



AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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Nearer Home.

"HEAVEN is my fatherland,
Heaven is my home."

O'er the hill the sun is setting,
And the eve is drawing on;
Slowly droops the gentle twilight,
For another day is gone;
Gone for aye—its race is over,
Soon the darker shades will come;
Still 'tis sweet to know at even,
We are one day nearer home.

"One day nearer," sings the mariner,
As he glides the waters o'er,
While the light is softly dying
On his distant native shore.
Thus the Christian on life's ocean,
As his light-boat cuts the foam,
In the evening cries with rapture,
"I am one day nearer home!"

Worn and weary, oft the pilgrim
Hails the setting of the sun;
For his goal is one day nearer,
And his journey nearly done.
Thus we feel, when o'er life's desert,
Heart and sandal sore we roam;
As the twilight gathers o'er us,
We are one day nearer home.

Nearer home! Yes, one day nearer
To our Father's house on high—
To the green fields and the fountains
Of the land beyond the sky;
For the heavens grow brighter o'er us,
And the lamps hang in the dome,
And our tents are pitched still closer,
For we're one day nearer home.

Tobacco,

And its Effects upon the Health and Character of those who Use it.

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

(Concluded.)

The diseases produced by the use of tobacco are different in their exhibitions 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, affect the circulatory system. These differences are exhibited in marked degree in Paralysis and Apoplexy. 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 nervous system. On the other hand, apoplexy is acknowledged by the Profession to be more frequently than otherwise the result of the use of alcoholic liquors in connection with habits and methods of living directly calculated to produce

derangement of the circulation of the blood. Starting from this point, then, one can readily diagnosticate 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 lad in his younger years almost entirely to his mother. She, a fashionable woman, with but little of the domestic in her nature, weak and quite indulgent to her child, allowed her son to do pretty much as his appetites prompted, and at the age of nine years the father was astonished to learn that his boy was a tobacco chewer and smoker. Immediately he brought to bear all 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 of a youth so thoroughly given up to the use of this poison as this lad was. He always had two quids of tobacco in his mouth when not smoking. He was known repeatedly, under conditions of excitement, to chew two three-penny papers of tobacco in one day, besides smoking several cigars. The result of the habit was his death, but before he died, such disorganization of tissue took place as to breed vermin all over his body, and he expired in the most horrible tortures. 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 aberration 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 ten years of age, and so worn and wasted in flesh 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 poison 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 had 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 be cured, that his nervous system had become so deranged by infiltration of some poison into his blood that I feared his constitutional power to react under its disuse 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 sign the pledge of total abstinence against all intoxicating drinks, and so abandoned 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 their 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 farther questioned why he did not abandon the sin his answer was, that he was unable to do it. 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 arising to open the church services he found himself blind, and his organs of articulation paralyzed so that he could not 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. Just hand me my tobacco case, that lies in the pigeon hole in my book-case, and I shall be all right in two minutes. This is simply a reaction of my nervous system consequent upon my abstinence from my usual indulgences."

The physician gave him his tobacco; he took a chew, and was in fifteen minutes as well as he ever was—so well, that in the afternoon the services were continued.

The feeling of mortification 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 he 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 reproofs 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 no idea that he was doing wrong thereby, within 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 the habit of chewing and smoking tobacco.

A few weeks after this interview he died. A post mortem examination was held. No evidences 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 tenacious coherence of its fibres had entirely disappeared and one of the physicians present at the examination wrote me that it could be "picked to pieces with as much ease as a piece of fried liver."

CASE NO. IV.

A distinguished lawyer in this State came to my house 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 culminated in rheumatism I said so to him, and added that I 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 supposing that it hurt him at all, and while he was sensible that he derived a good deal of satisfaction from the habit, if I 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 said there was no difficulty about it, he thought. So I asked him to give me his tobacco-box and cigar case which he did, and I laid 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 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 instantaneously into a cataleptic state, his tongue running out of his mouth rigidly and pointedly, his body becoming rigid, and giving a sort of half groan, he fell to the floor.

I was not in the bath-room at the time, but being close by, one of my attendants immediately called me and I went in. The man lay as if he were dead. The door of the bath-room opened on to a piazza where the warm rays of the sun fell, and we took him out there, unbuttoned his clothes, and placed the body in the best possible posture for reaction to commence, we chafed and rubbed him, and pretty soon he came back to partial consciousness. When he did so we lifted him and carried him to his room, and soon as might be took off his clothes and laid him in bed. I took a seat by his side and stayed there for an hour, at the end of which time he had so far recovered consciousness as to be able to converse. He then said:

"Dr. Jackson, at the outset, I wish to say to you that I have great respect for you personally, and my short acquaintance with you has given me a favorable impression of your abilities. I do not for a moment propose to hold your administration of my case responsible for this attack. Water-cure under your hands, I have no doubt is entitled to all the repute which intrinsically belongs to it; and while without question it is good in many cases it will not answer for me. As soon, therefore, as I am able, I wish to settle my bill and return home."

Comparatively young as a practitioner at that time, I greatly regretted the circumstance, and was very much puzzled to account for such an abnormal exhibition of his nervous system. I told him that I thought it could not be the result of the water treatment he had taken; that he had had but some four or five baths since he had come, and they were very gentle; that while I could not account for it myself, I was not

willing that he should attribute the paroxysm through which he had passed to the application of water in his case.

The only answer that I could get out of him was that "Water-cure was undoubtedly good for many people, but it would not do for him." I combated his determination to go home, but he met me with firmness which ran into obstinacy.

Dispirited I sought counsel of Mrs. Jackson. I had hardly stated the case to her before she said, "Why I think that has all resulted from your taking his tobacco away."

It flashed like lightning on my consciousness that her exposition was the true one; and, seizing his cigar-case, I ran back to his room, and with joy on my face said to him, "I have found out what is the matter with you."

"Well," said he, "what?"

"Why!" said I, "your fit has not resulted from the baths we have given you, but it is owing to your entire and sudden disuse of tobacco."

"Oh!" said he, "that has nothing to do with it. I told you that I could give up tobacco, and you see I have, without any difficulty."

"Well, my good friend," I rejoined, "are you willing to test the question for the purpose of pleasing me? Will you smoke a cigar?"

"No," said he, "on that point I am firm. You have said you are satisfied tobacco hurts me. Reflection has confirmed the correctness of your judgment and I shall never smoke any more."

I then said to him, "You think this paroxysm of yours this morning is in consequence of the baths you have taken. I think it is in consequence of your entire abstinence from tobacco. Now my reputation is at stake. If you go away without giving me an opportunity to test that question I shall always feel as if you were a thoughtless man, and heedless of any injuries you might do to the reputation of your fellows. I am sure you are mistaken, and I ask you to give me an opportunity to prove it. It may seem paradoxical to you that I should urge on you the smoking of a cigar, but I do it because I think that whereas now you lie here with your hand shivering as if you had the shaking palsy, and your tongue so thick that you can scarcely talk so as to be understood, the pupil of your eye twice its usual size and your whole face showing a suffering aspect, and your pulse fluttering at your wrist as if you had been nearly frightened to death, if you would but let me light your cigar and you smoke it, I believe that in twenty minutes you would be in a sweet sleep."

He laughed me to scorn; but I was serious, and, looking at him said:

"You must do this thing. You ruin me, if you refuse. You are a man of high position. You have voluntarily placed yourself in my hands. You have no right to make an *ex parte* issue with me as to my method of treatment. Give me an opportunity to prove my statement to be true and yours to be untrue. It certainly cannot hurt your conscience very much to smoke a cigar. So please take it, and let us see what the effect will be."

"Very well," said he, "to please you I will; but you will find I am right, and that while water-cure is good for some persons, it is not good for me."

Without farther words I lighted his cigar. He put it into his mouth, smoked a while, and I watched him. In fifteen minutes his pulse had dropped down twenty beats, and a much steadier tone of the circulation became evident. The pupils of his eyes began to contract, the face lost its aspect of suffering. In twenty minutes he spoke: "Well I did not think that a cigar would taste so good."

In twenty-five minutes his eyes were closed, and he actually fell asleep inside of thirty minutes, with his cigar burning in his lips. I took it from his mouth, and he slept four hours as quietly as a child. On waking up the first words he said to me were, "Doctor, I ask your pardon. You were right and I was wrong. This, then, is the proof of the deleterious influences of tobacco on my nervous system. Now my moral sense is roused up against its use, and as soon as I can safely dispense with it I shall never use more."

Instead of leaving the Cure, he stayed with me until I not only broke up his habit of using tobacco, but of

drinking strong tea and coffee, of eating highly seasoned foods at irregular hours, and cured him of his rheumatism and sent him home to resume his profession, with twenty years added to his life.

Now though his hair is silvered with gray he is as firm a friend as I have in the world. He afterward told me that as far as his recollections would allow, it seemed to him that he had been bitten by a mad dog. He said the sight of the water was what upset him; that as soon as he saw it and heard its murmur, there went a thrill all through him, and he felt just as he had a hundred times supposed persons bitten by mad dogs must feel at the sight of water.

In two other cases which I have had, where violent reactions of the nervous system showed themselves, the same or like simulations of hydrophobia were present. I think no delirium tremens caused by the presence of any other poison in the blood, ever forces the organism to exhibitions of suffering and distress similar to those produced by the canine virus, as does tobacco. In a good many cases within my knowledge where its abandonment has been sudden, while the usual taxations of energy have been kept up in the performance of business, these peculiar abnormal exhibitions have shown themselves in larger or lesser degree. I do not know how many men and boys have said to me, when under my suggestion they have ceased to use tobacco, that for a number of days they felt as if their tongues were stiff and as if they must involuntarily thrust them out of their mouths.

CASE NO. V.

I was visiting, some years since, at the house of a gentleman who was an excessive tobacco chewer,—a man of very large brain, and whose nutritive organs were only of moderate vitality. I readily discovered in him signs of failing health. Upon his acknowledging this and asking my advice I said to him, "The first thing you should do should be to cease the use of tobacco. It is killing you. I notice that one of its effects is inordinate excitement of the salivary glands. It seems to me that you must secrete and eject not less than half a gallon of saliva every day."

He admitted that he did, and thought probably that he secreted a much larger quantity, but did not think that it hurt him at all. On the whole he rather thought it did him good. Formerly he said, he was troubled with waterbrash, or rising of water from his stomach, and upon counseling with his physician, the latter advised him to use tobacco, saying that it would act as a cure for that difficulty. So he adopted its use and soon found relief, as the doctor suggested he would. I told him that the remedy was worse than the disease, that he had but jumped "out of the frying-pan into the fire," and that I presumed already the evil effects upon his nervous system from the use of tobacco must be such that were he to cease suddenly from the habit he would find himself incapable of performing the most ordinary duties. Like the majority of tobacco chewers and smokers he declared his ability to break off whenever he should have a mind without any particular difficulty, to which I rejoined by saying that inasmuch as it was, in his estimation, so easy a thing to be done, I would consider it a personal favor if he would immediately commence, so that while I was his guest we might have mutual evidence of the correctness or incorrectness of my view of its effects upon him, saying that my professional observation had led me to the conclusion that the deleterious effects of all poisonous substances taken in small quantities, and continued for a length of time, were to be seen in reflex, and not in direct action of the nervous system;—that I suspected this was true in his case; and that, while under the narcotic influence of tobacco he thought or supposed himself to be able to break off without any difficulty, the breaking off would introduce him to a new experience altogether, and one which would astonish him, and for which he would find himself little prepared. He laughed at me, but I returned to the point and urged upon him the making of the experiment. Taking out his tobacco box he handed it to his wife and told her to keep it till he called for it. This was at ten o'clock in the morning. At twelve o'clock when called to dinner I noticed that he ate with less relish, and there was an evident uneasiness while at the table. A fervent Christian, member of the Methodist church, zealous in all good causes,

pious at the heart and not a mere formalist, I found than when he came to ask grace at the table his method of expression was somewhat confused. I said nothing. At night he retired early, giving as a reason that he did not feel very well, to which I made no reply except that I trusted he would find himself better in the morning. But when morning came and he rose and I met him, I saw that the demon was in possession of him. He told me he thought he was going to be sick. He could not tell what ailed him. He never felt so before in his life. Yesterday he felt perfectly well; and in his allusions to his immediate condition he never gave me the least impression that he was conscious that what he was suffering from, was the want of his constant and habitual narcotism. I did not allude to it. When we sat down to breakfast I noticed that he ate but little, but drank three or four cups of strong coffee, and for a while was better. When noon came, however, he could eat no dinner. While sitting at the table, holding his head in his hands and looking very woe-begone, one of his apprentices came in and said a man wanted to buy a double harness. He told the boy to ask the gentleman to wait a few minutes and he would be out to the shop. As soon as dinner was finished we took our hats and went to the shop and found a customer who said to him he wanted to buy a double harness. My friend took from a peg a saddle, presented it to the man and said, "There is a first-rate article." Said the man, "I do not wish a saddle—I wish a double harness."

"This is a double harness," said he.

The man looked at him and laughed—"Now," said he, "no joking. I am in a little hurry. I have waited while you ate your dinner. I want a new harness. Show me what you have on hand."

Said he "I am not joking. I have no other double harness than this. If this does not suit you, you will have to go somewhere else."

The purchaser, knowing my friend to be a man always prompt and attentive to his customers, and not given by any means to jesting in matters of business, was quite indignant at the supposed attempt to burlesque him in a trade, and said, "I ask you respectfully once more to show me a double harness. I have bought harnesses of you for years. I want a new one—one of the best you have got—and have the money in my pocket."

To which he got no reply other than this:—"I have no other harness. If this does not suit you, you must go elsewhere."

The man turned on his heel to leave the shop, feeling that he was insulted: but I laid my hand on his shoulder and said to him, "Do not go, my friend, until I have had a word with you. Our mutual friend here has been trying an experiment. Perhaps you are aware of his habit of using tobacco."

"Yes," he said, "I have often told him that it would kill him if he did not stop it."

"Well," I said, "I induced 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 now has been without it twenty-four hours, and he does not know a saddle from a harness. His nervous system has suffered so that he has lost the power of association, and is as essentially in a delirium 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 my friend I said, "Do you know this man?"

"Yes."

"Do you know what you have been doing?"

"Yes."

"What have you been doing?"

"I have been trying to sell him this harness."

"That is not a harness—that is a saddle."

"That is what he says," my friend replied: "but I do not think it becomes him or you to undertake to tell me what is a saddle, or what is a harness. I understand my business. If the man wants this harness, I shall be happy to sell it to him."

Said I, "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 I said to him, "Fill your mouth full as you can get it of tobacco, and then come back to the shop."

He allowed me to do with him as I pleased. I brought him back into the shop, sat him down upon a chair, conversed on indifferent things, watched his face for five minutes, and then said to him, "Here is a friend who wants to buy a harness of you."

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 his friend Dr. Jackson, and going through the formality of introducing me to this gentleman, stepped into his back room, opened the window, let in the light, called the gentleman in, sold him the harness, got his money, resumed the business of giving directions in the shop without ever alluding in any way to the fact that he had for a time been entirely oblivious of what had transpired in the presence of his journeymen, his apprentices and myself, with the man who had sought to buy a harness of him. When told of it, only with the greatest difficulty could he be made to believe it.

CASE NO. VI.

A gentleman living in one of the central counties in the State of New York called upon me a few years ago, saying that he had been taken suddenly with dizziness of the head amounting to decided vertigo, that accompanying this dizziness was a trembling of his hands so that he could not write. A distinguished lawyer, having a very large business, he wanted to know if I could diagnose his case. I told him I would try, and the first question I put to him was whether he used tobacco. He said he did all the time. "Well," said I, "what do you mean by 'all the time?'"

Said he, "I mean all the time except when I am eating."

"Do you mean when you are sleeping?"

"Yes."

"Do you mean when you are asleep?"

"Yes."

"Do you go to sleep with tobacco in your mouth?"

"Yes."

"What do you do with the saliva?"

"I swallow it. I cannot sleep if I have no tobacco in my mouth."

"Why can't you sleep?"

"I see devils, hobgoblins, all monstrous things."

"Do you smoke?"

"Yes."

"Well; this, then, is the cause of your dizziness. Your nervous system is breaking down under the effects of the poison introduced into your blood by your use of tobacco. Now there is about an equal probability of your having apoplexy and paralysis, unless you are protected against the former by abstinence from ardent spirits."

"I do not drink hard," he replied, but I am in the daily use of liquor."

"Well, sir, you have reached the length of your tether in the direction in which you have been going, and unless you turn about you will die."

"But I cannot stop," he said. "I have queried whether this might not be owing, in part at least, to my use of tobacco, and I have tried once or twice to stop; but the remedy is worse than the disease. I lose my balance and rave like a madman."

"Rave you must, then. It is better that you should rave, than that you should be an imbecile. Your ravings are Nature's reactions. If you give yourself into my hands before you have an apoplectic or paralytic stroke,—either of which is imminent,—I pledge myself to bring you through."

He cried like a child. He made his arrangements, placed himself in my hands and in four weeks' time he had passed the crisis. He recovered, is now in good substantial health, and one of the firmest supporters of the hygienic system I have the pleasure to know.

I could relate hundreds on hundreds of cases like unto these specified; for in our Establishment we have treated persons of every age, temperament, position, and condition in life, so that the philosophy we hold as to the effects of tobacco and the abnormal or diseased conditions of the nervous system induced by its long-continued and free use, brings to its defense all the evidence which the largest observation and the widest experiment can possibly afford.

Deplorable, however, as are the effects on the mere physical conditions of confirmed tobacco chewers, in the breaking down of their health and the inducement of a great variety of diseases,—many of which are organic in their nature, and of course incurable,—they melt all into nothingness by the side of the destruction to the higher faculties caused by its use. It is hard enough to have a debilitated body, but to have a mind and soul made drunk by drugging is terrible. Pathological investigations go to show that different poisons show different effects upon the nervous system, that different portions of the brain are affected by different poisons, and that corresponding difference in mental and moral conditions, under the administration of different poisons, are exhibited.

Alcohol, for instance, in producing abnormal conditions of the responsible faculties, specifically affects those which we describe as Intellectual; while Narcotics—as tobacco, for instance—affect those which are usually described as Moral Faculties. Watch closely the changes of character through which persons respectively pass as their Vital Forces come to act on these respective poisons, and it will be seen that while alcohol disturbs those departments of the brain through which the Intellectual Faculties find manifestation. Tobacco affects those portions of the brain through which the Moral Sensibilities normally express themselves. Drunkards, unless when in a state of decided insensibility or wild delirium, retain their moral sense when compared with their loss of judgment, most remarkably. In truth, if but partially intoxicated, their moral forces seem to be quickened and excited, while their reasoning powers are in a great state of perturbation. The tobacco-user, however, finds himself in such relations to the use of his higher faculties as not to have his reason particularly disturbed. You see men on the street, in their studies, in public and private intercourse, who are users of tobacco, who show no less intellectual shrewdness or profundity, where the intellect takes cognition of subjects that are mainly within the province of the reason, than they would if they did not use it; but the moment that they pass that line, and step into the department of the affections or the higher emotions, or proceed to the examination of questions which for a right decision depend upon large spiritual discrimination, they exhibit a degree of abnormality indicative of decided obtuseness or positive aberration.

I do not think there is a poison which is in use in this country, or of the habitual use of which we have record in Oriental countries, whose legitimate effect upon the nervous system is to induce moral obliquity more decidedly than does tobacco. Men who have used it for years, until it has infiltrated itself into every tissue of their physical frames, (and it does lodge itself in the tissues; for I have had persons under treatment in my Establishment who, upon being put into a wet sheet pack and lying for an hour and a half, after this process had been in operation for a few days, would emit so decided a tobacco odor, upon being stripped to take a bath, as to make all the persons in a very large room as sensible thereof as though a cigar had been smoked in the room,) are as insensible to nice spiritual discernment, or clear discrimination in respect to all spiritual entities as a man in the depths of intoxication from ardent spirits is to keen and critical intellectual acumen.

Of all classes of persons in society, the tobacco chewer and smoker is the least amenable to the Moral Proprieties. Subjects which come up for investigation having moral relations to individual or public welfare, however elaborately and clearly elucidated, are not readily apprehended by the tobacco-drunkard. He walks surrounded by those great affectional and emotional relations into which God always introduces the sincere spirit, as one walks in a vain show. Delicate distinctions which necessarily exist oftentimes between right and wrong, dividing them as by a hair, cannot be seen and understood by the tobacco-drunkard. From the first day of the year to the last he is under immoral conditions. The Passional Forces, or those that find their point of efficient action at the base of his brain, are uppermost in him. The Moral Forces, or those which work themselves up into vigor through the action of that portion of the brain which

is mapped out by the coronal region, are benumbed, or nearly dead. Gradually the Manly and Divine die out of him, steadily the Beastly develops itself in him till at length those sentiments and affections, impulses and inspirations, which are well described as the Intuitive Forces of his nature, go into the shadow and have no directing power in the shaping of his life or the exhibitions of his conduct. At length, though naturally endowed with more than ordinarily intimate relations to the True, the Noble and the Good, he becomes intimately associated with the False, the Ignoble and the Mean, and unless vicarious effort is made for him he is a lost man.

I do not believe there is a minister occupying any pulpit in the United States, who, having the courage to go into an investigation of this subject at this point, will not find those church members and members of his congregation who habitually use tobacco in any of its forms,—no matter what are their natural endowments, or conditions of intellectual culture,—to show decidedly inferior moral perceptions to such other members of his church and congregation as do not use it.

If this view be true,—and I have not the least question of it,—then all right-minded persons who have the welfare of individuals and of society at heart, may readily discern what is the chief obstruction to the progress of all such Reforms, as, for their success, are dependent upon a well-educated and well-instructed moral sense. So well satisfied am I of the truth of this view, that I cherish not the least hope that Christianity can make any very decided and marked progress in controlling human affairs, whether these relate to private or to public life, while the physical habits of living of our people remain as they are. Clothed with Divine power as Christianity is, and amply sufficient to reach all the ills on earth to which human life is heir, provided she can have her regenerative forces expended in right directions, as matters go, she is comparatively impotent. Only such classes of our people as by natural organization and endowment are more favorably related to the perception of truth, and its absorption into their higher natures, feel the benefits of the Gospel and work up into their lives its great practical benignities. The masses of mankind lie outside of the sweep of Christian influence, and while they retain their present habits of life must be, in the very nature of the case, subjected to the control of their appetites and passions, rather than of their higher faculties, and as a consequence in great numbers become the victims of mere animal indulgence.

In the production of results so greatly to be deplored, there is no single habit which is so efficient as that of using tobacco. I call, therefore, upon all good people,—men and women who appreciate the worth of human nature, and are engaged in efforts to elevate, and so far as it is given unto them to save it,—to place themselves,—not individually, but collectively—against the use of this poison.

The past generation is already ruined by it; the present generation is being ruined by it; and God, who is entirely just, and whose Laws are his testimonies in behalf of right doing, and everywhere against the doing of wrong, will assuredly visit the sins of the fathers, in this respect, upon the children, to the third and fourth generation.

Considered from this point of view alone, the evil effects of the use of tobacco are incalculable. No man who uses it can ever hope to be the father of a child whose relations to life can be considered as favorable as they might be, had not his father been addicted to its use; whereas had his father not used it, the child might have been born with vigorous physical constitution, and in time, under proper opportunities, have grown to be a vigorously intellectual and moral man, rightly proportioned, harmoniously developed, and well balanced. He now finds his life from the start to be abnormal, his body constitutionally feeble, his appetites and passions energetic and difficult to control, his intellect erratic, his moral sense dull and not readily impressible, and thus his parents are compelled to address themselves to the formation of his character under circumstances which relate him unfavorably to society, and to the shaping and the working out of his more important and higher relations.

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 paths are peace.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 13, 1863.

JAMES WHITE, EDITOR.

Lessons for Bible Students.

LESSON XXVI.

The Seventy Weeks & Twenty-three Hundred Days. (PROPHECY OF DANIEL, PP. 34-43.)

1. ARE the 2300 days explained in Daniel viii?
2. Were those days evidently designed to cover the duration of all the great empires brought to view in the prophecy?
3. How much time would 2300 literal days cover?
4. What then must those days be?
5. How much time is embraced in a symbolic or prophetic day?
6. What scriptures prove this?
7. How much time, then, is literally denoted by the 2300 days?
8. When must this period begin?
9. What command was given to Gabriel in Daniel viii, 16?
10. Why did not Gabriel explain the time to Daniel in chapter viii?
11. What does Daniel say in the last verse of that chapter?
12. To what must this have particular reference?
13. How do we know that this refers exclusively to the 2300 days?
14. With what does the ninth chapter of Daniel commence?
15. From the language Daniel there uses, what is evident?
16. Gabriel was then sent to him a second time; for what purpose was he sent?
17. To what does Daniel cite us in verse 21?
18. What statement is made by Gabriel in verse 22?
19. This being the object of Gabriel's mission what may we conclude?
20. What follows from Daniel's testimony at the close of chapter viii, that none understood the vision?
21. What language does this fact call forth from Gabriel on his second visit to Daniel?
22. What command does he give Daniel in verse 23?
23. Of what is all this undeniable proof?
24. If any ask further evidence on this point, what fact furnishes it?
25. In Gabriel's further explanation of the vision, with what point does he commence? [Ans. The very point omitted in chapter viii, namely, time.]
26. As Gabriel proceeds to explain the time, what is the first declaration he utters?
27. What does the word determined literally mean?
28. What did the vision which Gabriel came to explain, contain?
29. In his explanation, what does he tell us?
30. Of what, therefore, are the seventy weeks a part?
31. Of what is the commencement of the seventy weeks the date?
32. In how many years were the seventy weeks fulfilled?
33. Of what is this fact a demonstration?
34. What does Gabriel give as the date of the seventy weeks?
35. When did this command or decree for the restoration of Jerusalem go forth? [Ans. In the seventh year of the Persian king Artaxerxes, according to Ezra vii.]
36. For how long a period does the Bible give us the data for a complete system of chronology? p. 38, top.
37. From the birth of Cyrus downward, what have we to establish dates?

38. What important period of time is fixed by the canon of Ptolemy?
39. In what year does this canon place the 7th of Artaxerxes?
40. By what is the accuracy of this canon demonstrated?
41. Were there any decrees between the 7th and 20th of Artaxerxes?
42. The seventy weeks or 490 years, dating from the 7th of Artaxerxes, must begin and end where?
43. Commencing with the 20th, where would they begin and where end?
44. Did any event occur in A. D. 47, to mark their termination?
45. Can we then reckon from the 20th of Artaxerxes?
46. From what must we reckon?
47. To show that the 7th of Artaxerxes is not rightly fixed to B. C. 457, what must be done?
48. Commencing at this point, the seventy weeks would end in A. D. 34; what event marked their termination at that time?
49. When did the crucifixion take place?
50. Sixty-nine of the seventy weeks were to extend to the Messiah the Prince; when did they end?
51. What took place at that time?
52. What did the Saviour preach in regard to time immediately after his baptism?
53. What is the only time that can here be referred to?
54. In what month of the year A. D. 34, did the seventy weeks end? p. 40 next to last paragraph.
55. As the seventy weeks are the first 490 years of the 2300, how many years of that period remain after the 490 are cut off?
56. As the first 490 years of the 2300 end in the autumn of A. D. 34, where will the whole period end?
57. As it takes only 457 years before Christ, and 1843 years after Christ, to make 2300, how is it shown that those days ended in 1844, instead of 1843?
58. What reasons were given by the Advent people for expecting the Lord, at the end of the 2300 days in 1844? p. 42, next to last paragraph.
59. Was there any defect in their position relative to the time?
60. Where then was the mistake, and what was the cause of their disappointment?

Tent Meeting at Hadley, Mich.

THIS meeting was held under many discouragements. The first ten days a musical convention and concerts prevented us from raising a general interest. After this, cold storms and frosty nights were against us and contrary to us. The attendance ranged from about one hundred to four hundred, and the interest remained good till the close. The number of new volunteers to keep the Sabbath was about thirty. Twenty-six arose by actual count, and some six or eight others were known to have decided. Twelve subscribed for the Review, and one for the Instructor. We sold \$25 worth of our books, and \$5 worth of Bibles.

The brethren and sisters in the vicinity are greatly cheered with the result.

A week's discussion with a man that was acknowledged to be one of the best debaters in that country, added to the interest and proved to the people that learned men can do nothing against the truth.

Bro. Lawrence remains to hold a few more meetings, while I am here in Memphis to confirm the believers, and defend the truth against the attacks of a Baptist minister from Canada. He was sent for, to put down the Sabbath. He gave a long discourse in the Methodist church, and we replied the next evening. When I arose to announce my appointment, after the congregation was dismissed, the elder objected, said I had no right there, and kept on talking so as to drown my voice. I then appealed to the trustees and the audience to know whether I could give out an appointment, when some cried, No! and others, Yes! for some time, until there was a perfect uproar among the people. Some accused me of disturbing the peace, but the more candid could see that the attempt to establish the gag rule caused the excitement.

When we gave notice that the tent would be pitched, several threatened to tear it down. This aroused the

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 razed to the foundation.

In our reply we exhorted the people to do no violence, whatever might take place. The Baptists closed their house against us, or attempted to do it, though we had the consent of the majority of the trustees to occupy it. We thought best to quietly withdraw and not contest the right to occupy the house. The whole affair has greatly strengthened the friends of truth, and waked up a new interest in many minds. We have a meeting to-day to pass resolutions to build a meeting-house, and commence the work immediately.

I will here mention a somewhat singular circumstance, though I suppose there may be some natural cause for it. When I went into the Methodist church to hear the Baptist man from Canada, there were many lights burning. About the time he began to say the Sabbath was abolished, and the first day substituted in its place, the lights began to burn dim, and go out one after another, until there was but one that belonged to the house that gave much light, and that one was near where I sat taking notes. The sexton said he had trimmed them well and put in fresh oil. Many were astonished at the time, and it is still a subject of remark with many people. Whatever may have been the cause, it was a fit illustration of the moral darkness which must follow the preaching of the abolition of the moral law of God.

Many years ago an Antinomian minister in England was preaching against the law, with two candles on the stand before him, and no other lights in the house. He held up his handkerchief, and dropping it remarked that "the law had gone down before the gospel just like that;" but the handkerchief spread out and dropped upon both the candles and put them out, leaving his people in total darkness: a fit emblem of his dark position.

Bro. Bates has been here holding some meetings with this people, visiting and praying with them to good acceptance. He came at the right time, and his labors are blessed. He left here yesterday for his home.

Since writing the above we have had a meeting, and about one thousand dollars are pledged toward a meeting-house, and no special effort has yet been made. About one thousand more is confidently expected, and it was voted to build a house immediately, 36 x 55. The determination is to finish it in two months, if possible. Bro. and sister White are invited to dedicate the house on their way home, provided it is completed by that time.

M. E. CORNELL.

Memphis, Mich., Oct. 1, 1863.

The Cause in Palestine, Iowa.

I BEGAN lectures in the neighborhood of Palestine Johnson Co. Aug. 26th, and continued to Sept. 6th. There were many evils to work against, and many things to hinder the truth from taking effect; but the truth which is all-powerful took effect upon some hearts and they decided for God. The dragon as usual was very wroth and manifested his hatred to the truth and his determination to oppose it. He acted powerfully upon an irresponsible and backslidden Campbellite, who showed what spirit he was of by raising a chair to knock me down; but he was not permitted to injure me. There was quite a momentary excitement among a number but soon it passed away, leaving an impression of universal contempt upon the minds of the congregation toward the outlaw that had developed himself. It is due this community for me to say that they attended the meetings well and conducted themselves with dignity and respect, and gave no favor whatever to the conduct of the miserable guerillas who were there from an adjoining neighborhood. We pity these poor creatures, but think they are of those referred to in Rev. xxii, 15.

On the 24th of September I returned, and in company with Bro. Brinkerhoff resumed the lectures. We found the interest still good and the people eager to hear. Bro. Brinkerhoff introduced with a telling

discourse on the two-horned beast, which I followed with a lecture on Spiritualism. We closed on the Monday night following. We baptized twelve and organized a church of eighteen. We had a good meeting but had to battle for it. The Lord always does, and always will, give the victory when we persevere and do our part. May the Lord help these dear brethren and sisters to stand firm and to be faithful unto the end.

B. F. SNOOK.

Conference in Pilot Grove, Iowa.

BRO. WHITE: We have just passed through one of the best conferences ever held in Iowa. It was marked by union, love and a firm determination to live out the truth. The nice and commodious meeting-house of the brethren at Pilot Grove, was filled to overflowing. Deep solemnity rested upon the congregations. The Lord has truly blessed the labors of brethren Sanborn and Snook in Iowa. The brethren in this State now seem determined to move along with the body of Seventh-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 parting time came and many eyes were dimmed with tears.

The burden of preaching fell upon Bro. Sanborn; 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-horned beast to the present character of this government, when some of the people felt that their political feelings were very much hurt, and consequently 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 so cold 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 gone through our course. The result we do not know.

We took up the Sabbath question the last 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. Ingraham will return there after Conference. We found some very warm friends there, who kindly cared for our wants. May the Lord reward them abundantly in his everlasting kingdom.

T. M. STEWARD.
WM. S. INGRAHAM.

The Cause in Lockport, N. Y.

THE work of the Lord is gradually progressing in Lockport, N. Y., and vicinity. Several have recently decided to obey the truth and keep all the commandments of God. The prospect is that a church numbering more than twenty members may soon be gathered there. I hope Bro. Andrews will be able to visit them this fall or early in the winter and organize a church.

R. F. COTTELL.

Note from Bro. Sanborn.

BRO. WHITE: I have returned home after an absence of a little more than three months, spent in Minnesota and Iowa. During this time I have preached ninety-four times, and baptized thirty-two persons, and traveled over fifteen hundred miles. I arrived home well and hearty the 22nd, not feeling any worse for wear.

We have just closed our first quarterly meeting here in Johnstown Center, in which I have preached five times to interested congregations. One more decided as the result of this meeting to go with us to the king-

dom. Others are halting, and saying like Felix of old Go thy way for this time. Oh that God may help them to see the danger of procrastination and enable them to make up their minds to keep God's commandments and live.

ISAAC SANBORN.

P. S. I would say to my friends, that my Post Office address is Johnstown Center, Rock Co., Wis.

I. S.

The Michigan Tent.

We took down the tent the 6th inst., it being too cold and damp for meetings. We have paid for expenses, \$100.90, and we have received as follows: From the Mich. Conf. Fund, \$50; 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. The whole number of books and tracts sold is 2338, for which we received \$175.60. 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.

M. E. CORNELL.

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 and proclaim 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 burdened. We would therefore respectfully call the attention of our brethren to Art. iii, Sec. 3, of the Constitution of our State Conference. As our present system has just been adopted, and there is nothing in the treasury, 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 Ivory Colcord, New Genesee, Whiteside Co., Ills.

I. SANBORN,
J. G. WOOD,
H. W. DECKER, } Executive
Committee.

The Atonement—Part II.

(Continued.)

WAS IT VICARIOUS?

THIS is a question of great, of very great, importance, as it involves the efficacy, or I might say the very existence, of the atonement. This question has 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 such a transaction. That which is done for another is vicarious; and as Christ died for us his death was vicarious. He who suffers for his own sins makes no atonement. True, he satisfies the demand of the law, but he is lost. Had all the world been left to perish, the penalty would have been inflicted and justice honored, but there would have been no atonement. An atonement can only be made by one who suffers for another, or others; and this shows the remark to be just, that there can be no atonement where there is no vicariousness. Those who deny a vicarious death generally reason thus: Justice would not admit of the penalty being inflicted twice for the same offense; therefore if Christ suffered vicariously, or in our stead, we must be released as a matter of justice, and not of pardon or favor; for where the law takes its course there is no pardon. But this reasoning is defective in every respect. It might apply if mercy were the sole object; but where justice and mercy unite, there must be conditions, whereby we avail ourselves of the benefits of his death. But his death was voluntary and unconditional: a free-will offering to justice in our behalf. He honors the law whether we will honor it or not; and if we will not accept him we must bear the consequences. Thus, there was no pardon to him when he was made sin for us: but there is pardon to us through

him. But if he did not suffer in our stead, then we must suffer for ourselves, or how is justice administered? A penalty is inflicted for 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, except in the sense of suffering in his death the desert 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 we might be made the righteousness of God in him." 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 what their death 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 heads of their offerings, was peculiarly significant. "If any man of you bring an offering to the Lord. . . . he shall put his hand upon the head of the burnt-offering." Lev. i, 2-4; iii, 2, 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, 4. If the whole congregation sinned, then "the elders of the congregation shall lay their hands upon the head of the bullock." Verse 15. Also verse 24; chap. viii, 14, 22.

The object of this action is made clear in chap. xvi, 22, 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 live goat, and confess over him all the iniquities of the children 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 object or offering upon which his hands were 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 it bore the sin of the man—"and it shall be accepted for him." Of course it was 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, 26, 31, 35, and others. The atonement was made with the blood of the offering. It was early revealed to man that the blood was the life. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. ix, 4. "Be sure that thou eat not the blood; for the blood is the life; and thou mayest not eat the life with the flesh." Deut. xii, 23. "For the life of the flesh is in the blood." "For it is the life of all flesh." "For the life of all flesh is the blood thereof." Lev. xvii, 11, 14. Therefore when the Lord said, "Whoso sheddeth man's blood, by man shall his blood be shed," it was equivalent to saying, Whoso taketh man's life, by man shall his life be taken; for he said again, "Your blood of your lives will I require." Gen. ix, 5. Now "the wages of sin is death," and "without shedding of blood there is no remission." Rom. vi, 23; Heb. ix, 22. That is to say, the sinner has forfeited his life, and the law dishonored cannot be satisfied or vindicated without the shedding of blood, or taking life, for life is its due. This plainly shows that the penalty of the law is executed by *shedding blood, or taking life*; and also that the remission of sin, or its penalty, to the sinner, does not relax the claims of the law; for when his sin was transferred to the offering, that was accepted for him, and its blood or life taken for his. "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev. xvii, 11. So the sin was remitted or forgiven the sinner, and laid upon another, who suffered its penalty. With these facts before us we notice that all those scriptures which speak of *Christ's blood being shed*, are

*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, the other for a scape-goat. Now we have seen, as quoted above, that it was the custom to lay hands on the sin-offering. This text shows the object of the action, but does not confound the sin-offering with the scape-goat.

a confirmation of the fact that he died, or suffered the penalty of the law. The wages of sin is death—the life is in the blood—he shed his blood—he died for sin. How plain the truth; how reasonable the plan appears when freed from perversions, and "doctrines of men."

That which is done for another is vicarious. Death suffered for another is vicarious death; but in the preceding cases brought from the Scriptures, the sin-offerings never were slain or offered for themselves, or for their own wrongs, but always for the sins of others. Their blood was shed in the stead of others'; their deaths were truly vicarious. And if we take away from them all ideas of substitution or vicariousness, we take away all possibility of an atonement consistent with justice.

It needs no more than a mere reference to the Scriptures to show the relation those transactions bore to the gospel of Christ, and that the death of Christ was in truth substitutionary and vicarious. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. liii, 6. "Who his own self bore our sins in his own body on the tree." 1 Pet. ii, 24. "So Christ was once offered to bear the sins of many." Heb. ix, 28. Thus he bore our sins—they were laid on him—he was made sin for us; standing in that relation to the law in our stead. And the wages of sin being death, because our sin was laid on him "he was wounded for our transgressions, he was bruised for our iniquities." "For the transgression of my people was he stricken." "His soul" was made "an offering for sin." Isa. liii, 5, 8, 10. He that doeth not all the words of the law is cursed: but Christ was made a curse for us to redeem us from the curse of the law. Deut. xxvii, 26; Gal. iii, 10-13. "Christ died for the ungodly." Rom. v, 6. "Was delivered for our offenses." Chap. iv, 25. "Christ died for our sins." 1 Cor. xv, 3. He died for all, for all were dead, or condemned to death, for all had sinned. 2 Cor. v, 14. He "suffered for sins, the just for the unjust." 1 Pet. iii, 18. "Christ hath suffered for us." Chap. iv, 1. In all these expressions the idea of substitution is prominent, as it was in the type.

Again, the same truth is taught in all those scriptures which speak of Christ's having purchased us. He gave "his life a ransom for many."* Matt. xx, 28. "Who gave himself a ransom for all." 1 Tim. ii, 6. "Ye are not your own; for ye are bought with a price." 1 Cor. vi, 19, 20; vii, 23. "Denying the Lord that bought them." 2 Pet. ii, 1. "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." 1 Pet. i, 18, 19. "Hast redeemed us to God by thy blood." Rev. v, 9. "Which he hath purchased with his own blood." Acts xx, 28. Now the sole idea of redeeming, purchasing, or buying with a price, is that of substitution by equivalent, or receiving one instead of another.

Geo. Storrs, of New York, in a small work on the atonement, rejects the idea of Christ's dying in the stead of the sinner; and I notice his view, especially as he represents a class. He says the atonement must correspond to man's nature and to the demand of the law, for "it is such a satisfaction as justice rightfully demands." All, of course, understand that an atonement is more than mere satisfaction; for the best satisfaction to law is obedience; but an atonement is by satisfaction rendered for disobedience. But I am not able to see why the atonement must correspond to man's nature, and to the claim that justice has on man, if the death of the atoner be not substitutionary. How otherwise could it meet the claim? Again he says that "by dying, though death had no claim on him, justice was vindicated." Now if "death had no claim on him," how could justice be vindicated in his death? And is justice ever "vindicated" in the death of one on whom it has no claim? No; it is rather a perversion of justice. But all admit that death had no claim on Christ so far as his own actions were concerned; therefore if justice was upheld or vindicated in his death, it was because he died "in the room and stead" of those on whom death had a claim. Now there was a transfer of sin: our sins were laid on him. But we have seen that death has a claim on the sinner, for the

*RANSOM. n. Price paid for redemption. v. l. To redeem from captivity by paying an equivalent.—Webster.

wages of sin is death. And if the sin was transferred of course the claim of death was also. So death had a claim on him; but only as he stood in our stead. He was made sin for us; therefore he was made a curse for us. 2 Cor. v, 21; Gal. iii, 14. It seems to me that the idea of vicariousness or complete substitution is as plainly taught as language can teach it.

J. H. W.

(To be continued.)

Meetings in Mich.

BRO. WHITE: My last report was from Tyrone, Livingston Co., Mich. From thence, Sept. 8, I came to Milford, where I remained two days, and held two evening meetings in the district school-house. I was much pleased with the order and harmony manifest among them, and their strong desire to be in union with the remnant of God's people.

Sept. 11, came to Memphis, Macomb Co. Here, for the first time, I became acquainted with the brethren and sisters referred to in the reports of Brn. Cornell and Lawrence, during their labors in July and August last, with the Michigan tent. Many of them were in deep trial in consequence of the strong and determined opposition which had arisen after the tent left for Hadley, and some had given up the Sabbath. During our stay here, from Sept. 11 to 30, we made many interesting visits to the families of these dear friends, in and around the village, and held fifteen preaching and social meetings with them, in all of which a deep interest was manifest to hear the present truth.

Four commenced to keep the Sabbath after we came. Sunday, the 19th, five were baptized: one of them, a brother, supposed to be so far gone with consumption that it was doubted whether he could be buried in the water with safety. He was anxious to go forward. Two brethren bore him in his chair out into the stream, where he was buried with Christ by baptism with as much composure as his companion who had preceded him. Some ten days afterwards he said to me that he hoped to live until the coming of the Lord.

A Baptist minister was sent for from Canada to quiet the people's minds in relation to Sunday-keeping. He preached a long discourse in the Methodist church to a crowded house. After he closed his meeting Bro. Cornell asked the privilege to make an appointment, and was denied. The minister from Canada declared that no person should be allowed to speak in that house, unless he believed that the first day of the week was the Christian Sabbath. Uproar and confusion followed, and some time elapsed before the multitude left the house.

The following evening Bro. Cornell reviewed the discourse in the Baptist house, much to the satisfaction of the friends of the cause, and all others present, who were lovers of free speech, law and order.

At Detroit I met my companion on her way home from New England, where she had been spending the summer with our children and friends, much improved in her health.

October 2, came to Battle Creek in time to attend the meeting of the Publishing Association. Here order and harmony prevailed. On the Sabbath spoke to the brethren here. They were also strengthened and instructed by the preaching of Brn. Waggoner and Frisbie. I return to Monterey in the morning.

JOSEPH BATES.

Battle Creek, Mich., Oct. 7, 1863.

The Past, Present, and Future.

THE past! Oh who could bear to think of all the sin recorded in the books of heaven against the human race for six thousand years? Surely no one could search through those ponderous volumes, were there not a bright side. But those books also record the acts of the good who have shone in the church and in the world as lights. Yes, their record is on high.

The past! the unchanging past! written in blood! Yet gloomy as it is, the lover of history only pants for time and means to search through the lofty aisles and dark passages. He longs to linger at her portals, and recline in her arbors, to sit at the feet of her sages, and ponder their sententious maxims.

But the prophecy of Daniel, containing the history of the four kingdoms given in advance, and now a matter of history, gives us the most concise method and system of history. It may be safely asserted that the person who studies history thus classified, can most successfully memorize events, and give their chronology.

From the past we come to the present. The present! The realities of the present! It is good to meditate upon the work of God as now unfolding. Mighty events now shake the globe. Armies conflicting in battle array cause our nation to quake. Our strong government, the only government which tolerates all creeds and beliefs, now trembles from the blows of assassins, who with blood-red hands have dropped the lash, which for about two hundred years has striped and lacerated the back of the slave, and seizing the arms of war, have attacked the citadel of human liberty. Woe to the traitor, whether the fire-eater of the South, or the doughface of the North!

But our country is not alone in her agony. Earth reels under her load of sin, and her guilt lies heavily upon her. Storms are rising, and the distant thunders already shake the ground. The winds roaring in the west now seem to be all around us. Turn where we will, dark heavy clouds loom up, and kings tremble upon their thrones, and nations send up cries of agony, fearing to ask help of God or man.

Amid the gathering storm a little company appears clad in white. Their motto and watchword is, "Here are they that keep the commandments of God and the faith of Jesus." And as they with rapt devotion, point to the future, our attention is directed to the closing scenes of time, and the culmination of prophetic periods.

The future! Oh how sublime the prospect before us! The expectation of all past generations soon is to be realized. The events close at hand, which the ancient prophets have so graphically described, are near. Oh, how near!

Faith grasps with certainty the coming of the Just One, the resurrection of the righteous dead, and the translation of the righteous living. What a day will that be! How happy for the good! how terrible to the evil and unthankful!

Who will describe the joy of those who for thousands of years have slumbered in the dust, as they rise from their dusty beds, clothed in immortality! Friends re-united, once separated by death! How rapturous the greetings!

With what emotions will the saints of the nineteenth century recognize the ancient prophets, the martyrs, and the just men of those times!

How full will their communications be, and what interesting accounts will they have to relate of their sufferings and varied experience!

The crash of conflicting opinions and armies, the signs of the times, the fulfillment of prophecy, betoken the end near. Soon will it be here. These scenes of everyday life will soon close, and the awful voice of Him who long ago talked face to face with Moses, will be heard everywhere.

Then will the scoffer tremble as he discovers the shallowness of his reasonings, and the weakness of his positions, and the perversion of his judgment. Too late! alas! Having baffled himself, his self-reproaches will not avail.

J. CLARKE.

Proceedings of the Iowa State Conference for 1863.

THIS Conference assembled for business at Pilot Grove, Sept. 20, 1863, at 8 o'clock A. M., pursuant to notice in the Review. Prayer by Bro. I. Sanborn of Wisconsin. Bro. W. H. Brinkerhoff was appointed secretary pro tem. Bro. B. F. Snook and Jesse Dorcas were a committee to examine credentials of delegates. The number of delegates present were eighteen, from the following churches, viz.: Waukon, West Union, Fairview, Lisbon, Marion, Millersburgh, Pilot Grove, Liberty, Fairfield, Eddyville, Knoxville, and Sandyville. The church at Reausau was represented by letter. Waterloo and La Porte churches not represented.

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 constitution recommended by the General Conference, was then read, whereupon it was unanimously

Voted, That it be adopted by the Iowa State Conference.

The business next in order being the election of officers, the action of the Conference resulted as follows: For president, B. F. Snook; secretary, Wm. H. Brinkerhoff; treasurer, T. Hare; executive committee, D. Andre and J. T. Mitchel. Reports of ministers were then called for and rendered.

Voted, That the credentials of B. F. Snook and Wm. H. Brinkerhoff be renewed. Adjourned to 4 o'clock P. M.

Met according to adjournment. Prayer by Wm. H. Brinkerhoff. A committee of three were appointed to ascertain the amount of systematic benevolence available for the support of ministers and tent fund.

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

Moved, That Bro. Brinkerhoff be instructed to prepare 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.

Moved, That the proceedings of this Conference be published in the Review.

B. F. SNOOK, *President*.
WM. H. BRINKERHOFF, *Secretary*.

Ills. and Wis. State Conference for 1863.

THE Illinois and Wisconsin State Conference of Adventists convened according to appointment at Avon, Wis. Oct. 3, 1863, at 8 o'clock P. M. Bro. Wm. S. Ingraham president. The following brethren were chosen as a prudential committee to prepare business for the morning session: Elds. Wm. S. Ingraham, I. Sanborn, and Bro. J. G. Wood. Adjourned to 8 o'clock A. M.

Morning session. Prayer by Bro. T. M. Steward. The following brethren were then chosen as a committee to nominate officers for the coming year: J. G. Wood, Brodhead; N. M. Jordon, Lodi; L. Lathrop, Freeport, Ills.

Voted, To annul the last year's conference organization.

Voted, To adopt the constitution recommended by the General Conference of Seventh-day Adventists assembled at Battle Creek, May 20, 1863, with the following amendments, namely, to insert the words Vice President, between President and Secretary, in second line of art. ii, sec. 1, p. 6, of Gen. Conf. Report.

The committee then reported the following brethren for officers, who were duly elected: For President, Eld. Isaac Sanborn, of Johnstown Center, Rock Co., Wis. Vice President, Eld. Wm. S. Ingraham, of Monroe, Green Co., Wis. Secretary, Eld. T. M. Steward, of Mauston, Juneau Co., Wis. Treasurer, Ivory Colcord, of New Genesee, Whiteside Co., Ills.; and J. G. Wood and H. W. Decker, of Brodhead, Wis., for executive committee.

Letters from the various churches in this conference were then called for, whereupon twelve were presented and read.

Voted, To accept their delegates, fifteen in number, duly chosen. The report of the present standing of the churches which were represented, showed an aggregate membership of three hundred and ninety, and an S. B. fund amounting to \$1520.20.

On report of the committee on finance it was *Voted*, To place 75 per cent. of the systematic fund in the hands of the State Conference for a Conference fund, amounting to \$1140.15.

Ministers' reports were then read and accepted. Adjourned to 4 o'clock P. M.

Afternoon session. Prayer by Bro. T. M. Steward. *Voted*, That Eld. Wm. S. Ingraham be a delegate

from this Conference to the General Conference for 1864.

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

Voted, That this Conference give suitable credentials to all ministers preaching the third angel's message within its limits. Adjourned to meet again after the evening meeting.

Evening session. Prayer by Bro. Ingraham. Settlement with the ministers.

Voted, To make up the deficiency of last year by an equalized draft on the S. B. treasuries of the various churches of the Conference.

Voted, That the proceedings of this Conference be sent to the Review Office for publication.

Adjourned *sine die*.

ISAAC SANBORN, *President*.
T. M. STEWARD, *Secretary*.

P. S. Our meetings commenced evening after sixth-day. Three sermons on Sabbath, and three on first-day, all well attended, and a good social meeting Sabbath morning at 9 o'clock. Many cheering testimonies were given. Four were baptized at this meeting.

T. M. S.

Thoughts for The Times.

We live in a period of tragic interest. Great events tread on the heels of each other as though they were in haste to be accomplished before the knell of time shall sound. Christians are fast falling asleep, and ministers are rocking the cradle and singing the lullaby of repose. This being true, as all can see it is, we see the need of the Saviour's instruction and caution for these last days, when he says, after giving the signs of his second coming, "Take ye heed, watch and pray; . . . lest coming suddenly he find you sleeping." With all the plain signs before us, it seems strange that those familiar with the evidences of the Lord's coming should go to sleep; but it is evident that these are the very ones who need the caution; for those who do not believe the Saviour is coming soon, will not prepare for the marriage of the Lamb, and hence will not heed the warning.

"The indications are striking that God is about to arise and shake terribly the earth. Let us open our eyes. . . . Predictions, in our opinion, now fulfilling, seem to show that the opening scenes of the last great drama of the world have already commenced."

Thank the Lord that some of us see the signs of the times, and are beginning to sound the note of alarm to a sleeping church and a careless world. How little they realize the dangers of this hour. Let those who are awake, "cry aloud" and spare not.

Well, dear friends, we are doubtless rapidly nearing the glad hour of our deliverance. The signs that have accumulated for the last few years, and the condition of the elements, to the waiting, watching, praying ones, are all that we could desire. It is true the political horizon looks dark, gloomy and threatening. Doubtless the distress and perplexity will become intensified. But cheer thee, dear waiting one; beyond the cloud, beyond the gloom, beyond this soil trodden by the oppressor, ruled over by Satan, and gory and drunk with the blood of the slain, and the martyrs of Jesus, is the free soil; the placid serenity of eternal rest and peace, and the clear noontide of perpetual day.

The Red Sea must soon be crossed. The destruction of transgressors shall soon be accomplished. O! what a painful, overwhelming consideration it is to my oft-distressed mind, as I anticipate the scenes of the great and terrible day of the Lord. Jeremiah, viii, 18, in view of God's judgment upon his people, exclaims,—"When I would comfort myself against sorrow, my heart is faint in me," and who that loves Jesus, his word and perishing sinners, in prospect of the final storm of indignation, can feel otherwise? 'Tis true David says, "Fret not thyself because of evil doers;" but in the 73d Psalm, as he viewed their end, their dreadful end, it was too painful for him. Let us do all that lieth in our power to save mortals from perishing, in these closing moments of probation.

Come, dear brethren, let us wake. We are environed with the perils of the last days. O! strive to convince sinners of their danger and only remedy, before it is too late. And be found waiting, watching, and longing for redemption, at the appearing of Jesus.—*Crisis, California.*

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 13, 1863.

WE have just received from Bro. M. B. Czechowski, an interesting pamphlet on the subject of his native land—Poland. It is entitled, "Poland: Sketch of her History. Treatment of the Jews, and laws 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."

Neat 12 mo, 60 pages. Price, in paper covers, 25 cents; in cloth, 50 cents. Sent by mail pre-paid upon receipt of price, by addressing the following: M. B. Czechowski, Williamsburg, L. I., N. Y.; Wm. P. Butler, Boston, Mass., or Baker and Godwin, publishers, New York city.

BRETHREN in Michigan will remember that at the last Mich. State Conference, held in Battle Creek, May 22, 1863, the commencement of the conference year was changed from fall to spring, so that a new 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 laborers, and what help will be available in this State the remainder of the autumn, and the coming winter. We would say that the consultation of the preaching brethren and the committee, at the time of the Association meeting, resulted in the following arrangement: Bro. Cornell will labor in the East in connection with the N. E. mission. Bro. Waggoner will make Ohio his field of labor for the present. Bro. Frisbie will confine his efforts to new fields in this State. We are happy to announce that Bro. I. D. Van Horn designs to give his time to the cause of present truth, to visit churches of new fields, as duty may seem to demand. And in addition we have Bro. Byington, Bates and Lawrence, to look after the interests of the churches within the bounds of this conference.

M. C. COMMITTEE.

Appointments.

PROVIDENCE permitting we will attend the following meetings—

- Newport, N. H., October 24th and 25th.
- West Enosburgh, Vt. October 31st and Nov. 1st.
- Adams Center, N. Y. November 7th and 8th.

Mrs. W. will accompany us. Elder J. N. Loughborough will attend the meeting at Newport.

We shall have at all these meetings the new charts, and a good assortment of our publications. The brethren in Vt. and N. Y. had better send for the charts, Sabbath Readings and other books by the delegates who attend the West Enosburgh, and Adams Center, conferences. We will supply at wholesale prices where \$10 worth are taken.

We shall have every subscriber's account for Review and Instructor with us, and hope to receive on old accounts, and payment in advance, from very many.

JAMES WHITE.

N. Y. Annual Conference.

THE undersigned, Conference Committee, hereby give notice that the N. Y. annual Conference of Seventh-day Adventists will be held Nov. 7 and 8 at Adams Center, N. Y.

As there is considerable business of importance to be transacted at this Conference, it is necessary that the churches throughout the State be well represented by delegates. We therefore request the several churches to send one or more delegates to this Conference. Bro. and sister White expect to attend.

Those churches that have not yet paid their full

amount of percentage to the State fund, are particularly requested to forward the same without delay.

H. HILLIARD,
J. M. LINDSAY,
J. M. ALDRICH, } Conf. Com.

Providence permitting, the quarterly meetings of Seventh-day Adventists in Franklin Co., Vt., and Sutton, C. E., will be held as follows: West Enosburgh, Vt., Oct. 31 and Nov. 1. Berkshire, Nov. 28. East Richford, Dec. 26.

Bro. and sister White will be present at the quarterly meeting in West Enosburgh. We cordially invite the scattered brethren and sisters in Vermont and Canada East to attend this meeting. Come, brethren and sisters, filled with the spirit of truth, and praying that the Lord will meet with us. A. C. BOURDEAU.

Bro. and Sr. Byington, Providence permitting, will meet with the church at Memphis, Mich., Sabbath, Oct. 24, 1863, and spend a number of weeks in that vicinity.

Providence permitting, Bro. S. Pierce and myself will give a course of lectures at Vernon, Vt., commencing third-day evening, Oct. 13, and continuing two or three weeks, if duty shall seem to demand. The object of these meetings is to assist the church in setting things in order, and to present the truth to such as have an ear to hear. A. S. HUTCHINS.

Business Department.

Business Notes.

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

The P. O. address of Elder T. M. Steward is Mauston, Juneau Co., Wis.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the Review & Herald to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

- J. Clarke 1,00,xxiii,1. J. Averill 1,00,xxiii,4. M. D. Hilton 2,00,xxiv,1. G. A. Warner 1,00,xxiv,19. James Sawyer 0,90,xxiv,12. Eliza Carlisle 1,00,xxiv,19. D. Scott 2,00,xxiv,18. C. E. Phillips 2,00,xx,19. B. Armitage 2,00,xxiv,19. E. Childs 2,00,xxiii,1. Jas. Breed 1,00,xxiv,15. D. Curtis 2,00,xxiii,14. H. Southard 1,00,xxiii,16. T. Johnson 1,54,xxii,1. H. P. Gould 1,00,xxiv,7. S. N. Smith 2,00,xxiv,1. J. Vile 2,00,xxiii,24. S. Rider 3,00,xxv,1. Mary Hall 1,00,xxiv,19. H. A. St. John for E. Stites 0,50,xxiii,19. N. Atkins 2,00,xxiv,19. L. B. Lockwood 1,00,xxiv,1. J. W. Erwin 3,00,xxiv,5. T. Hulet 0,43,xxi,1. S. N. Walsworth for L. Houghton 0,50,xxiii,19. Mrs. M. Owen 2,00,xxiv,19. A. Hough 2,00,xxiv,10. George Rhodes 2,00,xxiv,19. A. Searns 2,00,xxiv,1. W. A. Raymond 1,00,xxiii,1. P. D. Hough 1,00,xxiv,1. J. McDaniels 1,00,xxii,14. D. Robins 3,00,xxiv,4. W. T. Hinton 1,00,xxiii,1. R. H. Johnson 1,00,xxii,18. H. Crosby 3,00,xxiv,1. B. Toal 2,00,xxiv,13. J. Logan 2,00,xxiv,13. J. Richards 2,00,xxiii,18. Mrs. S. Straw 1,00,xxv,1. H. Sage 2,00,xxiii,14. S. Babcock 1,00,xxiii,19. H. W. Decker 2,00,xxiii,13. W. McNitt 2,00,xxiii,12. P. Dailey \$5 in full of all acct. G. Putnam 1,00,xxii,14. H. N. Bates 2,00,xxiv,4. A. P. Ketchum 1,00,xxiv,19. S. Cushing 2,00,xxiv,13. Mrs. H. Smiley 1,00,xxv,1. W. B. Pringle 2,00,xxiv,16. E. Smith 1,00,xxiv,16. Church at Mannsville, N. Y. for M. A. Streeter 1,00,xxiv,16, and for Mrs. J. Odenkirk 1,00,xxiv,14. S. A. Howard 1,00,xxiii,18. P. G. Heimback 1,00,xxiii,18. L. E. Davis 1,00,xxii,1. N. C. Wheeler 2,00,xxiv,22. W. Hall for S. Tucker 0,50,xxiii,19. H. G. Buck 2,00,xxv,1.

Books Sent By Mail.

- J. B. L. Soul 30c. B. F. Merritt 25c. W. Russell 12c. J. Whitenack 63c. H. Southard 12c. T. Johnson 46c. H. P. Gould \$1,60. S. Rider 25c. E. Stites 50c. D. T. Shireman \$1. E. Northey 68c. L. B. Lockwood 68c. T. Hulet \$1,57. A. C. Alden 56c. A. Tuttle 25c. J. L. Locke \$1. W. Lawton 25c. J. M. Aldrich \$1,16. M. West 95c. A. L. Burwell 25c. E. Metcalf \$2,60. E. A. Hastings 50c. J. Mallory 25c. G. Burger 12c.

Cash Received on Account.

- J. B. Frisbie \$8,50. J. H. Waggoner \$15,61. Jos. Clarke \$11,10. Isaac Sanborn \$76,50.

General Conference Missionary Fund.

- D. S. E. \$5. J. P. Kellogg \$25. M. J. Chapman s. b., 60c.

For Bro. Snook.

- Ch. at Waukon, Iowa, \$5.

Books Sent By Express.

- James Sawyer, Cooperville, Mich., \$7,60. E. S. Griggs, Owasso, Mich., \$5,28.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On pamphlets and tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

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Facts for the Times. Extracts from the writings of eminent authors, Ancient and Modern,	10	3
Miscellany. Seven Tracts in one book on the Second Advent and the Sabbath,	10	3
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The Sanctuary and 2300 Days of Dan. viii, 14,	10	2
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Assistant. The Bible Student's Assistant, or a Compend of Scripture references,	5	1
Truth Found. A short argument for the Sabbath, with an Appendix, "The Sabbath not a Type,"	5	1
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An Appeal for the restoration of the Bible Sabbath in an address to the Baptists,	5	1
Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath,	5	1
Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question,	5	1
Milton on the State of the Dead,	5	1
Brown's Experience. Consecration--Second Advent,	5	1
Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c.	5	
Sabbath Poem. False Theories Exposed,	5	1
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" " " " Dan. ii, and vii,	5	1
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" " " " Calf Binding,	1,00	"
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