

**The evils of smoking, or, A few words to ministers who use the tobacco /  
by Silas Henn.**

**Contributors**

Henn, Silas, active 1873-1878.

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# THE EVILS OF SMOKING ;

OR,

A FEW WORDS TO MINISTERS WHO USE  
TOBACCO.

BY SILAS HENN.

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IN appealing to ministers of the Gospel on this subject, and declaring what we believe to be the truth, we are fully aware that we shall come across the prejudices of some, and expose ourselves to unkind remarks. We shall have to give utterance to principles and statements which are not popular, and set ourselves in opposition to the practices of many whom we love, and whose general character we approve and esteem. Nevertheless, we shall discharge what we believe to be our duty. We believe that smoking is a great, monster, wide-spread evil, and that great, prompt, and energetic efforts are needed for its repression. We never see any one smoke, young or old, but we feel grieved. We never see Christian professors smoke but we feel still more deeply grieved ; but when we see ministers smoke, and thus countenance an evil which is growing in society, and leading thousands of our youth in the path to ruin, we feel grieved and pained almost beyond expression. We have no apology, therefore, to offer for our attacking a custom which is every where common in the world, and which has the sanction of a portion of the church, and even of some who preach the glorious Gospel. We act from a sense of duty, and from a hatred of the evil and a love of the good. The truest interests of the world and the church require that we sound an alarm upon this subject. But our appeal will be to ministers, or chiefly to ministers, who indulge themselves with the cigar or the pipe.

We believe,—and we have good grounds for our belief,—that smoking is highly injurious to health. Tobacco being one of the most pernicious weeds, and a very powerful poison, it is impossible to use it and escape its ill effects. Smoking injures the action of the lungs, and weakens the digestive organs. It tends to weaken the power of the brain, and the power of the nerves. Indeed, the nervous system suffers most from the use of tobacco. The gums and teeth are affected by it; the stomach is disordered, and the breath becomes impure; nay, in some instances it becomes a horrid stench. The blood in a measure poisoned, its circulation is affected; and in cases of sickness, restoration even to comparative health is more difficult. Speaking of tobacco as being a very deadly poison, Professor Graham says, “Its effects on the living tissues of the animal system are always to destroy life; as the experiments made on pigeons, cats, and other animals abundantly prove.” Dr. Waterhouse observes, “When tobacco is taken into the stomach for the first time, it creates nausea and extreme disgust. If swallowed, it excites violent convulsions of the stomach and of the bowels, to eject the poison either upward or downward. If it be not very speedily and entirely ejected, it produces great anxiety, vertigo, faintness, and prostration of all the senses; and, in some instances, death has followed.” “Moreover,” he adds, after many years of practice, “I never observed so many pallid faces, and so many marks of declining health; nor ever knew so many hectic habits, and consumptive affections, as of late years; and I trace this alarming inroad on young constitutions *principally* to the pernicious custom of smoking cigars.” Dr. Hossack says, “The great increase of dyspepsia; the late alarming frequency of apoplexy, palsy, epilepsy, and other diseases of the nervous system; is attributable, in part, to the use of tobacco.” We believe that no man, acquainted with the human system, and skilled in medicine, if he will give a honest judgment, will speak favourably of the use of this noxious weed. It is well known to induce va-



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rious maladies, and lay the foundation for an enfeebled constitution, and shorten life. How plain then is our duty with respect to tobacco. If it is our duty to do what we can to preserve health, it is our duty to abstain from tobacco. How solemnly binding is this duty on the Christian minister.

And it has been proved beyond a doubt that it renders the intellectual powers more sluggish; it seriously affects the mental perception, and warps and biases the judgment. "The actual loss of *intellectual* power," says one who has given much attention to this subject, "which tobacco has hitherto occasioned, and is still causing, in this Christian nation, is immense. How immense, it is impossible accurately to calculate. Many a man, who might have been a giant, has not risen above mediocrity; and many a man who might have been respectable and useful, has sunk into obscurity, and buried his talents in the earth." We are aware that some will contradict this, and affirm that they can study better with the pipe in their mouth. But the smoker is deceived by tobacco, just as the drinker is deceived by intoxicating stimulants. The drinker frequently feels a langour to which the total abstainer is a stranger, and that langour is the effect of the daily use of strong drink; but when he takes the stimulant, it acts upon him for a while as a spur upon a horse. But it does not benefit him by imparting real strength. So the smoker, by the daily or frequent use of the pipe, lowers the state of his health, and brings on a measure of dullness and stupefaction; but feeling a little exhilarated at the time of using the narcotic, he mistakes that for real benefit.

I will here introduce a quotation from the "Confessions of an Old Smoker,"—the Rev. John Stock, LL.D., who though an inveterate smoker for many years, has now totally abstained for fifteen years. Having had a lengthy experience on both sides of the question, his testimony on this point is the more valuable. He says, "The effects of tobacco upon the brain are in some measure analogous

to those produced by opium, only that the mischief is of a milder form. It is not, however, the less real. At first there is a feeling of pleasurable excitement, which, *for a time*, does unquestionably aid the inventive and imaginative faculty. But the *ultimate* and the most *lasting* effects must be taken into account, and these my own experience has proved to be evil, and only evil. For the brain is rendered all the more feeble and apathetic *in its general state* by the *temporary* excitement produced by tobacco. I found a pipe or two very helpful for any great effort—very stimulating while the immediate effect of the weed was felt; but I was conscious that when *that* had passed away, I was left with a brain less disposed to mental effort than ever. And it has become clear to me, that in *the whole of its influence*, the pipe is unfriendly to *general mental activity*. The man who smokes will do, *in the gross*, less intellectual work than a man of the same capacity will do who abstains from tobacco. I write positively on this view of the question, because experience has demonstrated the truth of what I affirm. It is a complete delusion to smoke with a view to increase the amount of brain work. How clearly is this proved by the simple fact that, without their pipe, confirmed smokers can do nothing! Set them to work, poor fellows, on some knotty and difficult question, and deny them their pipe, and their brain will refuse its office; their mental faculties will be as cloudy as the smoke in which they love to luxuriate, and they will soon throw down the pen in despair! They must have their pipe to *stimulate* the brain! They must smoke until the deadly and unnatural narcotic has done *its* work, and then they can do *theirs*! This is no caricature, but a true picture. But what is the result? the *whole* result, I mean? Why, that the brain is becoming more and more enfeebled, and its ordinary standard of activity diminished by every repetition of the temporarily exciting process. I was thunderstruck by observing how often the predictions of medical men were fulfilled in cases in which they had warned inveterate smokers of the mischiefs that

would ensue from their devotion to this habit. I observed that many great smokers became prematurely old and infirm; that others were the victims of nervous petulance and irritability; that some became confirmed hypochondriacs; while many sank under that baneful malady, softening of the brain, and became idiots for the rest of their days! Tobacco has done all this in the case of several Christians and ministers of the Gospel. It has destroyed many a brain and many an intellect that had been devoted to the study and elucidation of eternal truth. It was the *false* idea that I should be able to get through more mental work in my lifetime, if I smoked, that led me to devote myself to the practice; but it was a deep conviction, slowly and most unwillingly formed, that by smoking I was enfeebling my reason, and sapping the energies of all my mental faculties, which eventually compelled me to abandon that habit."

Again; the use of the pernicious weed tells unfavourably on a man's spiritual state. The lusts of the flesh are thereby strengthened; the passions are inflamed and excited; the fine edge is taken off the sensibilities of the soul, and a love of self-gratification is fostered inconsistent with a high degree of inward purity; the power of self-control, the power to overcome the world, and the power to resist the devil are weakened; and hence a barrier is raised to Divine growth. In speaking of the injurious effects of tobacco on the spiritual interests of men, the "People's Friend," published a few years ago, observes, "One of the crying evils of our day is the extreme prevalence of the habit of smoking. It is still every where on the increase, and threatens to become co-extensive with the manhood of the nation. It seems to us so thoroughly established, that the idea of uprooting it is all but hopeless. Its effects are such as to blunt the moral sense, and incapacitate its victim for rightly apprehending his true condition. It is matter for great satisfaction, however, that medical men are beginning to deal with the subject as one of a most serious

character." But not only medical men but ministers also ought to deal with the subject. They ought to preach against smoking till there shall not be a smoking Christian in the church. They ought to preach against it till men shall be ashamed of their unmanly, foolish, and hurtful practice. It was resolved by the ministers composing the Methodist conference of 1766, "to abstain from the use of tobacco, and to denounce it among the people." And until the same, or a similar, resolution is come to by all Christian ministers, a low state of religion will be the rule.

Again; the inhalation of the smoke of the weed produces laziness. This is its natural tendency, and persons who are of a quiet and somewhat dull nature, become its victims in this respect, and get into listless habits. Persons, however, of a sharp, brisk, active nature, and who have become fired with an ambition for wealth or fame, may in a great measure overcome this tendency; but in maintaining constant activity, they will have the greater difficulty, the more inward struggling. No nation in Europe have been such inveterate smokers, for a long period, as the Turks, and no people perhaps have been so generally indolent. And is there no fear for our own country? "I believe if the habit of smoking in England advance," says Dr. Solly, "as it has done during the last ten or twelve years, that the English character will lose that combination of energy and solidity which has hitherto distinguished it, and that England will sink in the scale of nations."

Again; smoking creates thirst, and in many instances leads to excessive drinking and into bad company. And in inducing a love of strong drink, it frequently gives the turning point to a course which ends in disgrace and ruin. Smoking and drinking often keep each other company. It is said by Governor Sullivan, "that the tobacco-pipe excites a demand for an extraordinary quantity of some beverage to supply the waste of glandular secretion, in proportion to the expense of saliva; and ardent spirits are the

common substitutes ; and the smoker is often reduced to a state of dram drinking, and finishes his life as a sot." Another writer, who was once a slave to the poisonous weed, referring to his own experience, tells us that the use of it produces a continual thirst for stimulating drinks. He says, "This tormenting thirst led me into the habit of drinking ale, porter, brandy and other kinds of spirit even to the extent, at times, of partial intoxication." But being convinced in a while of the evils of smoking, he renounced the habit, and further says, "After I had subdued this appetite for tobacco, I lost all desire for stimulating drinks." Another smoker, who became reformed, says, "When I left off smoking, I was never thirsty, and I have drunk nothing stronger than tea and coffee ever since." Having for more than twenty years travelled a great deal, and seen much of the professing world ; and having been entertained at the homes of the working classes, the middle classes, and the wealthy, we have ourselves in many instances been painful witnesses to the connection between smoking and drinking. It is well known how common it is with some to take brandy and water after smoking cigars.

Look also at the awful waste of money occasioned by the use of tobacco. It is calculated that more money is spent every year in this article than is spent in the propagation of the Gospel. Numerous as are the inhabitants of the heathen world, there is not a household to which a copy of the Holy Scriptures might not be sent, all purchased with the money wasted in one year in this poison. Is not such a waste of money a great sin ? Is it consistent with the holiness and benevolence required in the Gospel ? Can a Christian minister, in the name of Christ, and to the glory of God, sanction this awful waste by being himself a smoker or a snuffer ? It is no exaggeration to say that the money spent in burning tobacco, and filling the mouth with smoke, would build thousands of chapels, and support thousands of preachers of the Gospel, and purchase hundreds of thousands of religious tracts and books for the people. Now if all

these extra agents and instruments were employed, in endeavouring to save souls, is it not certain that many more would be won to Christ, than what will be won to Christ while these additional agents and instruments are lacking? And are not Christians responsible for the good they might do, but neglect,—for the souls they might be the means of bringing into the way of life, but who continue in the way of death in great part through a paucity of means put forth for their salvation? Is it right, I repeat, for Christians, specially ministers, to sanction, and take part in, such a wholesale waste of the Lord's money, which might be made the means of contributing to the enlightenment of the ignorant around them?

A smoking professor of religion borrowed twenty shillings from a pawnbroker on his family Bible. When it had been in pawn twelve months, he got a friend to lend him two shillings and sixpence that he might discharge the interest upon it, and prevent it from being sold; but this small sum he was unable to pay back. This made him unhappy; and appearing to be in trouble, his minister inquired into the cause, and found it to be what we have stated. But you may judge of his surprise when he also found that he was spending a shilling weekly in tobacco; fifty-two shillings yearly in this vulgar and pernicious practice. "Here is half-a-crown to pay what you owe," said the minister, "and if you leave off smoking, in twenty weeks you can get your Bible out of pawn!" What a disgraceful instance of waste was this! How the love of self-gratification must have triumphed over the love of justice, uprightness, and virtue! Yet there is reason to believe that such instances, or similar instances, are very numerous.

The church of Christ has always been crippled for want of funds to carry out fully her benevolent enterprises, while many of her members have wasted their money in indulging the desires of the flesh. "A well-to-do man," it is said, "sang with others at a missionary meeting with apparent earnestness, "Were the whole realm of nature mine, that

were a present far too small," &c. When the collecting box came to him, a gentleman by him observed that he put in *one penny* only. When he went home, he called to him his little boy, and gave him *threepence*, and said, "Go and bring me an ounce of tobacco." Now it should be remembered that the missionary meeting would come but once a year; but the ounce of tobacco would be obtained once, twice, and perhaps thrice a week.

Would Christian ministers but consider this subject in the light of Christian benevolence, they would soon sacrifice the weed for the sake of doing good. There is an interesting instance in the Life of Sammy Hick, the far-famed "Village Blacksmith," in which he allowed Christian principle and Christian charity to triumph over his love of self-gratification. On one occasion he presented a poor old woman, a widow, with sixpence. Her joy on receiving this (to her an amount of some importance) was so great, that her thankfulness was quite manifest. "He was deeply affected," observes Mr. Everitt, "with the manner in which it was expressed. It suddenly occurred to him, and he internally accosted himself—'Bless me! can sixpence make a poor creature happy? How many sixpences have I spent on this mouth of mine in feeding it with tobacco! I will never take another pipe whilst I live; I will give to the poor whatever I save from it.' And from that hour he denied himself."

We think the foregoing reasons for the disuse of tobacco are conclusive, and should influence all, specially ministers of the Gospel, to whom we would now address a few plain and faithful words.

When you urge upon your hearers the duty of being economical in their expenditure, that they may have the more to contribute to benevolent objects, it will be impossible to forget your own want of economy, since you waste a portion of the Lord's money in the use of tobacco. And it is an unpleasant thought to non-smokers, that any thing which they contribute towards the support of their ministers

should be spent in the baleful practice of smoking or snuffing. They feel it to be a great shame that money, often earned by the sweat of the brow and by hard toil, and which they give for better purposes, should be thus spent.

When you urge upon believers the necessity of laying aside every weight, of giving up every practice which hinders their spiritual growth, and of removing every stumbling-block out of the way of others, they will naturally think, "Yes, that is all very good, but what of your own practice of smoking?" Is not smoking, by which the lusts of the flesh are strengthened, an obstacle to growth in purity and holiness? Is it not a stumbling-block to precious souls? Will not many be encouraged in habits of self-indulgence by your practice? And may not some, of less self-control, go beyond you in this course, and become a trouble, a plague, and a curse to the church, which might have been prevented, had you denied yourselves the gratification of the pipe or the cigar? And will not many, who are anxious for Zion's prosperity, be grieved by your conduct?

When you preach on self-denial, on crucifying the flesh, on controlling our fleshly desires, the words will almost involuntarily arise in our mind, and our conscience will force the application upon you, "Physician, heal thyself."

Can he who is bound by the power of tobacco, and has allowed the love of it to gain the ascendancy, adopt the language of the apostle, "I keep under my body, and bring it into subjection?" Are not these words, on his lips, untrue? Yet as ministers of Christ, and as ensamples to the flocks over which you are placed, ought you not to be able truthfully to adopt these words?

By becoming slaves to smoking, victims to a vicious habit, your power of self-control in other things is weakened, and your ability to resist temptation from Satan or the world, is impaired. Can he be fit to rule Christ's church, who cannot rule himself; who is carried into captivity by the power of the pipe? If you continue in the habit, there-

fore, you will lose the respect of many of your hearers. And would it not be well to ponder which will be worth the most to you,—the indulgence of the pipe, or the respect of the people to whom you preach the gospel, and on whom you depend for your maintenance?

By this vulgar habit, you place a continual stumbling-block in your own path. Your usefulness is hindered more than you are aware. All your utterances fall with less weight. You speak of perfection; but we cannot help an inward consciousness that you keep below the mark. You emit some rays of light; but somehow as soon as the rays come forth, the fumes of the pipe, rising up before our mind, seem to make those rays less clear and bright.

Ministers, above all others, should set such an example as may be wisely imitated. They should be patterns of self-denial, of consistency, of perfectness. Now would it be wise for your brother-ministers, and your fellow-labourers in the local ministry, to copy your example? Would it be well for the class-leaders and other office-bearers to walk in your steps? Would it be well for all the churches or societies to tread in your steps? Would you, in a word, like all your hearers, young or old, members or non-members, to turn smokers? We think not. Yet if it is good for one, it is good for another; if it is good for ministers, it is good for people; if it is not good for people, it is not good for ministers.

By your occasional use of the weed when making pastoral visits, may not some fast boy, concluding your example is right, be encouraged to smoke? And from smoking, may he not take to drinking, and then hurry on in the path to ruin? Can you be sure that none of the youths belonging to the families of your flock, will not be thus influenced by your example? Can your placing one youth in jeopardy, be reconciled with Christian principle and obligation?

Then your smoking in the presence of some, is a great annoyance to them; and it is your duty to please others and give them happiness, instead of incommoding them.

Men ought not, for their own gratification, to become offensive and disgusting to others. Many are annoyed and discommoded by the smell and taste of tobacco. And what right has any man to surround another with smoke, and pollute the atmosphere which he is obliged to breathe?

Suppose Christ were to come back again to this earth, and you were walking with him on the high way, side by side, would you dare to annoy your unearthly companion by puffing the fumes of a cigar into his face? We think not. Then why indulge in such a vile and vulgar habit when side by side with others, to their annoyance, since the omniscient eye of Christ is always upon you, and his Spirit is grieved at your behaviour?

Smoking has become a nuisance almost every where. On railway platforms, in the waiting-rooms, in the carriages, out of doors and within doors, we meet with the filthy practice, and often also accompanied with the nasty habit of spitting. At times we cannot breathe a pure air, it is so tainted with the disagreeable odour. Yet some ministers, instead of trying to put down this abominable nuisance, join in it and increase it. How ridiculous to see a minister like "a puffing locomotive, or a smouldering volcano!" Would to God that every smoker could see himself as others see him. But he is the victim of deception; smoking beguiles him into vain imaginations.

All smokers are a common nuisance, but smoking ministers are the worst. Their office and position gain them admittance into numerous family circles, who are disgusted with their uncleanly habit. But they have no right to annoy the inmates of any house where they may be invited to take a meal after preaching. They are soon set down as self-indulgent, and as possessing but a small degree of piety. In some cases, however, they are not so regarded, but their practice is sanctioned, and in not a few instances, they are imitated, especially by the young; and through their example, the first step is taken in a course of low self-indulgence, which may end in their destruction. "I never

see a lad with a cigar in his mouth," says John Angell James, "but I consider him at least on the first stage to ruin." There are doubtless thousands of smokers, and we may add, drinkers also, hastening on in the path to ruin, who first learned the cursed habits from ministers who occasionally sat at their parents' tables. "Self-indulgence," says one, "is the root of all rottenness in human character. There is nothing that God more loathes and the people more despise than a self-indulgent preacher."

It is a command, not without the weightiest reasons that they who bear the vessels of the Lord, should be clean. But smoking ministers cannot be clean,—thoroughly clean,—either in body or soul. Their whole body is infected with the noxious weed, and their very breath forbids a face-to-face interview, unless you stand at a respectful distance. And the soul is rendered unclean, in a measure, by admitting defilement in the body, and by yielding to an indulgence which also excites the animal passions, and hinders the development of the divine life.

An enormous amount of mischief, therefore, is done by the use of tobacco. Human life is shortened, the race are rendered more feeble and sickly, disease is gendered and suffering is increased, public morality is deteriorated in the world, and the tone of piety is lowered in the church, by the prevailing use of this poisonous weed. Tobacco is now one of the devil's greatest agents in the work of demoralization and depravity. Should ministers then use tobacco? Should they countenance such an agent of wickedness? Ought they not rather to set themselves fully against it, and expose its evils, and in this, as in other things, be an example that may be safely copied by all?

But it will be said that many pious persons smoke. We admit it. But doubtless they would be more pious if they did not smoke. *Smoking* Christians are *imperfect* Christians, and the pernicious practice must be abandoned ere perfection can be attained. It is no argument in favour of a practice, that it does not unchristianize a man; but it is an

argument against it, if it makes him *less* Christian,—if it tends to deteriorate his character. A good man on the whole, may nevertheless be a slave to a bad habit, and that bad habit takes away from his goodness. His goodness is spotted, tainted, and less brilliant and less winning on that account. It is a minister's duty,—as indeed, it is every man's duty,—to live in the highest purity, and to avoid whatever would hinder his attainment of it.

Some ask, "What has God sent us tobacco for, if it is not to be used?" Doubtless it has a use; but whatever may be its use in medicine, it is certain it was never intended to be used as a daily indulgence by persons in health. We might ask, "What has God given us hemlock, prussic acid, hen-bane, fox-glove, and thorn-apple for, if they are not to be used?" But will those who plead for tobacco also plead for the daily use of these poisons? The truth is, it is only in extreme cases of disease that poisons should be used, if used at all; and then only by the advice, and under the direction, of one well skilled in medicine.

That God never intended tobacco for habitual use, is evident from the fact that its use, at first is repugnant to our whole nature. Men cannot smoke till they have *learned* to smoke. It is a habit which has to be acquired and mastered before it becomes pleasing. It is true some, by frequent efforts, learn in a short time; but some it takes a long while thoroughly to acquire the habit. I once heard a professor of religion say that it took him seven years to learn to smoke. Smoking is not natural to men. It is not easy or pleasant to them when they first begin to smoke. It requires, in many cases, great exertions to form the habit. And in no degree does it contribute to health. It injures it; it weakens the whole frame, and tends to shorten life. Men should do nothing without a good reason, but you have not, and cannot have, any good reason for smoking.

Some say that smoking helps to pass away time. What a pity that time, "the stuff which life is made of," the most

precious of talents, should ever be smoked away. Still, this reason for smoking will never be found, we hope, on the lips of a minister. It cannot be denied, however, that all who smoke *do* waste time; and in cases without number, it leads to great idleness and dissipation. Nor is it an occasional, but a daily, waste. Hours are spent in the senseless practice of drawing into the mouth, and puffing out again, volumes of stinking smoke. Some, we fear, have more fellowship with their cigar or their pipe than with their God.

Others tell us that smoking is one of their greatest comforts. Alas! alas! when men have so little comfort in religion, as to seek it in tobacco. But smoking is a gratification,—a low, fleshly gratification; and that, indeed, is the reason why men smoke. It is not because they are benefited by it, but because they *like* it. A few may *think* themselves benefited by it, but they are *deceived*. From the very nature of tobacco, and from its certain effects upon the human system, they *must* be deceived. Now they whose whole hearts are fixed on divine things, whose undivided affections centre in God, and whose souls are filled with the sweet rest of perfect love, have no desire for the comfort of the pipe. They would be ashamed of such low indulgences. Oh, that every Christian minister would rise superior to the love of animal pleasures, and, by precept and example, seek the repression of the disgusting habit of smoking.

But what are we to make of the fact that almost all Christians who smoke acknowledge, when spoken to upon the subject, that tobacco does them no good,—that it is only a habit they have taken to,—and that they wish they could give it up. They acknowledge that they continue the habit because they like it. They have no other reason. This was the reason given lately by a Primitive Methodist minister in Keighley with whom I was discussing the subject. There was one argument, he said,—while the detestable smoke was pouring out of his mouth in a thick

volume,—that no one was able to answer. No one ever had answered it, and no one could answer it. He *liked* it; he smoked because he *liked* it. Now what are we to infer from these admissions,—admissions made, observe, by the generality of pious men who use the weed, and also by many preachers of the Gospel? I have heard these admissions in numberless instances. What do they imply? They show that Christian smokers are very imperfect in their development of Christian principle. They show that their minds are not fully at rest,—that they have secret misgivings, doubts, and scruples on the subject. They show that they are rendered spiritually weak by the influence of tobacco,—that the habit of smoking has taken deep hold upon them,—that they are now its slaves and would be glad to give it up but for the difficulty. But ought Christians to be enslaved by any evil habit? Does not their being fettered by the fascinating fumes of the pipe evince a defective piety? Ought not such Christians, with a firmness of will, a fixedness of purpose, to resolve to give up the habit, and ask God to help them? Can they be clear of guilt if they do not do this? Can they be justified persisting in a custom which enslaves the spirit, enfeebles the moral powers, and creates uneasiness, doubts, and misgivings in the mind? And further, can they be justified in lending their aid, by their example, in raising up a race of smokers, in training up the boys and young men of our country to love the detestable and injurious drug?

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