was left. Against which, the Dragon went to make war, after he cast the flood from his mouth to carry her away. "The earth or men of the world helped the woman." "And the earth opened her mouth," which taken literally might refer to the thousands of graves filled by the slain of the war. And swallowed up the flood. This is analogous to the rebellion of Korah Dathan and Abiram when "the earth opened her mouth and swallowed them up." And there is a resemblance between the Israelites murmuring and that of the present against the priesthood and the ministry. At that day their murmuring concerning the priest and Moses taking too much authority upon themselves. That the interposition of providence was necessary to settle the controversy which was done by Moses taking a rod from each tribe and laying it up before the Lord. And when the rod of Aaron budded etc. "The Lord said unto Moses bring Aaron's rod again before the testimony to be kept for a token against the rebels."

We notice at the time of the persecution of the woman by the Dragon. "And to the woman were given two wings of a great eagle." We may consider this republic represented by the eagle. And the wings of that proud bird of liberty were given to the woman to keep her above the flood. And the object of the woman or church was to bring the nations under the influence, and power of the coming kingdom of the Messiah. Indeed, we are taught to pray for it and say "Thy Kingdom Come." However men may do oppose the dominion of the Redeemer, who would enter their hearts and bring in the powers of the world to come. For he says behold I stand at the door and knock, and whosoever will open I will come in and sup with him and he with me. If men would open their affections to the Holy Ghost and the Lord's good word, with entire submission to the dictates of conscience, he could incessantly breathe a heavenly atmosphere, and taste and feel the grandeur of sweetness. We quote one more passage from Rev. 13 Chapter 2

verse. And the beast I saw was like unto a Leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a Lion: and the Dragon gave him his power, and his seat, and great authority. As we understand the beast to be the papal power or the Roman Catholic church. Also part of the 4th verse. And "they worshipped the Dragon which gave power unto the beast." From what has been said we conclude that the rebellion both in church and State, and the malicious spirit manifested; are the works of the Dragon. We believe the beast referred to is the Roman Catholic church; and for proof we refer you to Charles P. Jones' work on Roman Catholicism.

We briefly notice at instance that occurred under our own observation wherein it appears that the Dragon gave power to the beast; in the dedication of the new confederate flag upon which the stars were formed so as to form a cross. This dedication took place under the eye, and doubtless by the command or request, of, General Beauregard who was said to belong to the Roman Catholic church, by a Roman Catholic official, in the army of Northern Virginia near Manassas Junction. And in his solemn ceremony he magnified the cross on the banner saying "the Cross, the Cross," and exhorted the soldiers to "stain" it with their "Blood."

APPLICATION. From what has been said in reference to the exalted position of the Church, and the inferior ranks of national government; the former laboring for the reign of the Redeemer; the government for the freedom of man. The advancement of this nation in that direction, has proved a great loss to many. From that reason it is felt by many with considerable impatience.—Though it may appear, a great loss; yet we should yet yield obedience to the decision of the supreme council held by the King of nations. And examine closely this divine law book, and obey the Lord of kings. And like the father of the faithful, say, "shall not the Judge of all the earth do right?" The word of inspiration answers it in the affirmative, "Just and right is He." We unbiassed read in sacred history how justly God has dealt with the ancient, for their sins, it should bring a balm for the wounded heart. Abraham a friend of God once had a bond maid in his family, an Egyptian woman, which he afterwards sent out free. And her son's name was Ishmael. It was his posterity "the Ishmaelites," who purchased Joseph and sold him to an Egyptian, his mother's people, by nation. In which, to my mind, the retributive justice of God, is manifested.

In following the posterity of this great and good man, whose wife Sarah possessed this slave referred, the sons of Israel moved with envy sold their dear brother Joseph. Their father thought he had been torn up and destroyed by wild beast, and mourned for him many days; but his home was in Egypt. There he must remain. His master made him ruler over the house; and he must manage to profit his lord, he had no mother near to comfort, nor father present to dictate and guide his youth. His mistress offers him the pleasures of sin, if he would comply with her desire. Faithful Joseph yielded not, yet these inducements were offered from day to day. The wrath of his mistress was greatly kindled, so that by her falsehoods he must be cast into prison. How offense was he regarded by them, but the Lord still abode with him, and there he kept several years, but his righteousness could not be chained forever, for the Lord elevated him from the prison house and bondage, and the knees in Egypt must bow before him, as the second ruler of the kingdom. While the famine raged among the nations Joseph prepared plenty in Egypt. His father comes to want; and the eleven remaining stars of Israel must bow before their once hated brother. He made himself known to them, and sent for his near relations to live with him.

The home of the Israelites was in the land of Goshen, separate from the Egyptians. The eleven sorrowed because they had sold their brother while feeling the lash of a guilty conscience. Joseph told them not to be angry with themselves by their evil, the Lord meant it for good. And before his

death he prophesied the day of visitation, and their exodus from Egypt.—But the Lord remembered their sins and brought them in the iron furnace of bondage. Doubtless they then felt the weighty yoke of servitude and their evil teachings by the sale of their brother, and mourned for centuries till they multiplied to six hundred thousand. Then the Lord sent Moses a deliverer like unto the Son of man. The God of the Hebrews then visited them in Egypt, showing signs and astounding wonders. He brings upon the Egyptians seven plagues, figuring there by the seven last plagues in the latter days.

The proud inhabitants of Egypt suffered their first borne taken by death, before they would give up their slaves. Then followed them in the red sea, till the billows passed over their hosts. Then the song of Moses and Miriam and the shout of salvation from the Israelites. Singing "the Lord is my strength and my song, and he is become my salvation," we read it in the Psalms "the Lord showed signs in Egypt and wonders in the land of Ham." It appears from this that some of the descendants of Ham were in Egypt, and held the Israelites in bondage. If so they were rewarded for holding the Israelites in servitude. We see the justice of his sovereignty over persons, societies, and nations. It is said by some that "satan has freed the negroes." Well, suppose it was the Dragon with his artful wisdom that has set four millions of slaves free from their masters. Now while the Lord set six hundred thousand apart from their tasks and led them to the land of Canaan. From this it would appear that the Dragon with a high hand and an out-stretched arm. No one will come to such a conclusion. Then we must agree that it was the work of the Lord. Yet some would say we have not seen the visible presence of God; therefore cannot think He has set them free. We answer, neither did the Egyptians behold that Being who liberated the Israelites. It is rendered no less the work of God if we fail to see his wonder-working power. Let us reason a little about the coming Redeemer. He said, "Behold I come as a thief in the night, blessed is he that watcheth," &c. Mark II is expression, "in the night," when no one would think of him. Another, "as a thief," who conceals himself and purpose. What is the object of a thief and how can we tell that one has been in our midst; his object is to take property. The Egyptians could judge of the working power of God by the death of their first born the loss of their slaves and the closing waves of the Red Sea. If Christ has come and extricated these from bondage and now invisible; can we not see some of the traces of his works. We see the death of the many fathers, brothers, husbands and sons, all for the cause of bondage a lack of triumph, and the loss of slaves. If his object is to take property when will more be taken, than in the past war; those slaves were regarded as goods and chattels and counted them at five hundred dollars each, the sum would be two billions of dollars. But says one you talk about the presence of the Saviour this would bring us near the end of time. We have nothing to do with that for it would be transcending the bounds permitted by revelation. But we do think if christianity stops the mainspring of man's existence time is bound to come to an end. And I have often wept to see the deadness of christian affection. Mielnel the Prince referred to in this chapter is also spoken of in the 12th chapter of Daniel as standing for the children of his people. "And one said to the man clothed in linen which was upon the waters of the river, how long shall it be to the end of these wonders?" The inquiry is not here made concerning the end of time (as many suppose) but the end of these wonders. We quote the angelic answer which apparently convey to our minds their approaching end. "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power

of the holy people, all these things shall be finished." If the power of the holy people is not now scattered (divided and sub-divided.) I do not understand what scatter means. Methodism is divided into nineteen parts and the powers of each are running in different directions. And their members pay for their own establishment. And the petitions of many are against all or some of the rest. While the Baptist are cut into numerous fragments; the Lutherans are also sundered and likewise, nearly all societies, aside from Roman Catholicism. To any nothing concerning the ancient divisions; the hundreds of churches are so far divided that their powers are scattered almost to the four winds. So, many are broken off like Korah Dathan and Abiram from the Jewish church and the Hebrew government, and lost their christianity affinity; that they seem to merit the rebuking language of inspiration. "Woe unto them for they have gone in the ways of Cain, ran greedily after the errors of Balaam for reward, and perished in the gainsayings of Korah." Division is denounced in the word of God. If you serve Baal do not claim it for the service of God. "Ye cannot serve God and mammon." How can you serve a God of unity and labor for division. "For their heart is divided, (saith the Lord,) now shall they be found faulty; he shall break down their altars he shall spoil their images." In connection with the lion which Satan has taught; he has led man step by step until he has greatly succeeded, if resisted by those who are born again; the next argument he uses is that christians never can fall. He has found no better doctrine for his purpose than that, successfully used in the case of the Israelites. "And tempted the Saviour with the same by saying 'cast thyself down for it is written He shall give his angels charge concerning thee to bear thee up, lest at any time thou dash thy foot against a stone.'" "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee; if thou wilt fall down and worship me." Suppose the Saviour would have yielded and fell down before him could Satan have given him those kingdoms? And if the five kingdoms of Judea even all Israel, would have come under the Saviour as an earthly king. Would not, that have been forming a national confederation against the powers of Rome. From viewing these temptations it appears that the dragon or devil would not have been satisfied with the prospect of the third part of the nations, third of the christians, third of the church, and the third of the angels. But desiring to divide if possible the God head and bring down the third of his divine nature. Under the unity of the triune God; capture the Saviour, and by that secure eternal death, to all mankind.

While we look with sorrow at the pride, and delicacy of a malicious steel-tongued Dragon quivering with anxiety, to pierce the hearts of the innocents and humble, we may, with St. John, the Divine, rise by faith to the summit of an exceeding high mountain and see the Bride, the Lamb's wife, the Holy Jerusalem coming down from God out of Heaven; sending the crystal streams through Zion's jasper walls, making glad earth's redeemed nations. She is shining the golden rays of her divine lights from the wings of righteousness, healing those who fear God's name. This Jerusalem, which is above and free, and declared to be our mother, invites us all to come. Yea "the Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely."

Plan for Morning Sleepers. As life becomes more concentrated and its pursuits more eager, short sleep and early rising become impossible. — We take more sleep than our ancestors, because we want more. Six hours' sleep will do very well for a ploughman, or any man who has no other exhaustion than that produced by manual labor; but for a man who is tried in the evening with a day of mental application, neither early to bed nor early to rise wholesome. The longer the interval between the actual use of the brain and his retirement to bed, the better his chance of sleep. To him, an hour after midnight is probably as good as two hours before it. His best sleep, probably, lies in the early morning hours, when a nervous excitement has passed away, and he is in a perfect rest.

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