

## SMOKING.

A reporter of *The Tribune* has been interviewing sundry well-known persons in regard to the injurious effects of smoking. Dr. William A. Hammond talked very plainly to him, particularly about the practice among boys of smoking cigarettes. We commend his truthful remarks to boys of all ages, up to go:

"If children smoke cigars they destroy their nervous systems before they are fully formed, and render themselves liable to neuralgia and various functional diseases of the brain which are certainly calculated to destroy their mental force. There is also some evidence to show that tobacco in young persons actually interferes with the development of the body in regard to size—that it stunts their physical system. It certainly impairs digestion, for they cannot use tobacco without spitting inordinately. The saliva expelled from their bodies is one of the most important of the digestive fluids and the proper digestion of the food in the stomach is materially interfered with when there is not enough of saliva left to mix with their food before it is swallowed. Again it certainly impairs hearing and eyesight. I have seen several instances of young children having their eyesight injured seriously, if not irreparably, by the use of tobacco. The excessive use of tobacco is injurious to everybody, adults as well as infants, male as well as female."

It is said that some ladies (!) indulge in the vile and dangerous habit of cigarette-smoking. We have never seen a woman do this, but believe the statement to be true, nevertheless. All such should read the following very carefully:

"Now as to cigarette-smoking. It is injurious to everybody, practiced as it ordinarily is by inhaling the smoke in the lungs. The use of cigarettes has been increasing to a most extraordinary degree in this country in the last ten years. I have already seen the ill effects of it in my practice, in the production of facial neuralgia, insomnia, nervous dyspepsia, sciatica, and an indisposition to mental exertion. In young persons all these effects are seen with much greater intensity and, consequently, the effect upon them is very much worse than upon adults. In France the difference between those who smoked cigarettes in the polytechnic schools and those who did not, as regarded their position in their classes, was so great that the government has prohibited absolutely the use of tobacco in all the government schools. Some time ago I was consulted by Commodore Foxhall Parker, then superintendent of the Naval Academy at Annapolis, relative to the advisability of allowing the cadets to smoke. He stated in his letter that it was almost an impossibility to prohibit the practice, and he put the question whether it wasn't better to allow them to smoke under regulations than to punish them constantly for violation of rules. I replied that that was a matter of discipline; but that, so far as the effects of tobacco were concerned, I had no hesitation in saying that the influences would be injurious to the cadets, and that I had constant evidence of it in my private practice and in the course of my observations otherwise. Commodore Parker replied that he thought what I said was right."

Parents will do well to look after their children, for before they are aware of it, they will contract the habit of smoking. The following will show what is going on daily in our streets:

"I see boys in the street, three and four years old, smoking. To-day I stopped a little wretch, and took away from him a long, strong cigar, that would make me quail. As to the practice of smoking cigar-stumps, it is simply villainous. A cigar is a kind of retort and the oil condenses in the stump. . . . It is undoubtedly highly injurious to

persons whose nervous systems are not developed, or to women, who naturally have more delicate nervous organizations than men and, consequently, are more susceptible to sedative or exciting influences."

Boys are made to believe that it is manly to smoke. Young men strut about our streets with a cigar and a cane, to show that they are gentlemen. Parents furnish cigars to their guests at a dinner-party, and thus teach their sons by example to smoke.

Dr. Lewis A. Sayre said.

"Cigarettes are worse for boys than pipes or cigars. The nicotine absorbed from the cigarettes has a very bad effect upon the nervous system, and, taken in excess, weakens the action of the heart and in that respect diminishes the force of the circulation of the blood. This necessarily impairs nutrition of the tissues and of the brain itself, independent of the poisonous influence of the brain and nerve tissues. Dryness in the mucous membrane of the *fusses* and larynx is produced, and boys who smoke cigarettes are mostly in the habit of expelling the smoke through the nostrils, which produces the same dryness in the mucous membrane of the *nares*. Boys make chimneys of their noses by exhaling this dry, hot air, and destroy the natural sweetness and liquidity of the tones of their voices. Every boy who expects to become an orator, with a liquid voice, should never smoke a cigarette. The habit also causes loss of appetite. If boys smoke cigarettes over night, they have no appetite for breakfast, and a growing boy that has no relish for his meals is being retarded in his growth and development. It results in a nervous trembling of the hands, and, carried to excess, cigarette-smoking affects the memory. I think paper cigarettes are worse than tobacco cigarettes. It may be because the paper absorbs more of the nicotine, which is thence carried into the system. Certainly, the paper cigarette has the worse odour."

"How would you prevent children from smoking cigarettes?"

"A law enforced against things which children see others indulge in would be, I think, of doubtful propriety. Home influences are likely to be more effective."

## THE OBJECT OF FAITH.

Believe the Bible and thou shalt be saved. No. There is no such word written. It is "Believe on the Lord Jesus Christ and thou shalt be saved." Do not trouble yourself in the first instance about questions connected with the book of Genesis, or difficulties suggested by the book of Revelation. Let the wars of the Jews alone in the meantime, and dismiss Jonah from your mind. Look to Jesus: get acquainted with Him:—listen to His word:—believe in Him.—trust Him.—obey Him. This is all that is asked of you in the first instance. After you have believed on Christ and taken Him as your Saviour, your Master, your Model, you will not be slow to find out that "all Scripture is given by inspiration of God, and is profitable for doctrine, and for reproof, and for correction, and for instruction in godliness." You may never have all your difficulties solved, or all your objections met, but you will be sure of your foundation: you will feel that your feet are planted on the "Rock of Ages."—*Dr. Gibson.*

## "TICKETS, PLEASE."

"Tickets—tickets, please," said the guard one dark night, as we stopped for a few minutes at a wayside station before we reached the great city. Instantly every one pulled out the required ticket. The guard was satisfied. I don't suppose he looked to see what sort of coats

we had on, or if we looked respectable. I fancy he didn't look at us at all. All he wanted was the ticket: and certain it is that no one in the carriage attempted to escape without a ticket by pleading his respectability, and that he was *So-and-so*, an influential individual. What a fool he would have been, seeing the railway regulation distinctly stated that he *must have a ticket!* Foolish as it may seem, this is just what ever so many are doing on the big journey. They are going up to the bar of God intending to plead their *religiousness* and their *respectability*. God has plainly declared in His time-table, "When I see the blood I will pass over you" (Ex. xii. 13). And yet they hurry on to the bar of God as if it was written, "When I see you are religious I will pass over you," or, "When I see your name on the communion-roll I will pass over you." What madness! God will not allow Himself to be made out a liar in that way. What He has written He will hold by. Reader, are you washed in the blood of Christ? In the great day God will make inquiry for blood (Ps. ix. 12). When He inquires for it, what will you do? Will you point to your church attendance, and church membership, and your attention to religion? It won't do. God is not going to put out a new Bible in the judgment-day. If not sheltered by the blood you must perish!—*Selected.*

## INTERNATIONAL S. S. LESSON.

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## LESSON XII.

GOLDEN TEXT.—Now of the things which we have spoken this is the sum: we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens.—Heb. viii. 1.

## REVIEW HINTS.

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There are many elements of interest in the lessons of this quarter, and the work of reviewing ought to be comparatively easy. A superintendent or a pastor, without a book in his hand, requires to have some arrangement of the topics in his own mind, that there may be natural order in his series of questions.

A very simple twofold arrangement is possible for this quarter: (1) the public and (2) the personal. Free Giving, The Tabernacle, The Burnt Offering, the Peace Offering, the Day of Atonement, the Feast of Tabernacles, The Year of Jubilee, and The Serpent in the Wilderness, come under the first; Nadab and Abihu, Balaam, and Moses, come under the second.

Or "The Jewish Church" may be made the central idea, and we have the collection for its building in the first lesson, the edifice itself in the second, its ordinances in the third, fourth, sixth, seventh, and eighth, its disturbers in the fifth, its sins in the ninth, its enemies in the tenth, and its leader in the eleventh lesson.

The advantage of this method is that it brings the history and the arrangements of the Lord's people into the plane of our Christian church-life, and gives opportunity to note points of resemblance and points of necessary difference between the Old and the New Testament institutions.

## I.

How did the people raise the means for erecting their tabernacle? Questions should bring out the fact that all gave, that the women gave, that all gave such as they had, that they who had not jewels and other similar valuables gave the work of their hands, that all gave willingly, and that the best talent in the nation was called to the work, under the

divine guidance. They brought until they had to be requested to leave off giving (Ex. xxxvi. 5-7), and of course there was "no debt on the building." "Woman's work" had an early and honourable place in the Lord's service. So it may still have.

## II.

What were the character and uses of the tabernacle? The distinction is to be kept in mind that this edifice was not like a synagogue or New Testament church building, for assemblies to be addressed and led in praise and prayer. It was a typical national arrangement, one for all the people, in the centre of the camp, movable, and every part of it fitted to the character of the dispensation. Questions may be naturally put regarding its form, number of apartments, sacred articles in it, uses and meaning of them, and the meaning of the ark, the veil, the table, the candlestick, altar of burnt offering, the laver, and the anointing of all, including Aaron and his sons. Emphasis should be laid on the strict compliance of Moses with the Lord's commands in the whole matter. No part of all this tabernacle was the product of human taste or invention.

## III.

Carried by the third lesson into Leviticus, a few questions may properly bring out the main features and uses of this unique book, for the New Testament has nothing like it. The place of the burnt offering—foremost in the list—and the meaning of that arrangement need to be dwelt upon. Questions will naturally rise regarding three kinds of offerings, according to the means of the offerers—herd, flock, fowls: the necessary qualities in the offerings; the invariable form of presentation, and the meaning of the whole. All true religion, it should be brought out, begins with the finding of access into God's presence, and that through atonement.

## IV.

Without attempting to study all the offerings in detail (five are appointed, their names happening to run in the order of the English alphabet—burnt offering, meat offering, peace offering, sin offering, trespass offering), and now come to the peace offering mentioned in ch. ii. in order, but now described in detail, the main thing about which will be brought out in questions, namely, that it did not require blood-shedding, the offerer being already accepted, for blood-shedding usually preceded it. The meaning of the rite, the peace or communion with God of which it was the expression, and the social character or element of fellowship given to worship, may all be the subjects of questions. "Being justified by faith, let us have peace with God." (Rom. v. 1, Revision).

## V.

The sad history of the disturbers of the Church now comes up. Who were they? What did they do? What was the sinful element in their course? How did God resent it? What lesson did this teach? What spirit did Aaron show? What directions did Moses give? What caution was given in connection with this judgment? What should we learn from all this? What special warning have we here for the children of pious parents and of officers in the Church?

## VI, VII, AND VIII.

These lessons may be grouped together, inasmuch as they have in common a national character. Individuals and families came with the offerings; these rites respected the whole people. The details of each will naturally form the topics of questions—the scapegoat in the first claiming special attention, the mode and meaning of the dwelling in tents in the second, and the proclamation of freedom throughout all the land in the third. One emphasized present "uncleaness;" the second, the experiences of the past, the third, the great blessings of the future.