

J. R. Carver

THE HOPE OF ISRAEL.

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

Present Series.

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THE HOPE OF ISRAEL.

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H. E. CARVER, PRESIDENT.

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Christian Light and Hope.

If all our hopes and all our fears,
Were prisoned in life's narrow bound;
If, travellers through the vale of tears,
We saw no better world beyond;
Oh, what could check the rising sigh?
What earthly thing could pleasure give?
Oh, who would venture then to die?
Oh, who would then endure to live?

Were life a dark and desert moor,
Where mists and clouds eternal spread
Their gloomy veil behind, before,
And tempests thunders overhead;
Were not a starbeam breaks the gloom,
And not a flower smiles beneath;
Who could exist in such a tomb?
Who dwell in darkness and in death?

And such were life without the ray
From our divine religion given;
'Tis *this* that makes our darkness day;
'Tis *this* that makes our earth a heaven.
Bright is the golden sun above,
And beautiful the flowers that bloom,
And all is joy, and all is love,
Reflected from a world to come.

[Selected.]

From the Israelite Indeed.

Israel's King and his Dominion.

The excellency and the necessity of this Divine plan, viz. to establish intermediate form of government under the reign of the Son of God, may be easily understood. Should the world pass at once from the government of mortals—the old Adam—to the immediate government of God the change would be great. (We beg our readers not to misunderstand this expression, as we would deny the government of God at present and in all ages; we meant that full and supreme government without any interference from the Evil One a government as it will be then when the Son will deliver up the kingdom to the Father and God will then be all and in all.) Men would be overwhelmed by the awful presence of God's Majesty; the terrors of the Godhead would overawe the faculty of free agency and there could no moral principle be displayed where fear and trembling alone would predominate above everything. But the Son of

Man unites the form and feeling of man with the omnipotence of God. As Lord of the whole earth He can do what He will; but His relationship to man lays a restraint—if we may so speak—upon His power. Even the principle of equity requires that man be brought before the judgment seat of Christ—his equal—and be placed under His government.

"All things happen alike to all." The wicked are the most prosperous; and what is still more trying to our reason—human and short—we observe the people of God (as they are supposed to be) who act with inconsistency themselves, not only prosper in their worldly relations, but are the very first to censure others, who have acted with greater conscientiousness than they; and the most worldly minded "Christian" is always the first to preach to others, less worldly than himself. Of all the iniquities of the present state, this appears the most flagrant; for the unbeliever can only prosper for a few years, his time will come; but a true believer will prosper through eternity. But if we sacrifice our Christian principles for the sake of worldly advancement should there be no requital for this? Most assuredly there will be; for God is just and righteous. The kingdom of Messiah provides a compensation for all inequalities and retribution for the evil-doings of the members of the Christian body. Our Lord Himself promised that those who lose for His and the gospel's sake shall receive an hundred fold. And this recompense will undoubtedly be made in the distribution of the honors and decorations in that glorious kingdom. Those who lose anything in this world for the truth shall gain an hundred fold in that to come not in the imaginary glories of an unknown region beyond the skies but in the real authority of millennial kingdom here on the earth, the globe destined for the everlasting abode of man, while those believers of the one talent class will be bound hand and foot and driven out from the presence of the king into outer darkness without. While some will be made rulers over ten cities and others "over five;" those who have held the Gospel of the kingdom as subordinate to their worldly advancement, will be excluded from the glory, honor, and dominion of that kingdom. The imaginary heaven, the common hope of professors of the Christian religion, affords no standard of reward; it offers no tangible object by which we can estimate the distinction between him who put out his talents on usury and the other who buried and concealed it. We can form no conception of its rewards and it is for this reason that we cannot even now distinguish the true believer from the mere moral professor. But the kingdom of our glorious Messiah, Israel's King, is a real

and tangible object: it is perfectly holy for it is the kingdom of the Holy One of Israel. It is heavenly, for its constitution is heavenly. It is spiritual for it is in-lestructible and regulated by the laws and by the love of the Son of God. And yet it is a visible reality, which all may comprehend with their minds and associate with their senses; for it is an authority exercised by immortalized saints over mortal man upon the earth. Thus the millennial kingdom presents us with a scale of retribution which all may understand and according to which obedient believers will attain proportionate exaltation and distinction and the disobedient meet also with their deserts.

The dominion will have been taken from the hands of men and revert into the hands of the Son of God—the art, policy violence and fraud of mere worldly government will forever be thrown aside. The Lion of the tribe of Judah is too mighty to require the artifices. He rules by sublime wisdom and by invincible power and into His government no meaner qualities shall enter. He is also infinitely just, and every one will receive the reward according to his works. Disobedient unbelievers of the world, and believers who make friends with the world, which is the enemy of God, are cast into outer darkness; and there they perish. The true believer has a throne in the heavens—where Christ is there is the heavens, even upon the earth—which has become Jehovah's and the Anointed One's and no ideal throne either. The dominion of the saints will be as political and real as any throne now existing.

That the saints shall rule over and upon the earth is so plainly asserted in the Scripture that it is only by the usual artifices of spiritualizers that this Divine conception had been obscured. A spiritualizer would rather annihilate the Word of God than give up his favored preconceived notions. The Kingdom and Dominion under the whole heaven shall be given to the saints of the Most High are the plain words of Daniel. And surely under the heaven, cannot mean in or above the heaven. If the saints are only to reign in heaven or were there is no earth for them to govern, it would in that case be said that the Dominion should be given to them in or above and not under the whole heaven. Besides over whom should the saints reign in heaven, could it be thought that others but saints are admitted into heaven; and then, all inhabitants would be rulers and not a single person to be ruled over. (A new form of a Republic.) Nor again can this be applied to the spiritual reign of Christ; for it is found in Daniel an express description of the coming of the Son of Man to judgment. And what is still more remarkable

the same passage which describes the judgment, informs us that the first three empires of Daniel are to continue even after the coming of our Lord. It is therefore self-evident that this prophecy can relate to the end of the world, since those three empires are to exist after the judgment.

The physical perfection of the Kingdom of Christ is everywhere described as equal to the moral perfection consistent with the physical. The physical perfection is most beautifully described in Psalms lxxii. The government spoken of there evidently extends far beyond the limits of the land of Israel, to the ends of the earth. The moral perfection is described in Psalms cii., in which the Lord, as the Son of Man unfolds the grand principles of His government and published his manifesto, which the mightiest sovereign shall have to obey or perish.

Although the millennial period is the most glorious yet it will in its first at least, not be a time of perfection. Perfection belongs only to the "New Heavens and new Earth," after the millennium shall have passed away. The nations of the earth having been first subdued, will afterwards be enlightened, and the knowledge of Jehovah will spread everywhere. But it appears that the enlightenment will not be universally perfect in its results, since some nations will refuse to come up to the Feast of Tabernacles, and yet it will be general. The appointment of the saints as priestly governors of the world is in itself as evident that some imperfection will exist for in a state of perfection no government would be required at all. It is also threatened in Isa. lx. 13, that "the kingdom and nation that will not serve thee (Israel) shall be utterly destroyed," which is another proof of resistance and of compulsion that will exist after the Kingdom of Messiah shall have been established.

The government exercised by the saints in that glorious age or period is however a subject too grand to be passed over silently. Nothing is more offensive to the mind of worldly men, than that kingdom. At present all the powers of government are committed to the ungodly. The idea of God is too hateful to be endured. Every ignorant upstart every adventurer, every infidel is listened to in preference to the Oracles of God. And above all, it is now the universal feeling that the time has nearly arrived when "the people" are to govern themselves and every man is to be a king though without a kingdom—often without a house or a good shirt. What would be the surprise and indignation of the "sovereign people," were they told that all these schemes were in vain. That in a few years more perhaps the government shall be taken forever from the multitude who are incapable of conducting it and given over to the very persons who are now despised, to the saints of the Most High. The statesmen, warriors, philosophers, politicians, and orators, who alone are now depended on shall then be laid aside and the saints who have been made "wise unto salvation," shall do away the authority of which the men of the world who were not worthy.

"All power is given unto me in heaven and earth," was the declaration of the Lord Jesus after the resurrection. This authority he will fully assume when He returns from heaven to this earth; and from him the saints shall derive there commissions as kings and priests and shall be endowed with a force that no man will be able successfully to resist.

CORRESPONDENCE BETWEEN ELD. J. H. WAGGONER AND H. E. CARVER.

Eld. Waggoner's Letter.

BRO. CARVER:

I do not know but you may think I am negligent in not writing to you for so long a time, but my health and labors hardly permit me to keep up with all my correspondence.—There was one idea broached in our letters which I thought I would seek for further light upon, but have not found or taken time to attend to it.

As you reject the Third Angel's Message, I asked you if you have a present truth, and what you regard as such. You answered, "The doctrine of the coming of the Lord is present truth." Also when I stated my impression that B. F. S. would by and by reject the Sabbath, you replied "That he and yourself thought as highly of the Sabbath as ever you did." But if you do then I have been mistaken in you in the past, for I supposed you made the Sabbath an essential part of the present truth, as I do now. You certainly did *by profession* when you embraced the Third Angel's Message. But if the doctrine of the coming of the Lord is present truth, then the *Crisis*, and other papers that reject the Sabbath have the present truth as fully as you have.—Adventists have always taught that *present truth is present test*, but in your present position you make the Sabbath *notest* at all, or else present truth is no test. How then can you say you esteem it as highly as ever? I have that confidence in you and those with you to believe that your profession was an honest one—that you esteemed the Sabbath as highly as all do who really love the Third Angel's Message. But I am constrained to conclude that you have suffered prejudice to sway your minds and hearts, and so do not realize how far you have departed from the faith of present truth, * * * * *

I rejoice to subscribe myself,
Yours in the faith of the Third
Angel's Message. J. H. WAGGONER.
Tuscola, Mich. Dec. 25th, 1866.

Bro. Carver's Reply.

BRO. WAGGONER:

Yours, dated Dec. 25th is received and I take my pen to respond. In concluding your letter, you state as the queries you propose are of general interest, you wish I would notice them in our paper. You will observe that I have in part complied with your wish; and I here make this proposition, viz.: that as the points involved in your letter, are of general interest, the *Review* be requested to copy our correspondence as published in the *Hope*; and if this request is complied with, the balance of your letter shall be published, and answered in christian candor and integrity.

In the very commencement of your letter, you do me an injustice, (unintentionally, no doubt,) in charging me with rejecting the Third Angel's Message. Permit me to assure you, I do not reject that message, but respect and reverence it as an important part of the great system of Bible truth given to guide the children of God through this wilderness world to the Haven of rest, and moreover, I regard it as applicable to the times

in which we live. The only difference between us on this point is in the *application* of this prophecy. Whilst you restrict its application within the limits of the S. D. Advent church, I understand the prophecy to have a much more extended signification.

From the tenor of your remarks, one would very naturally infer that you do *not* regard the doctrine of the coming of the Lord as *present truth*. Can it be that you are so intently watching for the development of the Two-Horned Beast in this country as an event precedent to the coming of the Lord, and seeing no immediate prospect of its fulfillment, you are forced to regard the Lord's coming as being in the distant and unexplored future? According to your theory, this is your inevitable conclusion; for you teach, 1st. That the great work of the Two-horned beast is yet future, and that the image is not yet in existence. 2nd. *That all the prophetic periods are in the past*; and hence, having no means whereby to measure the duration of the Two-horned beast and Image, for ought you can tell to the contrary, the Lord's coming may be a century in the future.

You seem to think that I must be mistaken or deceived as to my regard for the Sabbath. Well bro. Waggoner, I am painfully aware of the deceitfulness of the human heart when unrestrained by the influence of the divine Spirit; and also of the infirmities of those who have been adopted into the family of the Lord; but after a thorough search of my own heart, aided as I trust by the spirit of God, I regard the observance of the Lord's holy Sabbath as being so essential to the development of a true christian character in me, that for me to give up the sabbath, would necessarily involve the giving up my hope of salvation in the world to come; and I can with pleasure assure you that from the time when I received through your teaching, the scriptural evidence of the sanctity of the sabbath, well on to ten years ago, down to the present day, my mind and heart has not for an instant that I am aware of, swerved from its allegiance to that great and cardinal truth; so you see that I *do* make the sabbath both an "essential" part of my own faith, and also a "present test."

You say that you have that confidence in me to believe that my profession *was* an honest one. Thanking you for this expression, and hoping you have confidence that my *present* profession is an honest one, I wish to call your attention to one more point in your letter. You seem to be in some distress of mind from the fact that the "*Crisis*" and other Advent papers, teach the coming of the Lord. This should not be, bro. Waggoner. You should rejoice that this great and glorious truth is being heralded far and wide throughout Christendom; not only in this country, but in foreign lands. But you say that the *Crisis* and other papers have rejected the sabbath. Permit me to tell you in all good feeling, and candor, and yet in plainness of speech, that in my judgment, the S. D. A. church, and especially the ministry of that church, is responsible for much of the opposition to, and odium cast upon the sabbath, and through it upon the holy law of God. Satan has succeeded in mixing so much fanaticism, so much error, and so much sectarian exclusiveness, with the great truths held forth by S. D. Adventists, that people have

been disgusted, and without stopping to separate the chaff from the grain, have rejected the whole. This, I have no doubt, is the case with many, and in fact I know it is the case with some here in Iowa, for my heart has been cheered to see some returning to their allegiance to the Law of the Lord, as the result of the efforts made here at Marion. I am strongly of the impression, however, that the great mass of our first day Advent brethren have never been brought up to the test of receiving or deliberately rejecting the Law of God and Sabbath; and in my intercourse with them, I intend the Lord helping me that I will do nothing to drive them away from the light of truth, and whilst I shall not fail to bear my testimony before my fellow men in favor of the Sabbath, I must also realize that no power but that of the spirit of God can set these truths home to the heart in an effectual manner; and having done what I deem my duty, I leave the result in the hands of the Judge of all the earth who will do right.

But in conclusion, let us see whether your theory on this very point is a consistent and harmonious one. You hold that the sabbath is present truth; that since 1844 when the door of the most holy in heaven was opened, and the light on the sabbath shone out more clearly than before, it has been in a peculiar sense, "*present truth*," and hence peculiarly a "**PRESENT TEST.**" It is also held by S. D. Advents, and has been for years in the past, that the majority of the children of God on earth, are connected with the various churches. Here then, we have the anomaly of a great truth, committed to your church as a present truth, and hence, as a present test, and yet the mass of God's children *not tested* by it. You may say they will be when the "*loud cry*" is given to "*come out of her.*" Very well, then you should designate it *future* and not *present test*.

I leave the subject for your consideration, and shall be glad to hear from you either privately, or through the *Review*.

Yours in the faith of Jesus.

HENRY E. CARVER.

THE NATURE AND PERPETUITY OF SPIRITUAL GIFTS.

BY S. C. HANCOCK.

(Concluded.)

But the question is often asked, if this power belongs in the church in these days, why do we not see more of it displayed? The answer is, because of our unbelief. The same as Jesus told the disciples when on a certain occasion, they asked him, why they could not cast the unclean spirit out of a lad, that was brought to them, while he was upon the mount of transfiguration. He answered them, because of your unbelief. Howbeit, said he, this kind goeth not out but by prayer and fasting. Now, the failure on the part of the disciples, plainly declared by the Saviour to be the result of unbelief. And it is equally true in this day, if we fail of realizing the development of those gifts, which God has placed in the church, for her comfort and edifying, the cause of that failure is unbelief. And if ever the admonition of Jude was needful to his brethren, "*earnestly to contend for the faith*

once delivered to the saints," it is of vital importance to us now.—I know it is a very easy matter, simply to say, that "*the faith once delivered to the Saints*" was, that God would one day restore the earth and give it to them for an inheritance, and I am not about to say that this was not embraced in their faith. But I do earnestly contend that this was by no means all; for we have recorded in Heb. xi. a clear illustration of their faith with its fruits. The apostle teaches us that all the promises of God in Christ Jesus, are yea and in him amen to the glory of God by us. Now, brethren, shall we in the name of the blessed Christ earnestly contend for a living gospel faith, and realize the signs that Christ promised should follow them that believe? Or, shall we content ourselves, with a mere form of godliness without the power? For one, I think it best, if we profess to believe the bible, to believe the whole of it in good earnest. Any old backslider can build on a theory of future expectation; but it takes a living Christian to enjoy the reality of a present faith and power with God. And this we must enjoy in this life, in order to be ready for an inheritance in God's kingdom.

For more than three hundred years, the early church, through scenes of blood and carnage, walked in the power of God. Gibbon informs us that as late as the latter end of the second century, when one died, the church in their locality met together in formidable numbers, as if to storm Heaven by prayer. And the dead was raised, and lived many years afterward. Mosheim informs us of miracles being wrought in the Church, as late as the third and fourth centuries. And, blessed be God, we are not altogether without evidence of the special manifestations of divine power in the church, in these last days. Not only among Adventists, but as far back as the days of Bramwell, and even of Martin Luther, signal displays of God's power have been made in answer to the prayers of his believing children. Now, then dear brethren, as our Lord is in these last moments fitting up a people, who shall be found keeping all his commandments and the faith of Jesus, let us see to it, that we be found standing steadfast in all his counsel. I have not written the foregoing simply for a past time, to help fill out the paper, but because I believe it to be truth due to God's little flock in these last moments. And now, dear brethren and sisters, if you have any scriptural objections, bring them forward. I am ready to meet them. But if, as I am well persuaded you have none, then receive the truth, I entreat you in the love of it, and it will do you good. We are told, that "*by faith Enoch was translated that he should not see death.*" This, then, was one of the results of "*the faith once delivered to the saints;*" and if we will be living, and right for translation, when our Lord shall come, we must be found in possession of this blessed, living, translating faith. The Lord help us for his dear name's sake. Amen.

PERFECTION.—"*Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.*" Heb. xiii, 20, 21.

THE DEPARTING YEAR.

BY EMMA BRINKERHOFF.

- 1 Oh, yes; the year has grown old,
And from us forever gone,
And this earth looks drear and cold,
As time hastens on, and on.
 - 2 Can it be that we again
Welcome in a glad new year,
As it follows in the train
Of the old one, grey and sear?
 - 3 Tell us, old year, speak to all,
Thou hast borne a record well;
Tell us, ere thy death-bell toll,
And time thy memory dispel.
 - 4 Thou hast written on time's book,
All our actions through the year
May we o'er thy records look,
To see if good for us you bear.
 - 5 O, we find our wrongs traced there,
The bad, as well as the good;
The old year with all its care,
Has not been spent as it should.
 - 6 Our neglected duties too,
Yes all, all are written there;
O, how little good we view
Looking o'er the past old year.
 - 7 Let us, then a lesson learn,
From this retrospective view,
Resolve our lives shall take a turn,
In bidding the old year adieu.
 - 8 Then welcome the glad new year,
And let us all strive each day,
To honor God in all thing here,
In all that we do and say.
 - 9 That time may speed swiftly by,
And hasten the welcome hour,
When angels of God shall cry,
Time here shall be known no more.
- Marion, Iowa, Dec. 31, 1886.

AID US!

BY J. N.

- Aid us, O Lord while here we stay,
To walk the straight and narrow way,
That leads from this vile world of ours,
To where we gain eternal joys.
- We feel unworthy thus to plead,
But thou O Lord, knowest our need,
And though we'er stained with many a sin,
We feel that thou can'st make us clean,
- Then fit us Lord ere 'tis too late,
To dwell in an immortal state,
Where sin and sorrow never can come,
To mar our peaceful, happy home,
- Then aid us Lord, while here we stay,
Thy holy precepts to obey,
And may we all with one accord,
Be watching for our coming Lord.
- That when on earth our task is done,
We may obtain a glittering crown,
And with the best of every age,
In songs of praise to Thee engage.

have been persecuted by vision, but we trust by Jesus, for we here find that true Christ-ianity. May God bless these dear souls, and they be finally gathered into the fold of Christ.

Held three meetings today. Large congregations and good attention. While we preach hearts melt, and the tear courses down the cheeks. Went at night to father Tickner's. We enjoyed their society much, and had a happy season with them as we bowed around the family altar.

Monday, Dec. 17. Held meetings in the evening. Congregation still large and deeply interested. We have dwelt much on the Great Author of our salvation, "The blessed Savior" and how we reached the hearts of the people. We have tried in love, to take away the barriers that have been placed in the way of those who would desire to be christians, and to day we were more than ever convinced that the people need to be said about the Great Author of the plan of salvation, and of Jesus, than of "messages, two-learned least," and other things which are now being dealt out to the public. Feed the people with "Third Angel's message," and the other things which have been attached to it, and you drive away the spirit of Jesus, and cause many to fall into infidelity; the heart is hardened, and much evil is done; but preach Jesus to them, and tell of his undying love, how good, how kind, how ready to forgive, and infidelity trembles, and the heart of the sinner is awakened; it is broken up with this lovely doctrine, and much good is the result. Such is my experience here. Sectarianism and bigotry must bow before the gospel when it once enters the heart.

After services we rode out to the village two miles to the home of bro. Mackey, where we found a good pilgrim's home. Here we spent several hours pleasantly in talking about good things concerning the kingdom.

Tuesday Dec. 18. Remained till evening at bro. and sr. Mackey's. We are still learning lessons of love and kindness, while enjoying the hospitality of this place. They, too have suffered much, because their motto was to do good, and hold firm to the Bible. They are lovers of Jesus too. But we need not dwell on things of the past, but try to

"Read our titles clear,
To mansions in the skies."
through what Jesus has done for us.

Held meetings in the evening at the same place, where we have held the rest. Interest all increasing. Dwelt to night upon the subject of worshipping God through fear; showed its evils; its influences, and then held up a "more excellent way," based upon love, after which we dwelt on the subject of the plagues; tried to find their proper place, and then preached Jesus again. Many are deeply affected. My soul is rejoiced that I can drink in this lovely truth.—How good, and blessed be the name of the Lord. This was our last evening for public services, and we felt loth to part with the people. We had been together but a few days, but yet our heart yearned for this people, for they have suffered much in the past. Many a heart is stirred up to love and good works, and we thank our heavenly Father that he could use us, a poor unworthy instrument of the dust in doing good. To him be all praise. The congregation forgot not to min-

ister to our temporal wants for which we are very grateful.

The barriers are now broken down, and the evils of fanaticism, and visions fall where they properly belong, and we earnestly pray that the bonds which are not of the gospel that are riveted upon some at this place may soon be broken, and the bound ones go free in the liberty of the gospel. We wish them well. We are now stopping at bro. John Nobles.

Letter to Prof. Hudson.

ELD. C. F. HUDSON:

Dear Sir:— Hoping and believing that you will pardon the liberty I am taking in addressing you in this manner, I proceed to state the reasons that influence me to take this course. It may be that a knowledge of our former acquaintance and association may have faded from your mind, engrossed as it has been, by your labors in the cause of God; but not so, with myself; for during the many years that have elapsed since we parted in Cincinnati, yourself to go east, whilst I removed west, I have called to mind our past associations, and as I have noticed in the Advent papers your efforts in behalf of truth, and your growing influence in the church, my interest in your welfare has steadily increased.

Since I saw you last, I have been forced by what seems to me scriptural evidence, and sound logic, to change my views on one point of Christian faith; and this change of views has necessarily involved a change of action in one respect, so that in respect to one thing, you and I disagree both in faith and practice. The change I refer to is that I have given up the first day of the week as the sabbath and now observe the seventh instead. It is evident that if you are right I am wrong in observing the seventh day as such; and on the other hand if I am right, you are wrong. It is also an evident fact that whilst there is no sanctifying power in error there is in truth; hence the importance of holding and practicing the truth on this as well as any other point of christian duty. The time of the Lord's coming to reckon with his stewards is fast approaching; hence, the importance of diligence in the study and practice of the truth on every point that involves our acceptance or rejection when our Lord shall come. You and I both occupy responsible positions before the public, my own, however, almost infinitely less than that occupied by you. If in the great day of the Lord, it should appear that you have neglected, if not opposed a vital point of christian duty, in neglecting or opposing the sabbath of the Lord, it will involve a loss to you in a ratio corresponding with the degree of influence you have the power to exert, whilst on the other hand if it should prove that I am in error, I must bear the responsibility. Having full confidence that by the grace of God, you have the ability to elucidate the truth on this subject, and believing as I do, that it is one of great if not vital importance to us as christians, I commend it to your careful, candid, and prayerful attention; and my prayer is that God by his holy spirit may impress importance on your mind.

It is perhaps, hardly necessary for me to attempt an elaborate argument on the subject, as

you can scarcely be ignorant of those on which sabbath-keepers rely, but I will merely state my position as a basis for any remarks you may wish to make on the subject, in the columns of our paper.

1st. That the Law of God as summarily embodied in the Decalogue is binding on all mankind.

2nd. That it never has been abrogated, nor changed, and consequently,

3rd. That the fourth commandment, based as it is, on facts and truths that have existed from creation to the present time, and that will exist while this earth continues, is unchangeable and unchangeable in its nature, and hence must always teach that the seventh, and not the first day of the week is the sabbath of the Lord.

Now my dear brother I ask you in the fear of God to counteract the powers of your mind on this subject, until you are conscious of a clear apprehension of the truth, and then let the world, and especially the church, have the benefit of your research; and may our blessed Lord guide, preserve, bless, and at last save you in His everlasting kingdom, is the hearty desire of

Your Brother in Christ.

HENRY E. CARVER.

HAVE THE 1855 DAYS ENDED

The following article was sent to the "Advent Review" and rejected. For what reason, I leave the reader to judge.

W. H. D.

Before entering upon an examination of this question it may be well to remark that, having confessed my belief in the visions a few years since, the readers of the "Review" may be somewhat surprised that I should remain in doubt relative to any point of our faith. But such seems to be the case, notwithstanding the earnest desire and effort on my part to become established, settled and grounded in what is termed "present truth." The fact is, dear brethren and sisters, some of our positions appear to be so contrary to both reason and revelation, that to settle down upon them with any amount of confidence and certainty, requires a greater stretch of faith than what I really possess; consequently, doubts are the result. It seems utterly impossible for me to become established so as to have perfect confidence in all our positions, until some of our views can be so explained as to appear a little more harmonious with the teaching of inspiration. Therefore, I propose to notice, in a series of articles some of our positions, in which there seems to be a lack of harmony and consistency. And if the points which I may notice can be so explained as to show that harmony does exist such explanation will be thankfully received.

In the first place I wish to clear a few thoughts upon the question at the head of this article, namely, "Have the 1855 days ended?" We as a people claim that all prophetic time ended in 1844. That then the declaration was made by the angel of Rev. 10: 6, that time should be no longer, and that time was prophetic time. Now to me it seems very evident that the prophetic measurement of 1855 days or years, of Daniel 12, must

reach beyond 1844 even to the coming of Christ and the resurrection. I wish to briefly examine this point.

In Daniel 12: 1, 2, certain wonders are brought to view,—the standing up of Michael, time of trouble, deliverance of Daniel's people—"every one found written in the Book" and the awaking of "many of them that sleep in the dust," etc. It will be seen that the resurrection is here mentioned among the wonders and the last one too in the category. Let this fact be particularly noticed. Therefore, in whatever light the standing up of Michael may be seen, it is certain that the coming of Christ must be embraced in the wonders; since the resurrection cannot take place prior to his advent. Therefore, in what the angel, as recorded in verse 6, asks, "How long shall it be to the end of these wonders?" he virtually asks how long shall it be to the resurrection, as that is the last wonder mentioned. This question was asked by an angel of God, sent to Daniel for this purpose; and therefore, the question demands a corresponding definite answer, the answer, therefore must reach to the end of the wonders, to the resurrection and coming of Christ; verse 7. "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 for ever, that it shall be for a time, times and a half; and when he (the little horn) shall have accomplished to scatter the power of the holy people all these things shall be finished."

How long was this scattering to continue? In Daniel 7: 21, 22, we read, "I beheld and the same horn made war with the saints, and prevailed against them, until the ancient of days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Thus we see that the answer reaches to the end of the wonders, to the coming of Christ and the resurrection. It appears that Daniel had an earnest desire to know how long it would be to the end of these wonders, or to the resurrection, hence he says, verse 8, "I heard (the answer) but I understood not. Then said I, O my Lord what will be the end of these things?" Thus we understand to be the angel. Some object to this view, and argue that Daniel's question cannot be a repetition of the angel's, on the ground that it is put in different language; also because the answer is different. But I see no room for a doubt in this matter. To be sure the question is put in a little different language, but it embraces the same thing.

The angel's question was concerning "the end of these wonders," Daniel's concerning "the end of these things." Now if these wonders in verse 8, do not mean these wonders in verse 6, then I would like to know what they do mean. This point is perfectly clear to my mind. If it be true then that Daniel's question is a repetition of the angel's which few can doubt, then Daniel also virtually asks how long shall it be to the resurrection

Therefore we must expect a corresponding, definite answer. The answer must reach to the end of the wonders,—to the resurrection and coming of Christ. We understand the answer to this question involves the 1335 days of this prophecy the time of the end," the taking away of, the daily sacrifice," the setting up of "the abomination that maketh desolate," and the resurrection of the dead.

Says Daniel, "I heard, but I understood not. What was it that Daniel did not understand? It certainly was not the wonders spoken of, for they were all explained. It must have been something concerning the time that he did not understand; and this seems evident from the answer given by the man clothed in linen. He had given the "time, times, and half," without giving a starting point; and ended them by an indefinite something called the "scattering of the power of the holy people." This answer was too vague and indefinite for Daniel; and hence the repetition of the question, "How long?" To which Gabriel gives a final and satisfactory answer, in verses 11, and 13,—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days." Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." The whole matter is now made plain. Daniel has got a starting point for the 1290 days; and a point of termination at the resurrection, which is the end of the wonders. Thus Gabriel fulfilled the command, "Make this man to understand the vision." Now if the starting point for the 1335 days is not from the time the abomination of desolation was set up then to my mind there is no starting point given.

Our position is if I mistake not, that this period started from the taking away of Paganism in 508, and ended in 1843—4. But what authority we have for starting the 1335 days or any other prophetic measurement, at the above date is more than I can tell. It seems very evident that this period must start with the 1260 and 1290 where the abomination of desolation was set up. If so, then it is certain that the 1335 days are not yet ended.

Another proof that they are not yet ended is found in the fact that a blessing is pronounced upon those that wait and come to the end of the days. Now I ask if these days ended in 1844, what special blessing did God's people receive aside from having their hearts made sick in consequence of hope deferred? "Blessed is he that waiteth." These words are full of force and beauty, when viewed in the light that the blessing promised is the gift of immortality at the coming of Christ. The admonition is, if the vision "tarry wait for it." We claim to be now in this waiting time. Many will exclaim in that day, "Lo! this is our God we have waited for him!" Now, then,

"Blessed is he that waiteth and cometh to the 1335 days." Daniel is also to stand in his lot or chance if you please at the end of the inveterate. Daniel is told to go his way (not until the end be) "tarrying judgment sits," but "fill the end be." "At the time appointed the end shall be." For "thou shalt rest, and stand (not lie in the grave) at the end of the days."

Therefore the prophetic measurement of 1335 days was given in answer to the question, "How long to the resurrection?" And as Daniel is to stand in his lot at the end of that period we conclude that the days cannot be ended. This is our view of the subject at the present time. Perhaps I may be wrong in my conclusions. If I hope to receive the true on this and all other subjects I shall endeavor to hold myself in readiness, with honesty of heart, to give up error for truth, let it come when and from whatever source it may. Yours, searching for truth as for hid treasure. W. H. BALL.

[World's Crisis.

The Old Year.

The old year is passing away, and a new one ushering in;—the old one passing with all its opportunities, and privileges, and a new one coming on with all its responsibilities, its trials, and its conflicts. We have lived to see the old year pass swiftly away, but who shall live to see another one close. The year just ending has been an eventful one, and O, what record does it leave for us? Has the recording angel noted our evil deeds too? Can it be that they shall all be recorded, and brought up in the day of the Lord, or shall the good deeds weigh down for us a far more exceeding and eternal weight of glory? Oh, that our names may be "written in the Lamb's book of Life."

I feel solemn whilst thinking that time is fast passing away. O, how swift the days, the weeks, the months, the years pass by. Our earth is groaning with age, and the curse is everywhere predominant. Where has its beauty flown? In Eden flowers all are faded, never more to bloom. All earth shall be restored to its primeval beauty. O, happy thought! Shall that time ever come? Yes; it will come; it will not tarry much longer. Another year has passed away, and another eventful one is ushering in; but shall it run its course, ere our life-giver shall come? And then, O then, shall Eden be restored with all its loveliness and beauty? O, happy thought! If it thrills my heart with joy ineffable. O, could I realize it as it will be. What! this earth of ours,—this sin-cursed earth,—this groaning earth, become the happy—the glorified abode of an immortal race of people! Will there be never-fading flowers there? and O, above all will Jesus himself be there? and Angels? will they be there? and the good of all ages? will they be there? Yes; they will all, all be there, to gladden that happy place. And shall I, O, solemn thought, shall I be there? an inhabitant of that blissful clime? Yes; by the assisting grace of God, I hope to be there.

We will not mourn, then for the old year; but welcome the new with joy. Perhaps it will bring deliverance to us. At all events we are nearing the day of our deliverance. Praise the Lord.

"Fly swiftly round, ye wheels of time, And bring the welcome day."

ANNIE M. HULL. Marion, Iowa, Dec. 31, 1866.

THE HOPE

MARION, IOWA

1866

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THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, JAN. 8, '07.

LOCAL ITEMS.

Our friends will please observe that we are not current with us. In making remittance please send "National Currency," "Green Backs" or "Script."

IN WRITING, state distinctly, Post-office County and State. We are receiving communications in which the writers do not state where they live, and if the post-mark on the envelope is indistinct, we are unable to comply with directions.

THE Gospel Banner is published semi-monthly at Geneva Ill.; and is a neat 16 page pamphlet devoted to "the things concerning the Kingdom of God, and the name of Jesus Christ."

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We have received the Temperance Clarion, devoted to the cause of temperance. We welcome every agency that will help to suppress the terrible tide of drunkenness that is now sweeping over our land.

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SINCE our return home we have received several calls from different parts of Wisconsin. It is now our design to pay Wisconsin another visit in the Spring. In the mean time do not forget the Missionary fund, as that is the Ministers dependence in defraying travelling expenses.

Quite a number of brethren are calling our attention to the necessity of having the paper issued weekly, and some are making liberal offers. As soon as it is possible to do so we will gladly do it. This depends upon the efforts put forth by the friends of the paper. Let the question be agitated.

Quite a number of our subscribers are in arrears for their paper. We need all that is due the Association. There are quite a number of unpaid pledges of shares which if paid would help us very much. Could not all the churches hold a business meeting, and make it a specialty to do something for the Association by taking shares, or by donations, and see that every bro. and sister is a subscriber for the HOPE, and go with the paper among those friendly to the cause, and invite them to subscribe for it. Who will take hold of the work in earnest.

OUR subscription list ought to be increased more than it is. We now appeal to all who are interested in this matter. Carry the paper around among your friends, and get them to take it. Let every friend of the cause see that he is a subscriber. You need the paper, and we need your aid. We are liberal with you all, in giving you a chance to express your views in the HOPE, even though you differ from us. We are

for free thought and investigation. We are tired of that narrow, bigoted, sectarian channel that freezes up the soul, and blinds in cruel fetters the investigative mind. Now in order to do this, you must aid and co operate with us. Shall we appeal in vain?

We are now engaged in getting out a work on the Two-horned beast of Rev. xiii, in which we shall exhibit, in the dark, corrupt, and pernicious views of those who apply this prophecy to our own Government, and then endeavor to give the true application. The reader can then compare the two, and choose for himself. The exposition of the United States application is alone worth the price of the book. This work should be scattered wherever the above view has been preached. It will prove a good antidote. Price post paid 15c. A liberal discount by the quantity.

WE arrived home on the 27th of Dec., having spent several days pleasantly and we trust profitably, and formed the acquaintance of many kind friends. On our way home we stopped in Milwaukee, and visited the home of the man from whom we first heard the Advent doctrine preached. We found him busily engaged in publishing in behalf of Temperance, which is a truly commendable business. He is also engaged in disseminating the doctrines of Spiritualism, which we must emphatically say is not a good work. We here spent the means that was given us individually, in purchasing materials for the printing office. Our motive is to do good, and we are willing to offer up our time, our all in behalf of the cause of truth. We have sacrificed many comforts and are still willing to make greater ones. There are noble souls standing by us, and cheerfully spending their means to aid in the good work. We feel confident that there are others who will esteem it a pleasure to help carry the work forward. How many will respond immediately.

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Clippings.

Anticipated war between Turkey and Greece.

LONDON, January 1 1907 The Paris Pays declares that a rupture between the Sublime Porte and the Kingdom of Greece is likely to take place at any moment. The London Herald, commenting on the probability of such an event, says England will remain rigidly neutral, and the British Government has already warned Greece of the consequences.

A CONGRESSIONAL prayer meeting has been organized in Washington. It is composed of about thirty of the members.

THE organization heretofore known as the "Methodist Church South," has ceased to exist, the majority having voted for a change of the name. It will hereafter be known as the Methodist Episcopal Church.

The London "Review" says: "During the last three months no less than five clergymen in full Anglican orders, and all belonging to the ultra high church school, have given up their respective living or curacies and have been formally received into the Roman church.

RULES OF LIFE.

As most feel anxious to begin the new year just right, and to live better than ever before we would propose the following rules which we published one year ago. We think none will be sorry if they adopt and keep them:—

- By the help of the Lord, I am resolved— 1. To speak evil of no one. 2. To speak no unkind words to any one. 3. To fear every thing patiently. 4. To avoid all joking. 5. To forgive every one. 6. To return good for evil. 7. To judge no one. 8. To allow no evil imaginations. 9. To give one tenth of all I receive. 10. To do all to the glory of God [World's Crisis.]

JOSEPH BARKER, the once notorious infidel who was well known in this country, is now a candidate for orders in the Church of England.

THERE are forty five freedmen's schools in Washington with over three thousand scholars.

THE KINGDOM OF GOD, DELINEATED
Article No. 1.

BY ELD. S. DAVISON.

THE KINGDOM OF GOD IS AN ORIGINAL SOVEREIGNTY.

The name, God, is a term implying sovereignty. Thus in the eighty-second Psalm, called the magistrate Psalm; it is said, "G-d standeth in the congregation of the princes; he judgeth among the gods." "I said ye are gods and all of you are children of the Most High; but ye shall die like men; and fall like one of the princes." It is of the chosen heads of the tribes of Israel, the Psalmist here speaks. They were sovereign princes in their tribes. Num. xvii, 2.

All sovereignty is founded in power, however it may be acquired. The sovereignty of God rightly extends to the whole earth, at all times, for he created and upholds it. A man must hold a theistical principles to deny that the maker of the earth is its rightful ruler. This claim, God himself makes, saying, "See now that I am he, even I am he, and there is no god with me. I kill, and I make alive; I wound and I heal; neither is there any that can deliver out of my hand; for I lift up my hand to heaven, and I say I live forever." Deut. xxxii, 39, 40. "I am a great king saith the Lord of hosts, and my name is dreadful among the heathen." Mal. i, 14. "The Lord, Most High, is terrible: he is a great king over all the earth." Psa. xlvii, 2. This claim of Jehovah is expressed in varied ways by many of the sacred writers, and often implied where not explicitly expressed. Our Lord taught his disciples to say, "Thine is the King dom, and the power, and the glory forever. Amen." Mat. vi, 9. Paul's address to the Athenians on Mars Hill, implies the same thing. "For times of this ignorance God winked at, but now commandeth he all men every where to repent because he hath appointed a day in which he will judge the world in righteousness; by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead. Acts, xvii, 11, 12.

As the Kingdom of God is an original sovereignty over all the earth, founded in the supreme dignity of his nature; and the unequalled grandeur of his character and his omnipotence, as Creator and upholder of the the world, it can never cease; neither can it be abolished. He is the rightful King over all the earth. This is also God's own special claim. He sent to Pharaoh saying, "I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth." Ex. ix, 14. He visited Nebuchadnezzar the great king of Babylon, with repeated manifestations of his sovereignty, and when he continued to rebel against him, laid an extraordinary and very humilating insanity upon him, which continued seven long years, and when his reason returned, he was compelled to say, "At the end of the days, I Nebuchadnezzar, lifted up mine eyes unto heaven, and my understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever whose dominion is an everlasting dominion, and his Kingdom is from generation to generation." DAN. iv, 34.

Thus by two of the earliest and mightiest of earthly monarchies, God, the creator, has shown the eternity, and universality of his Kingdom upon earth, and in a way in which it has never failed to be known that he has made this claim upon all the mightiest powers and peoples that have arisen in the world. Perhaps our readers have not distinctly noted it, but according to the history of the prophetic scriptures, (and their fulfillment is confirmed by subsequent history) God has by special revelation shown the same great truth to all the great sovereignties that have held the dominion of the world.

Jonah and Nahum were specially commissioned to prophesy against Nineveh, the capital of the Great Assyrian empire, and these prophecies were made more terrible by the angel of the Lord slaying eighty thousand of the Assyrian army in one night; about the same time.

To Darius the Mede, by the interposition of God on behalf of his servant Daniel in the lions den.

To Cyrus, by the prophecy of Isaiah, calling him by name, and foretelling his mission a hundred and forty years before he was born. That he was made acquainted with these prophecies is plainly to be seen by what he says of it in his famous proclamation contained in Ezra i.

To Alexander the Great, king of Greece, whose rise and fall was foretold in Dan. viii: both by symbol and by name, two hundred years before he commenced his Persian expedition, and which was shewn to him by the high priest of the Jews on his approach to Jerusalem, on that expedition.

Not only was the rise and fall of the Roman Kingdom foretold by Daniel, but our Lord, himself asserted before the official representatives of Imperial Rome, the supreme dominion of God over all the powers of the world; saying to Pilate, "Thou couldst have no power over me, except it were given thee from above." And such was the dread of divine power inspired by that saying, that from that hour, Pilate sought to let him go, but the voices of the Jews prevailed, so that he delivered him into their hands.

The modern kingdoms of Europe, the Papacy, Mohammedanism, and other great ruling powers of the world, now existing; were foretold by the prophets of God, and by the apostles of Christ, long before they began their career upon the earth; and a limited time is set for their dominion. And these prophecies have been, and are now being unfolded before their eyes! But they are so infatuated by their own pretensions, that they refuse to believe themselves the subjects of these predictions! But every leading position of the great nations of the present day was foretold by the prophets of God hundreds of years ago, and shows emphatically that the creator of all things still holds the supreme dominion of the world. The claim of God to universal and perpetual dominion of the earth, is a leading feature of all the holy prophetic scriptures, and of all sacred history, and according to all the prophets will be maintained forever.

The world at large, is now in revolt from his government's, and he deals with it accordingly; but his purpose is declared by the holy prophet, saying, "Truly as I live all the earth shall be filled with the glory of the Lord." Num. xiv, 21. His predictions, his promises, and his oove-

nants with his servants of his continued claim filled, assure his servants of the earth; and of his purpose to maintain it forever. The appearing of the Son of God in his glory, will be to restore, and to establish his dominion forever. The recitation of "all things of which he has spoken by the mouth of all his holy prophets since the world began," comprehends the restoration of his kingdom over all the earth. As says the apostle Paul, foretelling the triumph of Messiah over all enemies; "Then cometh the end, when he shall have delivered up the kingdom to God; even the Father; when he shall have put down all rule and all authority, and all power. For he must reign until he hath put all enemies under his feet."

We hold that the above extracts from the holy scriptures teach very emphatically, that the creator of the world, has from the beginning of the world, claimed the proprietorship, and supreme dominion of the earth and of all things therein. And that as it was in the beginning it is now, and ever will be world without end. Amen. And let all the people say, Amen.

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