



Temperance Department.

PRACTICE VERSUS PREACHING.

"Mother, how much tobacco does it take to make a sermon?"

"What do you mean, my son?"

"Why, I mean how much tobacco does father chew, and how many cigars does he smoke, while he is making a sermon?"

"Well, the tobacco and cigars don't make the sermons, do they?"

"I don't know but they do—they help along, at any rate; for I heard father tell Mr. Morris, the minister who preached for him last Sunday, that 'he could never write well without a good cigar.' So I thought maybe the tobacco makes the sermons, or the best part of them."

"My son, I am shocked to hear you talk so!"

"Well, mother, I was only telling what father said, and it made me think. He said a prime cigar was a great solace (whatever that is); and he said, besides, it drove away the blues—put him into a happy frame of mind, and simulated or stimulated his brain, so he could work better. I suppose stimulate means to make one think easier; and I've been thinking, mother, if I had something to stimulate my brain, I could study better; and the next time I have one of those knotty questions in arithmetic to work out, I will get a cigar, and see if it won't help me along. You know you often tell me if I follow my father's example, I will not go very far astray; and now I would like a few cigars, to make my brain work well, so that I can stand at the head of my class."

"I hope I shall never see my son with a cigar in his mouth; it would be his first step to ruin!"

"You don't think father is ruined, do you? and he has taken a good many steps since he has taken the first cigar?"

"I think, my son, your father would be better without cigars, or tobacco in any shape; but he formed the habit when he was young, and now it is hard to break off."

"Not long ago. There is old Tom Jenkins, who gets tight every day. I suppose he would find it rather hard to leave off drinking whiskey. But father says 'it is no excuse for a man, when he gets drunk, to say he is in the habit or getting drunk.' He says, it only needs resolution and moral courage to break off bad habits."

"But, my son, smoking tobacco is not quite drinking whiskey and getting drunk."

"No, I know that, mother; but I was going on to say that, if smoking was a bad habit, father would have given it up long ago. But I don't believe smoking is any harm; and it does some folks a great deal of good. You know how nervous and fidgety father gets when he has to go a day without any cigars; and, besides, he could not write his sermons without them. I am sure, if he could write as well and do as much good without using tobacco, he would not spend so much for it. When I want to buy a little candy, or a bit of spruce gum, father tells me I had better practice the grace of self-denial and save my money for the missionary box. Besides, he says such stuff is not good for me; it will spoil my teeth and ruin my health. Now I am quite certain that father would not spend so much money—more than I ever spent in my whole life, for candy, gum, clothes, and everything else—if he did not believe tobacco was a real benefit to himself and to others. Why, mother, do you know anything about the price of cigars in these times? Cousin Edward Wilkins, who smokes a great many, says you can't get a decent cigar for less than fifteen cents; and the best cost forty and fifty cents apiece. I heard Deacon Tompkins say his cigars cost him six hundred dollars a year for he uses nothing but the very best, and they are all imported. He told father so the other day, when they were smoking in the study after dinner, and I was trying to get my arithmetic lesson. Now, mother, do you think my father and the deacon and a whole host of ministers and elders, and temperance lecturers, and lots of good Christian people spend so much money to keep themselves in bad habits? Why, just the sum that Deacon Tompkins alone spends for cigars, would support a missionary in the West for a whole year, and would be a better salary than many Western missionaries now get. Really, mother, I can't believe that using tobacco is wrong, as long as so many good Christians use it. I don't care so much about chewing. I would

rather have some nice clean spruce-gum, like they have down in Dickson's store; I would like to smoke as my father does; and please, mother, give me a little money to get some cigars."

"My son, you may talk the matter over to your father. Ask him if he thinks it will improve your habits and your manners to learn to smoke; if he approves, you may ask him for a cigar."—*N. Y. Republican.*

INFLUENCE OF ALCOHOL ON THE CIRCULATION.

Dr. Richardson in answer to a question put by the Ladies' Convention recently held in London, says:—The effect of alcohol on the circulation of the blood is to quicken the circulation. The heart beats more quickly after alcohol is imbibed; the vessels of the minute circulation are dilated, and, at the same time, are reduced in their contractile power. A moderate degree of cold applied to the vessels of the body produces the same effects, and hence cold and alcohol go hand-in-hand together in producing torpidity and general failure of vital activity. During the time when the heart is beating more quickly, and the blood is coursing more rapidly through the weakened vessels of the vital organs, a flush or glow is experienced which, in time, becomes a sensation, if not of pleasure, at least of excitement. By continued use of alcohol, the vessels lose their control, and the heart fails in its power unless the stimulation be renewed. At last the sense of want of power and of languor, when the stimulant is withheld, is transformed into what is conceived to be a natural necessity. The weakened stomach years first for what is called its stimulant, and then the languid body craves, in response, for the same. But the rapid course of the circulation leading to the increased action of the vital organs is, after all, the rapid running out of the force of the body. It is like the rapid running down of the timepiece when the pendulum is lifted. The running down demands, in turn, the more frequent winding up, and the result is premature wearing out and disorganization of those organic structures on the integrity of which the steady maintenance of life depends.

During these unnatural courses of the circulation under alcohol, the degrees of structural change which occur are most serious. The minute blood-vessels are rendered feeble irregular in action, untrue to their duty. The membranes of the body become changed in the kidneys—organs which are failures unless their membranes and their vascular parts be kept intact—lose their power for work, and from their defects disease, in tangible form, is organically developed.

Another cause of feebleness from alcohol, indirectly connected with the circulation, is the change to obesity which alcohol produces. It is one of the effects of alcohol to check the natural process of oxidation in the body, and for this reason, as I have experimentally proved, it reduces the animal warmth. The influence of this repression does not end here: under it there is an impaired nutrition, and in many instances a great and unnatural increase of fat in the body, what physicians call fatty change or fatty degeneration. In the beginning of this change it is usual that the fatty substance is laid up outside and around the vital organs, or beneath the skin, where it is stored away in great abundance. In later stages, and occasionally from the first, the fatty particles are deposited within the minute structures of organs, in the muscular structure of the heart, or in the substance of the brain or kidney. The fatty degeneration, in this manner induced, is, of necessity, a permanent cause of feebleness, of premature decay, and, not infrequently, of sudden death.

The view that alcohol is demanded in order to keep up a feeble circulation is opposed to reason and to practical knowledge. It is a view that rests altogether on the feeling or appetite of the person who, on his or her own experience, defends it. The very fact that such personal experience is felt, is an indication that the alcohol is inflicting injury, and that abstinence from it is absolutely demanded.

TOBACCO.

W. R. MONROE, M. D.

Dr. Pidduck, in the *London Lancet*, in 1856, says: In no instance is the sin of the father more strikingly visited upon the children, than in the sin of tobacco-smoking; the enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of the children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit.

Nearly every eminent physician and surgeon, both in Europe and America, who during the last three hundred years, has investigated

the effects of tobacco upon the human system, has uttered strong language against its use.

Many cases of dyspepsia, diseased liver, congestion of the brain, paralysis of the motor nerves, blindness, nervousness, and insanity have been reported, and many of them have proved fatal.

A large number of most loathsome and fatal local diseases resulting from smoking are reported, such as cancerous sores on the lips, mouth, and tongue. From the heat of the pipe or cigar small blisters or wart-like pimples are formed upon the tongue, and become cancerous. In some cases, after several painful and unsuccessful excisions of portions of the tongue and mouth of the most intense sufferers, these victims of a tobacco appetite languish and die.

Insanity from the excessive use of tobacco is not uncommon. In the Massachusetts State Hospital, in 1843, there were eight cases of insanity produced by the abuse of tobacco. Dr. Kirkbride, in his report of the Pennsylvania Hospital for the Insane for 1849, states that two cases in men and five in women were caused by the use of opium, and four in men by the use of tobacco.

Surgeon Solly, of St. Thomas Hospital, says: "I know of no single vice which does so much harm as smoking. It is a snare and a delusion. It soothes the excited nervous system at first, to render it more irritable and more feeble ultimately. I believe the cases of general paralysis are more frequent in England now than they used to be, and I suspect that smoking tobacco is one of the causes of that increase."

Such able authorities as Abernethy and Sir Astley Cooper gave their verdict against the use of tobacco. Dr. Wm. Henderson, in his work on Plain Rules for Improving Health, says there are cases of dyspepsia, palpitation of the heart, of insanity, etc., produced by using tobacco. One gentleman, from having been one of the most healthy and fearless men, became one of the most timid. He could not present a petition, much less say a word concerning it, through he was a practising lawyer. He was afraid to be left alone at nights. There is a Methodist preacher in this city who is so nervous that he does not dare to trust himself to preach. I believe it is from his habitual smoking of tobacco.—*Methodist.*

AFTER MANY DAYS.

BY L. L. PHELPS.

"Bright boys, full of fun and mischief they were, like all lads of ten or twelve, but yet very good boys in the main, after all. It was before the introduction of the uniform lessons—when each boy learned a few verses of his own choosing, and thought if he only recited them well, he might 'cut up' while his classmates were reciting. One day Miss L— said, 'Boys, I've got a new plan for you. We have had several lectures on temperance lately, and you have heard what men have to say about it. Now I want you to look into your Bibles, and see what God has to say about it. I have selected several passages for you to learn. Frankie, you may take Gen. 9: 20-24; Charlie, Prov. 23: 29-30; Eddie, Hab. 2: 15; Arthur, Isa. 5: 11; Allie, Prov. 20: 5; and Bertie, 2 Cor. 6: 10. Next Sunday we will talk these verses over, and if you think, on the whole, it is wrong to drink liquor, or chew tobacco, I want you to sign a pledge that you will never do either.'"

The next Sabbath, a row of eager, expectant faces greeted Miss L—as she took her place. "I've got my verses, teacher," said one; "I said them to father." And as Miss L—remembered that "father" was often the worse for liquor, she silently prayed that God would bless his own words. Eagerly, earnestly, familiarly, Miss L—and her boys talked over the subject. Each one had something to say about it, and when, at the close of the lesson, Miss L—said, "Now, boys, how many of you mean to sign this pledge, and keep it, too?" there was not one dissenting voice. So she laid this simple pledge before them: "I herewith promise to abstain from the use of all intoxicating drinks, and tobacco, totally and forever." And one by one, in stiff, cramped, boyish writing, each wrote his name under it.

The next Sabbath, Miss L—brought a printed copy of the pledge to each boy, and asked him to sign it and paste it on the inside of the cover of his Bible, so that he might have a reminder of his promise as well as she.

Shortly afterward, Miss L—was called away from that school to another, but she never forgot her boys, and I am very sure they have never ceased to remember her. They have all grown up to manhood now, and have entered upon business life, yet, so far as I can learn, they have all been true to their pledge, except in the case of one, who uses tobacco. I met him the other day with a pipe in his mouth. "O Frankie," said I, "you've broken your pledge! what would

Miss L—say?" He hung his head, and replied, "Oh! I only use tobacco, and a fellow must have some fun now and then."

Not long ago, one of the boys united with the church. "I want you to tell Miss L—when you write," he said to me; "tell her that pledge was one of the best things she ever did for us boys. We never could forget how she said God felt about those who injure or destroy their own bodies."

Ah, fellow-teacher, is not the great secret of success here? If we can only impress upon our pupils a sense of the feeling which God has in regard to sin, may we not expect to see the fruit of our labor, even though it be "after many days?"—*S. S. Times.*

TRIAL OF TOTAL ABSTINENCE.

The long continued habit of taking alcohol engenders an appetite for it which, it must be confessed, is a very powerful influence in its support. To forget and to overcome this appetite requires faculties of which many persons are deficient, viz., strength of will and determination. In some instances even courage is required, as well as strength of will, in order to vanquish the desire engendered by the habit. But when the will is strong enough for the effort the triumph of total abstinence is certain. It is probable that so long as any alcohol remains in the body, the desire,—I may say the urgent desire,—for more of it is severely felt. After a sufficient time for its complete elimination from the tissues, the appetite grows feebler, and at last it ceases altogether. The habit is buried and forgotten, and this point reached, the new life that is realized is unnumbered by a desire that is as useless as it is masterful when it is allowed to have its way. Then the ideas that the abstinence produces illness and enforces a return to the stimulant entirely pass away.

An error often committed by temporary abstainers from alcohol is that ailments to which they become subject after they commenced to abstain, and which would have occurred with equal certainty if alcohol had been persisted in, are caused by the abstinence. It is specially necessary to warn those who are beginning to abstain, from this error. There is no evidence whatever that I can discover in favor of the supposition that any disease occurs from or is dependent on total abstinence. I have myself never seen disease induced in such manner, and whenever I have entered carefully into the study of the cause named, they have afforded no proof of actual disease; they have been purely subjective in character, and have indicated nothing more than the will, or the idea, or the inclination of the person who has complained of them. The best evidence on the point now under consideration is, however, afforded in the effects of enforced abstinence on these alcoholics who, under hospital, workhouse, or prison discipline, are rigidly and peremptorily debarred from alcohol. I have failed, so far, to obtain a single instance of the origin of any known and definable disease from the process of enforced abstinence. No one, I believe, has ever pretended to write out the history of a disease induced by that process. On the contrary the generally expressed opinion is that the enforced abstinence promotes health, and that it tends, when the appetite for the stimulant is subdued, to promote the after sobriety of professed inebriates more effectively than any other measure that has been tried for the prevention of habitual intoxication.—*Dr. Richardson.*

AT SIXPENCE A BITE.—Suppose a man should keep a den of rattlesnakes, and allow men to come in and be bitten at sixpence a bite? Would it be a sensible thing for a man to invite all his friends in to be bitten at his expense? Is it any more sensible to invite your friends and associates into a saloon to take a drink at sixpence a glass, when you know that each glass of drink is like the bite of a rattlesnake, poisonous and venomous, ruinous to body and soul, destructive of virtue, honor, character, integrity and happiness. Young man, stop the habit of standing treat. If you yourself will drink, spare others from destruction. I know you say, "It won't hurt," but God says it will, for "at the last it biteth like a serpent, and stingeth like an adder."

What is a man profited,
if he shall gain the whole
world, and lose his own
soul?