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"JUST AS I AM, WITHOUT ONE PLEA."

BY SENEX ACADIENSIS.



PRORSUS ut sum -cum una -pe,
Hac sola - 'Mortuus es pro me,'
Et, 'Jubes ire me ad Te' -
O Agnus Dei, sum -adsum.

Prorsus ut sum -nec, fe-dus, stem
Cunctans, me ipsum ut purgem :
Purus per tuum sanguinem -
O Agnus Dei, sum -adsum.

Prorsus ut sum -sed anxius sim,
Pugnis turbisque fuerim ;
Timens, certansque, perdo viam -
O Agnus Dei, sum -adsum.

Prorsus ut sum -miseric
Coccus, et nudus omni re,
Ut omnia teneam in Te ;
O Agnus Dei, sum -adsum.

Prorsus ut sum -recipies,
Purgabis, libens ignoscas :
Et, quia credo, quam prodes !
O Agnus Dei, sum -adsum.

Prorsus ut sum -sed amore
Nunc extricanet tuo me,
Ut uno semper sim pro Te, -
O Agnus Dei, sum -adsum.

"THE FRAGRANT WEED."

IF the prevalence of a custom were an argument in its favor, certainly the use of "the fragrant weed" could claim very strong vindication, for it is used by almost every nation and people from the most barbarous to the most civilized. But unfortunately universality is not the criterion of right else intemperance which is so common would be commendable - deceit would be a virtue ; and sin, as it is found in all men, would be holiness. So far, however, from prevailing custom being a vindication of the use of tobacco, the conditions under which the practice seems best to flourish, are a striking argument against it ; for it is observed that the farther from civilization and Christianity the people are who use tobacco, the more thoroughly are they devoted to it, even using it in religious ceremony ; while, on the other hand, as men are Christianized, the use of the weed is deprecated, till the man of sanctity and refinement who may happen to indulge, is ill at ease when his habit is brought to light. And it is a fact that the better feeling of the church and of Christian society is decidedly against the use of tobacco. The reasons are many why the custom should be avoided and opposed by all Christian people, and *a fortiori* by the

ministers of the Gospel. Some of these reasons were pointed out in the November number of the JOURNAL. It is a thoroughly well established fact that this habit is *injurious* to the physical constitution, especially to that of brain-workers. The injury may be slow and silent, but it is none the less certain. The habit is *expensive*. The average smoker can convince himself of this by comparing his tobacco bill with his missionary contributions.

It is an *enslaving* habit. Should any one who indulges think otherwise, let him try to give it over. Even the will becomes enslaved so that the man is not willing to make the trial. This reason alone would be decisive with Paul, who said : "All things are lawful unto me, but all things are not expedient ; all things are lawful for me, but *I will not be brought under the power of any.*"

The use of tobacco is an *offensive* habit. This is particularly true of the disgusting practice of chewing, and its accompaniments. It is said that when the Spaniards invaded Paraguay in 1503, one of the most powerful of the native projectiles was tobacco juice which was dexterously squirted into the eyes of the invaders whenever they came to close quarters. One has only to come to close quarters with the modern representatives of these aborigines to meet a similar repulse. But the smoker attacks at longer range ; and, Parthian-like, he is quite effective while retreating, leaving his smoke behind him. But worse than the fumes of tobacco is the odor from the raiment of the smoker ; and worse than all is a tobacco breath. Some try to avoid these by careful changes and ablutions, and they partially succeed for a time but only for a time. We have known both men and women grow sick by sitting for a half-hour in the same room with some genial, courteous friend whose person and raiment were redolent of tobacco. What right has any man to put himself into that condition and then approach his neighbor ? How would he like it, if in return his neighbor saturated himself with onion and carried asafoetida about his garments and then gave him the benefit ? Well, we can forgive the smoker, because we believe he is unconscious of his fragrance. But where can his nose be ? In Russia, when tobacco was first introduced, the noses of smokers were cut off as a punishment. It seems to us that the amputation was symbolic of what the weed does for smokers generally. Oh, how often we have wished that they could not only see themselves as others see them, but smell themselves as others smell them. If they did, they would be able somewhat to sympathize with the sentiments of King James the First, when in his