AND SABBATH HERALD.

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Ministering Angels.

Angels of light! spread your bright wings, and keep
Near me at morn; 
Nur in the shadowy eve, nur midnight deep,
Leave me forever, 
While at West Union, I noticed that the doctrine of man's mortality produced a great stir among the people. In a discussion with Eld. R. Swearagen (Methodist) on the nature of man, the truth shone brighter to me than it had heretofore. In a discussion with Eld. R. Swearagen (Metho-

Scriptural Investigation.

BY N. E. CORNELL.

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he raised up: Christ." 1 Cor. xv, 15. "Whom God hath
power to take it again." Something was conscious to
my, and says, The soul of Christ died—that divinity
take the life again.

And when the day cometh of thy coming. And Jesus
"Thou (God) wilt not leave my soul in hell
the thief's prayer was regarded, the answer had refer-
that Christ himself had not ascended three days from
thou comest in the day of thy coming. And Jesus

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The rich man was cast into outer darkness: And was S
hell. In some MSS. it reads: 'The rich man
died also, and was buried in hell; and lifting up his
eyes, being in torment, be saw,' &c.

In Isa. xiv, 9-16, the dead in the grave are person-
ized as seeing, "narrowly looking," and speaking. In Ecc.
xxii, 16-18, "Pharaoh and all his multitude"
are represented as being cast down to hell (sheol)
and "comforted in the nether parts of the earth." In
Eph. xxiii, 14-16, the resurrection of the body includes
the resumption of all parts" taken place, the
thoughts ceased. No more thinking till the resur-
rection or re-uniting of parts. The union of the
parts is necessary to produce thoughts. This is all we
shall attempt to show.

S. The account of the death of the rich man and
Lucas teaches that the soul is immortal.

R. The word, soul, or immortal, is not found in the
text or context. The rich man died, and was buried,
and in hell (sheol) lifted up his eyes, &c. The same
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Trust in the Lord Always.

Paul Gerhardt, a German poet and divine, was born in Saxony, in Saxony, and after ten years performed the duties of his sacred office in the Nicoll Church at Berlin. "But his religious sentiments," writes his biographer, "did not wholly coincide with those of his superiors, and Gerhardt, its head, a conscientious and too decided to accept opinions which he did not entertain, was deprived of his appointment, and ordered to quit the country. Utterly destitute, not knowing where to lay his head, or provide for his helpless family, he was long and weary. But this, however terrible, could shake his confidence in Divine wisdom and mercy. After some consideration he determined on going. That which is conscious while man is a living soul, ceases to be conscious when he is dead. The living, know that they shall die, but the dead know not anything. Enoch ceased to be conscious while he lived, but was conscious when he was dead. Therefore man's "conscious principle" is not immortal. But the dead will be raised, and of the right-hand door of the Resurrection shall enter. All immortality is found in the resurrection, and not in death. The Bible does not teach that man possesses immortality in this corruptible earthly nature in this life, but it promises that they who seek for it, to be given at the resurrection. Immortality comes through Christ and the resurrection, and not through Adam and death. The resurrection is the gate to endless joy. Praise God for so harmonious a truth, and so glorious a hope!

An Overcoming Faith

"This is the victory that overcometh the world, even your faith."

A faith that overcometh the world, must needs be stronger than the world that is to be overcome by it. It can neither be of the world, nor from the world, nor reaching after the world, nor sustained by the wisdom of the world, or the goodness of the world, or the power of the world, nor can it be a faith in the world, its power, its wisdom, or its goodness. That which is to overcome the world must be above the world, wiser than the world, greater, more excellent, more abiding than the world. It must be above the world, to be of a supreme controller of the world, in whose sight its wisdom is foolishness, its reason unreason, its strength weakness, its goodness corruption. Wherever would overcome the world must live above the world, see what the world does not see, understand what the world does not understand, pursue what the world does not pursue, contain what the world surpasses after, as its chief good; and seek, as its chief good, what the world condemns. To do this is to reject the maxims of the world, the methods of the world, the policy of the world.

To fail of doing this, is, of necessity, to fall into the circumstances of the world, and to be swept along with the world, to whatever destinies it may be leading. It is to be overcome by the world, and involved in its guilt and condemnation.

To overcome the world is to overcome the temptations of the world, to escape the snares of the world, to reject the principles, the aims, the usages, the maxims, the delusions and sophistries of the world. How shall this be done but in the light of a higher light, how without substituting, in its place, the divine reason, as manifested in the pure and sure word of God, that liveth and abideth forever?

1 Cor. vi. 3. "Tryst is the victory that overcometh the world, even your faith."

The world's wisdom, so far from being sufficient for our guidance, constitutes our chief danger, our most formidable temptation, if the more proficient we are in the lore of this world's wisdom, the more liable we are to be entangled in it and overcome by it, to our destruction; alas! for us, if there be no volume of Divine Wisdom, in which we can confide, for guidance, in this issue world!—Precisely.

Management of Boys.

A CONSIDERATION of much observation recently remarked that the experience of sixty years had taught him, that if boys had a faithful and judicious mother, they were pretty sure to turn out well, whatever may be the character of the father. There are mothers, who from various causes, in rearing their sons are freed of the co-operation of the father. The following hints are intended for the assistance of such mothers:

1. Keep your boys by all means out of the street. At the very least, confine them to the neighborhood's yard, or permit them to visit those of your friends with whom you will. But let it be an unalterable rule that they are not to be allowed to play with whatever companions chance may throw in their way. By commencing early and firmly with this principle, you will have no difficulty in enforcing it as they become a little more industrious, in being with the vicious and profane, to lounge at the corners of streets and stable, and he will almost certainly be ruined. Therefore, at all hazards, keep them out of the street.

2. Do not allow your boys to play out of doors in the evening. There is something in night exposure and night plays which seem to harden the heart. You never see such a boy possessed of a gentle and modest disposition, as he is always was, when it is possible for him to play with whatever companions chance may throw in their way. There is something almost tendible in the shudders when he occasionally attempted to play with boys congregated at the corners of the streets. If you would save your son from certain ruin, let him not be with them. Keep him at home in the evening, unless by special permission he is sent to the house of some judicious friend, where you know he will engage in frolicsome sports.

3. Do all you can to keep your sons employed. Let play be their occasional privilege, and they will enjoy it far more highly. Employ them in the garden, if you have one, at work, not at play. It will do them no harm to perform humble service. It will help you, and help them still more, to have them in the wood or the east, to secure the horses, to make their own beds and to keep them in order. You may thus render them useful, and greatly contribute to their future welfare. If you see sick it is more important you should train up your sons in these habits of industry, for they will become used to hard manual labor, and physical discipline. Louis Philip king of France, though the son of the proudest noble of France, was in childhood and youth required to wait upon himself in the performance of the humblest offices. It was through this culture that he was trained up to be one of the most remarkable men of the present age.

4. Take an interest in your children's enjoyment. A CONSIDERATION of much observation recently remarked that the experience of sixty years had taught him, that if boys had a faithful and judicious mother, they were pretty sure to turn out well, whatever may be the character of the father. There are mothers, who from various causes, in rearing their sons are freed of the co-operation of the father. The following hints are intended for the assistance of such mothers:

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Thoughts on the Revelation.

Chapter xxi.

Verse 1. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation and glory and honour and power unto the Lord our God, 2. For true and righteous are his judgments: this is the stem of the world that is come to judge every nation. 3. And I heard the voice of judgment; and they said, Praise God who is seated upon the throne. Praise our God, all ye his servants and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the kingdom of our Lord is come, and his righteous judgment doth make sense. 7. And he came out of the throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great. 8. And I heard as it were the voice of a great multitude, and as the sound of many waters, and as the sound of mighty peals of thunder, 9. Saying, Alleluia: for the kingdom of the world is become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever.

And after these things I heard a great voice, saying, Be hold, the tabernacle of God is come to men near, and he shall dwell with them, and they shall be his people, and God shall be with them, and be their God. 12. And God shall wipe away every tear from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he said unto me, Write, for these words are true and faithful, which are the words of God. 14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Verse 15. And out of his mouth went a sharp sword, that with it he should smite the nations. And he smote the nations with the sword of his mouth, and with the rod of his power exceedingly. 16. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.

Verse 11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12. His eyes were as a flame of fire, and on his head was a golden crown; and he had a name written, that no man knew, but himself. 13. And he was clad with a vesture dipped in blood: and his vesture was decked with gold and fine linen, and ruddy.

I saw another mighty angel come out of heaven, full of witnesses: and there followed with him an angel, having great power. 17. And he stood on the sea, and on the earth; and lifting up his voice with great power, said to them, Hear ye the words of God. 18. And the second angel followed him, saying, What! ye gods, fear God, and give glory to him; for the hour of judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

And the third angel followed him, saying, Hear, ye gods of the whole earth, ye people of every nation, language, and tongue, and people. 20. And he saith, I am Alpha and Omega, the first and the last: and, what thou seest written in these books, bring into fulfillment.
and cherish the sublime truths of the Second Advent.

Some extreme cases where it would not be wrong.

All thy work; but the seventh day is the Sabbath of

A mind may resist common evils, while the undisciplined

certain are to run to ruin.

There is no word in the text in reference

to the influence of this gospel upon any person's

is no reason why the mind should not be improved. A

ucation? If so, should we send them to a district or

connected with the salvation of those who are accountable.

rents? D. Chase.

children will be saved through the faith of their pa-

Which was a season of refreshing and profit. The Spirit of

the Lord was present to unite hearts, and all declared their

determinations to strive to carry on the good work that

have meeting here to-day to organize a church of eight members.

of Saginaw City, a distance of forty-one miles, and six-

teen miles of the worst road in the country. Had

meeting Wednesday evening and Thursday afternoon

the work of the Lord. Sunday morning Bro.

the occasion.

we organized a church of seventeen members, who adopted

in Penfield: had a very interesting time preaching on

had a very interesting time preaching on the occasion.

in sending them when a school was established in our

have heard the gospel preached? A.

in other words, have heard the gospel preached? A.

Says David, "The wicked shall be turned into hell,

there is not a word in the text in refer-

ence to the immediate

ly a few came in, as word had been circulated by some

other men and women. It was to be a witness.

Paul could say in his day that the hope of the gospel

was preached to every creature which is under

and cherish the sublime truths of the Second Advent.

take into the account a variety of circumstances; viz.,

vis. In the evening I attended to ordaining the elder

and that "their sound went into all the earth, and their

Lord. Motion was made by the brethren with a few

in organizing a church of seventeen members, who adopted

been established in our part of the city of the highest

to be found in common schools.

REPORT FROM BRO. LONGBOURGH.

Bro. Wurr: I presume many of the brethren and

not to receive discipline at home, they should go

to give our views, to occupy the minds of the readers

from the Sabbath-keepers.

He is old, cunning, and well posted, and is us-

The Energy of Infidels and the Progress of

Sabbath-keepers to go to the post-office on the Sabbath
to get the Review, and especially to take out letters

and political papers? If they allow their children under

their control to do, will they be free?

A. H. Robinson.

Answer. Ee. xx, 8-10. "Remember the Sabbath-
day to keep it holy. Six days shalt thou labor and do

all thy work; but the seventh day is the Sabbath of

the Lord thy God; In it thou shalt not do any work,

nor thy maid-servant, nor thy cattle, nor thy stranger

that is within thy gates.

We are fully responsible for the conduct of our

daughters, or hired help, so visitors, who are with

us on the Sabbath. We never take our mail from the

post-office on the Sabbath. We think there might be

some extreme cases where it would not be wrong.

Questions. Bro. Wurr: Is it right and consistent

for us who believe with all our hearts in the Second

Advent to give our children an education?

If so, should we send them to a district or
town school, where they learn twice as much evil as

good?

Answer. The fact that Christ is very near in

the mind the child should not be improved.

A well-informed and disciplined mind can best receive

and cherish the sublime truths of the Second Advent.

Again, if children's minds are not elevated and so-
cupled with harmless studies, they may be with things

which lead downward to vice. To take children from

the schools is to keep them from the direct influence

and let them run in the streets, as some have done,
to get a corrupt street education, is but little less than

insanity.

The corrupting influences to which children are ex-
posed are very powerful under the direct influence

and proper discipline of godly parents, are deplorable.

Children must have discipline or they will go to ruin.

if they do not receive discipline at home, they should go

to the schools, and if they do receive some sort of discri-

nine members.

Bro. Byington gave one public lecture; but there being two funerals

on Friday, Nov. 28, drove twenty-six miles over very

bad road to St. Charles, to attend the quarterly meet-

ing appointed there. Something like forty breth-

ren and sisters attended this meeting, which was

a season of refreshing and profit. The Spirit of

the Lord was present to unite hearts, and all declared their

determination to press together, and to be more in ear-

ces in the work of the Lord. Sunday morning Bro.

Byington baptized four brethren and sisters from Chas-

ing. We gave several public lectures here, but only

a few came in, as word had been circulated by some

that our meetings were private, and we did not want

any one present but Sabbath-keepers.

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published in all popular periodicals of the day, and are read and believed by the millions, while, on the other hand, the very doctrine of the Bible is rejected as heresy, and its teachings are but an unworthy heresy. Satan controls the greater part of the presses of the whole world, and is editor-in-chief of all the publications which continually seep from them. The Edinburgh Review.

“The total annual issue of immoral publications has been stated to 29,000,000; being more than the total issues of the Society for promoting Christian knowledge, the British and Foreign Bible Society, the Scottish Bible Society, and some seventy religious Magazines.”

It is affix'd that in the year 1851 the purely in- tended in London issued publications to the amount of more than two million. The issues of seared atheism during the same period exceeded six hundred and forty thousand. "He is stirring up the nations to anger, or chosen of God, will fall a prey to his deceptions and treachery."

Pearson’s. "A very large interested in their meetings, their dry, formal, and pernicious testimonies. He is pleased with these, because he knows they are an obstruction to the Lord. In short, he loves such a people. They are his people."

But the people of God must prepare for war. It is coming. The dragon is angry, and has sworn in his wrath that he will overthrow the remnant if he can. We must hedge up his way, close his inroads, shut him of it. Such ware the "extremists" that Bro. White and Cornell have spoken of, and I doubt not our position as a people in relation to the use of external weapons will be such as God will approve. Notwithstanding all that has been said, say, and about resisting a draft, I am inclined to think that our discrepancy of views is more apparent than real. I think the discrepancy is in the terms of, than in the question itself. We speak of resisting a draft. What do we mean by resistance? I have made some use of the term of late, among some of our brethren, in advocating the necessity of standing seceding therewith the idea of a violent proceeding, such as already has occurred in some localities. I am not that kind of non-resistor, or "current advocate of resistance," as some have been, and among those who, at all hazards, "have peace if he had to fight for it.""

Bro. Cornell, in speaking of Daniel and the three worthies, says, "They did not resist the authority's. It is true they made no ugly threats denouncing wars, and shed no blood; but, boldly they stood up before the king, contumaciously said, "We serve our gods, nor worship the golden image which thou hast set up." Doubtless they meant just what they said, yet had no intention of getting up a riot, or of making any forcible resistance. Now if they did not attempt to resist the authorities," I think I can join heartily with Bro. White and say that it would be "madness to resist a military draft!" for certainly I would not think of taking any stronger steps than they took; and indeed, I am rather inclined to think that in one of a military draft, I should modify somewhat what their language, and say, instead of will not. More properly is it not true that I am understanding the definite use made of certain terms. I confess I was considerably startled at the position taken, or rather supposed to be taken, by Bro. White in his article on The Nation, and my faith, like Bro. Carver's, "was terribly shaken." But from subsequent articles written by Bro. White on the same subject, I became convinced that I did not rightly understand his position. I am now satisfied that there is not half, nor indeed the smallest fraction, of fight in Bro. White that I at first supposed; he sanctioned. "Let us trust, that by and by, we shall see the whole, and all its beauty." To conclude my article, and for the purpose of re-buttling an idea that has been frequently advanced, I will remark that in my opinion whatsoever ideas, if any, have existed recently of "no-fight" or "peace," for God's people to fight, such reasons, in the light of present truth, and in view of our faith in the soon coming of our Savior—the establishment of his kingdom, and the consequent peace, all doubts as to the Ten Commandments never to be done now exist. Formerly the Sabbath was trodden under foot; and doubtless many of God's chosen ones were that in the continual violation of his holy day before the dispensation of the future, as it is written, we were held guiltless for the same. But another period has arrived, and the case is quite different now. The Lord has reserved special light for his people, to be disposed of according to the different periods of dispensations, and the different Ten Commandments, is the standard which the Spirit of the Lord has already lifted up preparatory to the coming of the Redeemer to Zion. Isa. 11, 9, 20. While we have been enabled by the aid and light of this standard to be placed right in regard to the Sabbath, or fourth commandment, it seems to me that if we still cling to the standard, and receive the light specially designated for this purpose, it is not only the inexcusable, but is the inexcusable to take a right position in regard to that other commandment which says, "Thou shalt not kill." The Lord help us all to do.

J. M. ALDRICH.

Long Cherished Views.

CONVERSING, not long since with a young lady of more than ordinary intelligence, our conversation turned upon various phases of Christian belief; and among other things, we spoke of the peculiarities with which most obstinate to establish ideas, even in the face of direct scriptures to the contrary. I think it led to the popular expectation based on Isa. 11, from verse 17 to close of the chapter. When she had read it, I inquired, "Which, do you understand to be the period of prophecies of which the above ten commandments, is the standard which the Spirit of the Lord has already lifted up preparatory to the coming of the Redeemer to Zion. Isa. 11, 9, 20. While we have been enabled by the aid and light of this standard to be placed right in regard to the Sabbath, or fourth commandment, it seems to me that if we still cling to the standard, and receive the light specially designated for this purpose, it is not only the inexcusable, but is the inexcusable to take a right position in regard to that other commandment which says, "Thou shalt not kill." The Lord help us all to do.

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J. M. ALDRICH.
Advent Tracts.

The American Baptist, N. Y. City, gives the following candid notice of two tracts received from this office:

"We have too long allowed to pass unnoticed two interesting publications from the press of the Seventh-day Adventist Publication Association, Battle Creek, Michigan. The first is, 'Scripture Testimony on the Perpetuity of Spiritual Gifts,' by E. R. Correll. It contains a great variety of well-authenticated narratives of miraculous interpositions in favor of eminent and devoted Christians of different denominations. The testimonies of ancient and modern Christians are quoted; Justin Martyr, Irenaeus, Origen, Cyprian, Polycarp, John Huss, Zwingle, Wesley, Adam Clarke, Dr. B. J. Finley, Elder Kelsh and others. The purpose of the author is to establish the doctrines peculiar to Adventists, and is an attempt to meet him. I spoke on the occasion.

Adventist Tracts.

The other pamphlet treats more particularly of the doctrines peculiar to Adventists, and is an attempt to show that the second coming of Christ is at the door. It is entitled, 'Signs of the Times,' by James White. One of these signs, the seventh in order of time, is the advent of the Advent day Adventist Publication Association, Battle Creek, Michigan, of the origin of which an extended account is given, occupying about half the pamphlet. Mr. White shows that Spiritualism remarkably corresponds to the predicted deception spirits and doctrines of devils, 1 Tim. iv, 1; Rev. xxi, 14; 2 Thess. ii, 9-12."

LETTERS.

From Sister Hicks.

Bro. White: I am both pleased and thankful for the privilege of reading the Review for the last three months, during which time I have been studying the subject of the third angel's message, with some profit. I have before me the sermons of the servants of the Lord, that ever mortal men were taught, and have possessed and overmastered and made the redeemed in our Father's kingdom.

L. W. CAMERON.

From Bro. Stiles.

Bro. W. A. Hunsinger, I am glad that this volume presents the third-angel's message in its true and solemn meaning, and instead of regarding your efforts in visitation, I would acknowledge my gratitude for the same. I have been enabled to live in truth and in sincerity. I am glad the foundation of the Lord's house is being laid, and the priests are being set in order with their trumpets to give the "certain sound" while the builders go forward with the work, and I am both astonished and ashamed that I ever possessed so much envy against God, as to ensnare them. I have seen in personal experience that ever mortal men were taught, and have possessed and overmastered and made the redeemed in our Father's kingdom.

L. W. CAMERON.

From Sister Polish.

Bro. White: I wish to say through the Review to those who love the Lord and the present truth, that I am striving to duly appreciate the saving truths brought to light under the proclamation of the third angel's message by the servants of the Lord. The present truth throws a great, clear light upon the whole word of God, and presents the most consistent, harmonious, and beautiful chain of Bible truth that ever mortal man was taught, and ever believed, and I have in north-central Minnesota been in opposition to the same. In my walk of faith I shall sacrifice my obedience to the truth of God, and walking in the light thereof.

Ever your humble servant,

L. W. CAMERON.

From Sister Hopkins.

Bro. White: United in one faith I cannot feel as an stranger to one another.

H. A. PLANK.

Round Grove, Ill.

FROM THE FLAT LEAF.

Bro. White: I wish to say through the Review to those who love the Lord and the present truth, that I am striving to duly appreciate the saving truths brought to light under the proclamation of the third angel's message by the servants of the Lord. The present truth throws a great, clear light upon the whole word of God, and presents the most consistent, harmonious, and beautiful chain of Bible truth that ever mortal man was taught, and ever believed, and I have in north-central Minnesota been in opposition to the same. In my walk of faith I shall sacrifice my obedience to the truth of God, and walking in the light thereof.

Ever your humble servant,

L. W. CAMERON.
**APPOINTMENTS.**

Protracted Meeting.

A PROTRACTED meeting commences with the Church at Battle Creek in the evening of December 23d to continue over the Sabbath. The brethren will be happy to see a great number of the brethren from surrounding towns. Come with your children, prepared to labor for the revival of the church, and the conversion of the youth and children.

JAMES WHITE.

The Wisconsin conference committee appoint Quarterly meetings as follows:

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<td>Jan. 3,</td>
<td>Little Prairie, Walworth Co.</td>
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From the date of the above appointments the Quarterly meetings will be held in regular succession every six weeks.

ISAAC SANBORN, W. J. MOORE, JOHN A. VAUGHAN, J. G. WOOD, Committee.

I intend to attend the monthly meeting at Kirkville Onondaga Co. the first Sabbath in Jan. Also the Quarterly meeting at Clarksfield Madison Co. the second Sabbath in Jan. Those who attend these meetings should bring their own provisions and bedding.

J. N. AYRES.

Hastin, Monroe Co. N. Y. Dec. 10, 1862.

**BUSINESS DEPARTMENT.**

**Business Notices.—**

D. T. B.: The Association will receive no more money on deposit.

I. Snow. G. T. S. has paid nothing.

**RECEIPTS.**

For Review and Herald.

Assumed to be paid by your Order and have been received by the Review and Herald in which the money was sent. If you desire a copy of the quarterly statement, a charge of fifty cents must be sent to the Treasurer.


These statements are correct and will be sent to the Treasurer for certificate.

**TWO CENT TRACTS.**

- **His Fifty Questions Answered**, by J. D. Hare, 10 cents.
- **Account of the Sabbath, Law of God, and the Sabbath Law**, by J. D. Hare, 10 cents.
- **Who Changed the Sabbath?—Unity of Christ and his angels, and Satan and his angels**, by J. D. Hare, 10 cents.
- **Prophecy of Daniel**, by J. D. Hare, 10 cents.
- **False Theories Exposed**, by J. D. Hare, 10 cents.
- **History of the Sabbath** (in paper covers), 20 cents.
- **The Three Angles of Rev. xiv, xlv, xlii**, by J. D. Hare, 20 cents.
- **Sabbath Tracts, numbers one, two, three, and four**, by J. D. Hare, 20 cents.
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**Hymn Books.**

- The Hymn Book, containing 404 pages and 122 pieces of music.
- The Hymn Book, in one volume, bound.
- Part I, Bible History Part II, Sacred History, 60 cents.
- Scripture Doctrine of Future Punishment, by J. D. Hare, 25 cents.

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