

friend and my old friend, John Howard Hinton, for a full and satisfactory explanation of the difference between a *depraved disposition*, and a *want of power*. That veteran polemic will tell you that your disposition is wrong; and that you have all the power necessary to enable you to do the deed. The fact is, you do not *want* to give up tobacco; you *like it* too well to make the sacrifice. You *could* do it this moment if you *would*, but your will is wrong, and, therefore, the sacrifice is not made. You are in bondage to a habit, a mere habit, and you have not the resolution to break the chains, and assert your freedom. This is the plain truth, and *you know it*. Do not then attempt to impose upon yourselves by inaccuracies of speech. Your '*I cannot*,' means '*I will not*.'"

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### CHAPTER III.

"Redeeming the time."—Ephesians v. 16.

"The loss of time in this shameful work is a serious evil. I have known some who, strange to tell, have smoked three or four hours a day by their own confessions; and others who have spent six hours in the same employment. How can such persons answer for this at the bar of God."—Dr. A. Clarke. Says the *Scientific American*:—"A correspondent recently timed the smokes taken in a day by twelve journey-men painters, who were engaged on a job requiring special haste. The total number of minutes footed up over a quarter of a day's work, and the employer soon discovered that he could not afford any such loss, and promptly forbade the practice."

The aggregation of time—which is said to be money—lost by the smoking community, is out of the reach of computation. A puffer acknowledges that twenty minutes are required to smoke a pipe or cigar. Take the average of three per day,