Tobacco, and its Effects upon the Health and Character of those Who Use It.

A LETTER, BY J. C. JACKSON, M. D.

(The Concluded.)

The diseases produced by the use of tobacco are different in their manifestations from those produced by alcoholic drinks. As, for instance, all poisons which in their effects are directly depressant, abnormalize the nervous system, while poisons which in their direct effects are excitant or stimulating, irritate the circulatory system. These differences are exhibited in marked degree in Paralysis and Apeplgy. I have never known a man to have apoplexy from the use of tobacco.

I have had over fifty cases of paralysis, induced, as I think, mainly by the use of tobacco, aided by habits and manners of living directly calculated to produce derangements of the circulation of the blood. Starting from this point, then, one can readily diagnose those diseases which are produced by the use of tobacco and kindred poisons, as he can those diseases which are produced by the use of alcohol and poisons of a similar nature. One class will be seen to be diseases of the nervous system, or the product of derangements of that system; the other will be found to be diseases of the circulation, or the result of derangements of the circulation. Some very remarkable instances of disease, produced by the use of tobacco, have passed under my observation,—of which I offer the following:

CASE NO. I.

A few years since I was called by a gentleman to visit his son professionally. The lad was about fourteen years of age, naturally a boy of more than ordinary talent. His father, distinguished in public life, was absorbed in his calling, and gave the care of the home, and he expired in the most horrible tortures. In both of the restraints possible; but these were of no use, and as the relations between him and his son had never been those of familiar affection, persuasion had no influence over the child to induce him to forego his habit.

When I was called to see him he was tall with a large head, indicating the ideal temperament, and his organs of nutrition broken down to such degree as to render them incapable of making blood sufficient to sustain the body, as against the daily wastes which were going on. I have never known but one case, under conditions of excitement, to show two or three paper bags of tobacco in one day, besides smoking several cigars. The result of the habit was his death, but before he died, such disorderliness of the body took place as to breed vermin all over his body, and he expired in the most horrible torture.

In the latter stages of his disease, he would exhibit the most violent nervous paroxysms, if for the space of two hours he was kept from indulgence, and showed most decided abstinence of mind.

CASE NO. II.

But a little while after this, I received a letter from a gentleman living on the banks of the Mohawk, requesting me to make a professional visit at his house, with a view to see a son of his. I did so, found a lad of ten years of age, and quite wasted in flesh so as to be disgusting to look at. As often as twice in twenty-four hours, for more than two years he had had epileptic fits, which had ended nearly in the destruction of his intellect.

As soon as I saw him I turned to his father and said to him that there was no hope in his case; and without making a single inquiry, or knowing anything about it, I remarked that I should say, from my knowledge of the effects of the poisons of tobacco, that his child was dying therefrom. With tears in his eyes he said it was so. Not being able to do anything except to sympathize with the father, I returned home, and in the course of a fortnight the boy died. In both of these instances the children and the example of chewing and smoking tobacco set them by their parents.

CASE NO. III.

Early in my professional practice I was visited by a clergyman who wished to place himself under my care, with a view to be relieved of diseases with which he was afflicted, and upon examination of his case I said to him that I thought he could not, if he wished, get rid of my nervous system had become so deranged by infestation of some poison into his blood that I feared his constitutional power to resist under its disease would fail him. He then told me his history.

A close student in early life, resulting in a fine education, he had learned to use tobacco. This was followed by the habit of using intoxicating liquors; but soon after the establishment of the latter habit he was induced to join the pledge, and he had been prone to use all intoxicating drinks, and to abandon the use of ardent spirits, but kept up his tobacco. Smoking in early life was his favorite method of using the poison; but as he grew older and came to have large ministerial responsibilities upon him, he substituted chewing for smoking. When he came to consult me he was about fifty years of age. He first became alarmed in regard to the effect upon him, after having had an interview with a brother clergyman in respect to the propriety of organizing a simultaneous movement on the part of all the clergymen in the city where he resided, by preaching sermons on the same Sabbath in all the pulpits against the use of tobacco. When requested by his clerical brother to unite in such a movement he distinctly declined. When asked why, his reply was, that he did not believe in preaching against sin of which he himself was guilty. When still further questioned why he did not abandon the sin his answer was, that he was unable to do so. When his brother almost indignantly inquired if he, a Christian minister, felt himself at liberty to say that he was guilty of a sin of which he could not repent, he replied in the affirmative. To show his inability he then related the following circumstances:

For a month previous to this interview his mind had been greatly impressed with his sin and his shame in this matter of the use of tobacco, and he had sought privately to abandon it. On the Sabbath preceding the visit of his clerical friend he had determined to enter the pulpit free from his usual indulgence. On arriving at the church, he found his mind so agitated that he was unable to utter a word. He came very near falling down in a fit. Some of the members of his congregation, seeing that he was sick, took him home, services being dispensed with, and a physician immediately attended him. Asking all the persons who were around him to leave him alone with the physician, who was scarcely less frightened than they, he said to him, "My friend, you need not be at all troubled against hand me my tobacco case, that lies in the pigeon hole in my book-case, and I shall be all right in two hours; he was kept from indulgence, and showed most decided abstinence of mind.

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The feeling of manifestation that came over him when he found that his whole intellectual and moral nature was enslaved by a physical habit, he told me he had no language to describe, and then and there made me promise, as a physician and a Christian gentleman, to pledge myself to be faithful in season and out of season in my rebukes and reproves of the use of tobacco, saying that though he had himself become the victim of it, and for many years during his use of it had had nothing but ill results, he had never done wrong through habit, for the last month he had felt that there was no evil in our entire land, not excepting that of the habitual use of intoxicating liquors, so much to be deplored and so thoroughly to be dreaded in its effects upon our youth as to make them incapable of making the most simple calculations.

A few weeks after this interview he died. A post mortem examination was held. No evidence of diseased structure were exhibited in any of the internal organs except the heart. When the operators reached the heart and took it out they found it nearly disorganized. The tendinous coherence of its fibres had entirely disappeared and one of the physicians present at the examination wrote that it could be "plucked with as much ease as a piece of flaked bread.

A distinguished lawyer in this State came to me a dozen years since to be treated for rheumatism. Upon inquiry I found him to be an inveterate chewer and smoker. Not doubting that the effect of this indulgence would be injurious to his health, I asked him if he did not think that I could not give him the medicine he wanted unless he would give up his "habit," he answered that he did not think any treatment I could give him would be effectual unless he could make up his mind to abstain from the use of tobacco; to which he replied that although he had used it for many years, never gave it up but for a day at a time, and that although he was sensible that he derived a good deal of satisfaction from the habit, if thought that it had anything to do with his rheumatism, he would cheerfully give it up. I raised the question, whether he could readily give it up, and he replied that he did not feel very uneasy about it, thought. So I asked him to give me his tobacco-box and cigar case which he did, and I took them away.

The treatment administered to him was very mild, not changing his dietetic habits at all, and only giving him three baths a week. After he had been with us some ten or ten days, or perhaps a fortnight, he entered the bath-room one morning, and as his eyes fell upon the running water and his ear took in its sound, he passed chafed and rubbed him, and pretty soon he came back instanter into a cataleptic state, his tongue running in an instant to pieces with as much ease as a piece of fried liver."
passed at the heart and not a more formalities, I found
then when he came to ask grace at the table his meth-
od of expression was somewhat confused. I said
nothing. At night he retired early, giving as a rea-
son that he did not feel very well, to which I made no
reply. He expected that I would understand and him-
ter better in the morning. But when morning came he
rose and met me, I saw that the demon was in pos-
session of him. He told me he thought he was going
to die. He raised his countenance, looked around, as if
he had awakened from a sleep, said, "Good afternoon" to
the gentleman who wanted to purchase the harness,
said he should be very happy to sell him a harness,
but before he did so, would like to introduce him to
the friends in the back room, as far as the formal-
ity of introducing me to this gentleman, stepped into
the back room, opened the window, let in the light,
called the gentleman in, sold him the harness, got
his money and left the premises in the shop without
over alluding in any way to the fact
that he had for a time been entirely oblivious of
what he had transmitted in the presence of his jocurneys,
articles of habit and his region to the State of New York called upon me a few years ago,
saying that he had been taken suddenly with distress
of the head amounting to decided vertigo, that accom-
panying this distress was a trembling of his hands
so that he could not write. A distinguished lawyer, hav-
ing a very large business, wanted to know if I could
diagnose his case. I could not; and tried, said he,
"Do not wish a saddle—I wish a double harness.
"This is a double harness," said he.
"The harness you have on is
worse off than this. It does not suit you, will
you have another one?"
"Yes, he said, "I have often told him that it would
kill him if he did not stop it."
"Well, I said, I instructed him to stop it yesterday
for the simple purpose of giving him a lesson in the
direction to which you say you had previously called
his attention. He has now been without it twenty-four
hours, and he does not know a saddle from a harness.
His nervous system has suffered so much that he has
lost the power of association, and is as essentially in a delir-
um as ever any liquor drunkard was.
The man’s sympathies were excited in a moment.
"Now," said I, "let me try him;"—and stepping up
to the man I said, "Do you know this man?"
"Yes.
"Do you know what you have been doing?"
"Yes.
"What is the cause of your distress?"
"He said he had been trying an experiment. Perhaps you are
not aware of it."
"Of course, I replied, do not let him get away from
his friends. His perturbations are his own doing.
He has been without it twenty-four hours, I said.
"But I cannot stop," he said. "I have queried
myself in a trade, and said, "I ask you respectful-
ly to go elsewhere." I told him, "You come with me into the house." I took
him by the arm and led him out, took him into the
house, asked his wife to give me his tobacco box, and
when she did so I said, "Fill your mouth full as
you can get it of tobacco, and then come back to the
shop."
When shall we learn how to live? May the Divine Spirit, whose office it is to quicken the human soul, and change it till it be transformed and swallowed up, O Christ, in thee, teach us all the way of wisdom; for her ways are ways of pleasantness and her pathes peace.

When does Gabriel give the date of the seventy weeks?

When did this command or decree for the restoration of Jerusalem go forth?

For how long a period does the Bible give us the data for a complete system of chronology?
friends of free speech, and one man gave out that if they attempted to establish mob law in Memphis, he had a thousand dollars to spend in bringing every man to justice. Some of the outsiders gave out that if the tent was torn down every meeting-house in the place would be taken down; and conducted themselves with dignity and respect, raising a chair to knock me down; but he was not permitted to injure me. There was quite a momentary powerfully upon an irresponsible and backslidden thing to hinder the truth from taking effect; but the case of the betrayer of brethren Sanburn and Snoop in Iowa. The brethren in this State now seem determined to move along with the body of Seventeenth-day Advent believers, and neither get ahead nor stay behind. This was the largest gathering of brethren ever seen in Iowa. And when we thought of the great gathering of God's dear people soon to take place, we all felt like shouting praises and hallelujahs to our God. But soon the pressing time came and many eyes were dimmed with tears.

The burdens of preaching fell upon Bro. Sanburn; and the solemn testimonies which he gave were truly meat in due season. May the Lord bless Bro. S. abundantly.

Yours in hope,
WM. H. BRINKERHOFF.

Tent Meeting in Fayette, Wis.

BRO. WHITE: Our meetings at Fayette at first were well attended, and much interest manifested, until we came to apply the characteristics of the two-armed beast to the present character of this government, when some of the people felt that their political feelings and the success of the party with which they withdrew, while it extended the interest on the other side, and our congregations steadily increased to the end, and our meetings closed with a good interest. It became apparent we had to take our tent down. Then the Freewill Baptists let us have their meeting-house, and we continued until they were to occupy the house. Thus we were obliged to close before we had done through all the means which we had made available. We took up the Sabbath question last the evening. We think the prospects are very favorable for raising up a good church. A little weak opposition gave the truth a fresh start. Bro. S. returned there after Conference. We think the prospects are very favorable for raising up a good church. We closed on the 24th of September I returned, and in company with Bro. Ingraham we had some very warm friends there, who kindly cared for our wants. May the Lord reward them abundantly in his everlasting kingdom.

T. M. Seward.

WH. S. IGORAKAM.

THE Michigan Tent.

We took down the tent the 6th inst., it being too cold for question meetings. We got $130 in collections, $100, 00, and we have received as follows: From the Mich. Conf. Fund, $60; profits on book sales, $45, 88; donations by new converts, $28, 82. Total, $124, 70, leaving a balance of $23, 80 on hand, which is returned to the Treasurer. A number of books and tracts sold is 2888, for which we received $175, 00. We obtained 75 subscribers for the Review, and 18 for the Instructor. About 150 embraced the present truth, and are now keeping the Lord's Sabbath. The Lord has given success to his truth, and we are encouraged to labor on till the work is done.


Illinois and Wisconsin S. B. Fund.

The great object of this system is, 1. To furnish means for the support of the ministry while they go on with the last message of mercy to poor, perishing man.

2. To produce equality among the churches and scattered brethren, that some be not eased and others burned. We would have these respectively call the attention of our brethren to Art. III, Sec. 5, of the Constitution of our State Conference. As our present system has just been adopted, and there is nothing in the by-laws, we would invite our churches and scattered brethren to send in their funds at their earliest convenience. All sums over $5 should be sent in drafts to Ivery Colored, New Goddess, Whiteside Co., Ills.


THE Attonement—Part II

(Continued.)

Was it Vicious?

This is a question of great, of very great, importance, as it involves the efficacy, or I might say the necessity, of the atonement. We have so much troubled the theological world much for years past; but it seems to me singular that the question ever was raised, or that the possibility of the negative being true, ever was admitted. An atonement by its very nature must be effected by vicarious death—vicariousness is an essential element in any such transaction. That which is done for another is vicarious; and as Christ died for his death, vicariousness is an essential element in any such transaction. That which is done for another is vicarious; and as Christ died for his death, vicariousness is an essential element in any such transaction.


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him. But if he did not suffer in our stead, then we must suffer for ourselves, or in the justice of the law, as a criminal for our crime; and Christ died for sin. But whose sin? Not his own, but ours. Then he bore the penalty of our sin in our stead. No one can imagine that Christ bore our sins on the tree, and was stoned to death for it. He was put to death for our sins, for the remission of our sins, for death is that desert. *He hath made him to be sin for us*—not that he was a sinner, for he "knew no sin," but he was counted a sinner—sin was imputed to him, if you please, for our sake, *that the justice of God might be fulfilled in us.* 

2 Cor. v. 21. That we might be possessed through faith in him of justification, a remission of sin.

The sacrifices of the Levitical law typified the offering of Christ, and that the death of Christ was, in type, his must surely be, in fact. The forms prescribed in that law show plainly their intent. The requirement to lay their hands upon the head of their offerings, was to impress upon the people the idea of putting the sinner's guilt or penalty upon the offering, in the same way that the high priest laid his hand upon the head of the scape-goat. The very words of Deuteronomy were here read as a specification, and all the transgressions of all their sins, putting them upon the head of the goat. This could be the only object in all like transactions. Thus the sin was transferred from the sinner to the offering or offering upon which his hand was laid; and this opens to us the full sense of Lev. i. 4, and parallel passages. "He shall put his hand upon the head of the burnt-offering"—thereby transferring his sin to the offering, so that the sinner bore the punishment of his sin upon the offering. Fifty years ago, his being accepted as an offering to the broken law, in his stead, for it had his sin.

The same is fully shown by the following: Although the sinner was required to lay his hand on the head of the offering; the priest made the atonement for him. Lev. iv. 20, 25, 31, 33, and others. The atonement was made with the blood of the offering. It was early revealed to man that the blood was the life. "The blood of the animal is in the life thereof; therefore shall ye not eat.* Gen. ix. 4. "Be sure that thou takest not for a price, or for any thing that is thine own of any man or woman, who shall put his hand upon the head of the Lord. . . . he shall put his hand upon the head of the burnt-offering." Lev. i. 2-4; iii. 5, 8, 13. If the priest sinned he was required to bring a bullock for a sin offering; *and he shall lay his hand* upon the bullock's head. Chap. iv. If the whole congregation sinned, then "the elders of the congregation shall lay their hands upon the head of the bullock." Verses 10. Also verse 24; chap. viii, 14, 22. The bullock was required for the burnt-offering; and verse 24, where the same thing is done over the scape-goat. The High priest was there acting in behalf of all the people. And Aaron shall lay both his hands upon the head of the living goat, and confess over it all their iniquities for all the people of Israel, and all their transgressions in all their sins, putting them upon the head of the goat. This could be the only object in all like transactions. Thus the sin was transferred from the sinner to the offering or offering upon which his hand was laid; and this opens to us the full sense of Lev. i. 4, and parallel passages. "He shall put his hand upon the head of the burnt-offering"—thereby transferring his sin to the offering, so that the sinner bore the punishment of his sin upon the offering. Fifty years ago, his being accepted as an offering to the broken law, in his stead, for it had his sin.

A confirmation of the fact that he died, and suffered the penalty of the law, is the death of the life in the blood—he shed his blood—he died for sin. How plain the truth! how reasonable the plan appears when freed from pomposities, and "doctrines of men." That which is done for another is vicarious. Death was required for the sins of the people; but in this parallel case, the shedding of blood, or taking life, for life is its due. The shedding of blood, or taking life, for life is its due. That which is done for another is vicarious. Death was required for the sins of the people; but in this parallel case, the shedding of blood, or taking life, for life is its due. The shedding of blood, or taking life, for life is its due.

*This does not indicate that the scape-goat was a type of Christ. Two goats were presented to the high priest, one for a sin-offering, or for the offering up of sacrifice for sin, the other for a burnt-offering, that the people might lay on him all their iniquities. It was the custom to lay hands on the sin-offering. This text shows the manner of the offering up of a sacrifice for sin, but does not connoted the withering of the sin-offering.

The yearly proceeds of systematic benevolence amount to fourteen hundred and fifty-six dollars.

The ministers present, belonging to the Conference, were B. F. Snook and Wm. H. Brinkerhoff. Bro. Sanborn of Wisconsin was also present.

The motions recommended by the Conference were as follows:

1. That Eld. Wm. S. Ingraham be a delegate for these last days, when he says, after giving the indications that these are the very ones who need the encouragement of the Lord.

2. That we pay Bro. Sanborn sixty dollars, besides the amount he received from individuals while in Wisconsin.

3. That we appoint a committee of three to prepare a manuscript for a pamphlet to be circulated in the State of Iowa, containing the constitution of the State Conference of Iowa, and the business proceedings of the present Conference; also setting forth the necessary legal steps for securing meeting-houses.

4. That our Conference be known as the Illinois and Wisconsin State Conference.

5. That our Conference be known as the Illinois and Wisconsin State Conference of Seventh-day Adventists.

6. That our Conference be known as the Illinois and Wisconsin State Conference of Seventh-day Adventists, and that the members of the Conference be known as Seventh-day Adventists.

7. That our Conference be known as the Illinois and Wisconsin State Conference of Seventh-day Adventists, and that all ministers preaching the third angel's message be known as Seventh-day Adventists.

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The Conference adjourned sine die.
We have just received from Bro. M. B. Czechowsky, an interesting pamphlet on the subject of his native land—Poland. It is entitled, "Poland: Sketch of her History, Presentment of the Jews, and Concerning them.

Polish serfs and their freedom by the Czar Alexander II. Cause of the present Polish insurrection. Chronological table of the sovereigns of Poland, and the principal events in the reign of each."

Next 14 pages, 80 cents. Price, in paper covers, 25 cents; in cloth, 60 cents. Sent by mail pre-paid upon receipt of price, by addressing the following: M. B. Czechowsky, Williamsburg, L. I., N. Y.; Wm. P. Butcher, Boston, Mass., or Baker and Godwin, publishers, New York City.

Bazemore in Michigan will remember that at the last Mich. State Conference, held in Battle Creek, May 22, 1863, the commencement of the conference year commenced last spring, and will extend to the coming spring. Brethren and churches, therefore, who have pledged to the conference fund, will please continue their payments the same as the past year, until the next session of the conference.

M. C. COMMITTEE.

BRETHREN who are wishing for meetings to be held with them, may be anxious to know what disposition has been made of labors, and what help will be available to their church at the remainder of the summer, and the coming winter. We would say that the consultation of the preachers and the committees, at the time of the Association meeting, resulted in the following arrangement: Bro. Cornell will labor in the East, the brethren at E. M. and 60, and one at Putnamville will make Ohio his field of labor for the present. Bro. Price will combine his efforts to new fields in this State. We are happy to announce that Bro. E. D. Van Horn designs to give his time to the same present truth, to visit churches of new fields, as duty may seem to demand. And in addition we have Br. Byington, Bates and Lawrence, to look after the interests of the churches within the bounds of this conference.

M. C. COMMITTEE.

PROVIDENCE, R. I.

R. E. WARD: There is nothing due on Jas. Reed's Review. It was stopped when the subscription expired.

The P. O. address of Elders T. M. Steward is Manuston, Juneus Co., Wis.

RECEIPTS.

For Review and Herald. Arranged by subjects and denominations, and number of the Review & Herald to which the money was paid. If the subject given in the note is not all included, the address should be given.

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H. Hildreth, PRESIDENT. J. A. S. MAJKEN, Sec.

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