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TEMPERANCE,

AS IT IS OPPOSED TO STRONG DRINKS, TOBACCO AND SNUFF, TEA AND COFFEE.

By JOHN BOWES.

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TEMPERANCE.

MANY efforts have been made in our time to stem the progress of Intemperance, and some of them with considerable effect. The cause of intemperance or inebriation must be ascertained if we would remove its effects. It may be stated in one sentence—*the drinking of intoxicating liquors is the cause of the drunkenness of this country.* Remove the cause, and the effects will cease. Men cannot become drunkards when they never taste that which inebriates. If Christians wish to remove drunkenness from the world—and they are not Christians if they do not—the way is plain : let them, both by precept or teaching, and example, discountenance the drinking usages of society. They ought to be abandoned for the following reasons:—1. If we consider the influence of strong drink on *the body*. It has indeed been taken in weakness to give strength, but we have seen the strong become emaciated and weak, and some so weak that they could neither walk nor stand under its potency. It has been taken in cold weather to give heat, and in hot weather to make men cool ; by the sick to make them healthy, and by the healthy to prevent sickness. It has been used as a blessing to the body, from helpless infancy to decrepit old age, and has crowded the family circle from the birth of the infant man to his marriage and his death. It has been the first article to greet his entrance into life ; by its constant use it has frequently cut short his days, and then been again introduced among the guests at his funeral. Under the disguise of refreshments, cordials, and other specious names, it has insinuated itself into the company and regards of millions of all ranks and stations, shortening the lives which it had previously embittered ; robbing husbands of their wives, and wives of their husbands ; children of their parents, in mid-life, and parents of their children, bringing down, as they mourned the consequences of that drunkenness of which they themselves had been the unsuspecting cause, their grey hairs with sorrow to the grave. Many heart-rending narratives I could here introduce, were I disposed to open afresh the bleeding hearts, of many parents, husbands, wives, and children, which time has scarcely closed. Yet, amid the diseases of every part of the body, from the distempered brain to the dying foot, some are greedily swallowing down the waters of death, under the delusive idea that they cure sickness and prolong life. I have seen hundreds of testimonies from surgeons and physicians, declaring that intoxicating liquors are not required by men in health, and that they are generally injurious ; and to

the knowledge of the faculty, we may add the practical, experimental knowledge of millions of Total Abstainers, who, for years, have tried *both sides*, these, with one voice, declare, that their health has been greatly improved since they abstained from strong drinks. Sickly persons, men in foundries, mines, ships, by sea and land, in the hottest, hardest employments, have all declared themselves better and stronger without alcohol. Many diseases originate in strong drink—"The gout and stone have hitherto been found to exist only in those countries where intoxicating liquors are freely used."—BACCHUS, p. 101. About a fifth part of the human race never uses intoxicating drinks, and it furnishes the strongest men. Samson's mother and he himself were prohibited from taking what tends to impair the strength of man. DR. BEARDLEY says, in reference to the water-drinkers of Asia and the Himmalaya mountains, "that they are *able to carry a burden of four hundred weight*, and that one of them had more strength than three British soldiers. This latter fact was affirmed by a British officer."—ANTI-BACCHUS, p. 123. "in seven cases out of ten," says DR. M'NISH, "malt liquor drunkards die of apoplexy or palsy." The only advantage then to be derived from intoxicating drink, is in rare cases of disease, and this Total Abstainers have as well as drinkers, and in a greater degree.

2. The pernicious influence of alcohol on *the mind* is incalculable. It is evil and evil only. The fiction that it animates wit and brightens genius, has long been exploded. It deprives the mind of energy, often of reason; even in a few hours it has the fearful potency to leave rational man as stupid as a brute. It hinders him from obtaining all kinds of useful knowledge, from the lowest to the highest; that which fits him for usefulness in society, and that which "makes meet for the inheritance of the saints in light." On his favourite drink he expends the *time* and *money* which would procure for him useful books, and leave him leisure to fill his soul with their contents. It unfits him for "asking wisdom of God." How can he pray for the Holy Spirit, whose thoughts are made wild and irregular by ardent spirit? It hinders him from attending the house of prayer and the preaching of the gospel. It causes every wicked passion and principle to grow rankly in his soul. It has hardened the heart of many a husband till he has first neglected, and then deserted an affectionate wife and a large tender family, thus rendering man more degraded than the savage beasts of the forest, which care and provide for their young. How miserable is the slave of appetite, the worshipper of Bacchus! While others are delighted and charmed by the discoveries which open up before their earnest inquiries, after truth, his soul is shut up in the midnight of ignorance. He is ignorant of God, of Christ, of salvation, and eternal glory; he is ignorant while others are drinking in the streams of eternal life which flow from the knowledge of Jesus. Many a drunkard has sold or pawned his Bible for alcohol; deserted the Lord's house for the public house, and be-

come the miserable dupe of a depraved appetite, which has deprived him of all taste for the great, the holy, and the good.

3. Look at the injury which the *family* sustains by it. Even those families that live by brewing, distilling, keeping spirit-shops and public-houses, derive no blessing from it. No one, but the deceived, expects a blessing upon that which is derived from the vice and misery of the human race. Many engaged in the work of making drunkards, become intemperate, and soon end their fearful race in the broad way. And what shall we say of their victims? Many a man of wealth has been reduced to beggary; many a peaceful family to discord; many a healthful family to sickness; and many an honest family to theft and imprisonment by this vice. While I resided in Dundee, there attended the school on the first day of the week, a fine little boy; several bibles and other books had been missed. The beadle had just placed an excellent bible in a pew; when he missed it he suspected the boy, and found it on him; afterwards the mother of this boy was searched, and pledge tickets of bibles, psalm-books, and hymn-books, were found on her; these books she had first got the boy to steal from various places of public worship, then take to the pawnbroker's; the father was a sober, industrious man, and knew nothing of it. Thus was a dear child trained up to steal. If we could see all the families that have been reduced to want-rags, miserable houses, and wicked employments, by strong drink, what a large assortment should we have? How many cities of wretched beings might be filled? If we could see all that have committed suicide, that have been slain by accidents, duels, fightings, diseases, murders, occasioned by strong drink, gathered into heaps, we should have pyramids of slain, fearful monuments of the fatal power of alcohol. If we could see all the ships that have been wrecked by drunken mariners, all the animals destroyed by drunken drivers, all the houses and property burned and wasted by drunken tenants, what awful scenes would pass before our eyes! If there could pass in our review, all the wives that alcohol has made widows, all the children made fatherless, all the families deprived of property, and made poor and forlorn, what an army of human degradation should we behold! Total Abstinence reverses these scenes.

Temperance leads to thought; thought often to Christ; Christ teaches industry, truth, justice, honesty, and whatever is of good report, so that religion brings credit, trade, wealth; and when it is spent in making others wise and happy, it returns blessings, a hundred fold, into the bosom from whence it flowed. I have proposed the following consideration to congregations of hundreds, and sometimes of thousands—"Those of you that think that those families are likely to be the most sober into which intoxicating liquors are never introduced, and in which they are never used, hold up your hand." In general, nearly all held up their hands. I have then said, "Those of you that think that those families are likely to be the most sober into

which intoxicating drinks are introduced, and in which they are used, however moderately, hold up your hands." Seldom a hand was lifted up. I have then said, "As it is your opinion that intoxicating drink endangers the sobriety of families, if you wish to have sober families you will keep strong drink from them."

4. Let us look at the influence of alcohol on *the church*. It has not yielded one blessing here; on the contrary, it has been a curse to its ministers and its members. Most of the expulsions which take place in the churches with which I am acquainted, have originated in strong drink. Christians, after many years of consistent profession, by taking a little and then a little more, have been overcome. Some old professors have been expelled for drunkenness, and others have remained in the church, unexpelled, to corrupt it. Many are prevented by strong drink from hearing the gospel—many find intoxication a besetting sin, but, for which, they would repent, believe, and be saved. Many churches are so full of drinkers, spirit-sellers, and innkeepers, that nothing spiritual and heavenly can grow in them. Such members frown virtue from the pulpit, and spread corruption and moral ruin around them. Some of the finest talents have been perverted by this fatal vice. And what has Total Abstinence done to effect a change? It has produced ability to get clothing—to hear the word. Some hearers have embraced Christ. I know whole families, some of them large, that ascribe their first religious impressions of a saving permanent kind, to the influence of the Total Abstinence movement! The day of retribution only can fully unfold all the blessed effects of taking this one step. It does not always lead to christianity—some Total Abstainers are infidels—but it often does. Some are now members of Christ, who, not long ago, were members of Satan's empire; some are now preaching Christ and him crucified, that were once far from God and peace; some are now turning many to righteousness that were once turning men from sobriety to inebriety. What noble talents has the Temperance reformation rescued, from evil employments, which are now devoted to promote the best interests of society, and the honour of the Great God, our Saviour!

5. What influence has intoxicating liquor on the *eternal destinies* of men? How many are this hour suffering an eternal exclusion from heaven, and weeping in hell through strong drink? It is said, "that 60,000 drunkards in our own country die annually; many die drunk. Every ten minutes, therefore, the gate of death is opened to admit some poor victim to the bar of God, to receive sentence from that Judge who has said, 'The drunkard shall not inherit the kingdom of heaven.' As we do not bury by night, but only through about eight hours of the day, the grave is open every three minutes to admit the mortal remains of some poor wretch who has been slain by strong drinks." They never aided one soul to obtain a meetness for heaven; they have trained and perfected many for hell. Vices are frequently connected together: when we see drunkenness we may call it a "*Gad*,"

and exclaim, "behold a troop cometh." Who can number the vices which follow in its train, such as anger, revenge, lasciviousness, and murder? On the contrary, are there not many men in heaven who were first led to Christ and to self-denial in all things, by denying themselves in this?

Let us now answer some objections.

OBJ. 1.—Some, indeed, affirm, "that we deprive the gospel of its proper glory by teaching men to be sober."

ANS.—We may find cases in which no one would preach the gospel in the first instance. Is a man about to drink a cup of poison? we first dash the cup from his lips, and then preach to him the gospel. Is he about to throw himself down a precipice? we first stop him, and then preach to him the gospel. In the Isle of Man, an individual, whom I know, had drunk himself, and wife, and family, out of house and home; and for some nights all lodged in a field. In a fit of desperation he ran towards the high cliffs, near Douglass, to throw himself down. A minister saw him, and seized him in his fury: he struck the minister to the ground, but the minister would not let him go, but got the man at last to a better mind. Some weeks after, he was awakened under that minister: he abandoned alcohol. Six years after this, I baptized him, and trust he is now going to the kingdom of glory. Is not this a brand plucked out of the fire? Do you see a man about to thrust the fatal dagger to his own heart? You do not cry, "Repent, and believe the gospel:" you first arrest his murderous arm, and then preach to him the gospel: at least this was the way that Paul did, when the jailor at Philippi "drew out his sword, and would have killed himself." Paul said, "Do thyself no harm, for we are all here." And after this, when the man was awakened to say "Sirs, what must I do to be saved?" the answer given was—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Let us go and do likewise. If we meet with a drunken man, let us say, "Do thyself no harm;" "Cease to do evil;" "Abstain from strong drinks:" and then, when we find him sober, let us preach to him the gospel. Often the gospel has made men sober without Total Abstinence; and sometimes Total Abstinence has prepared men for the gospel.

OBJ. 2.—"The Saviour turned water into wine at the marriage of Cana of Galilee; instituted the drinking of wine in the Eucharist; and his early followers appear to have used it: how, then, can it be sinful to use it now?"

ANS.—It cannot be proved that the wine of Cana, &c. was intoxicating. I would drink the juice of the grape in any useful, un-intoxicating form.

1. If Christ did make intoxicating wine at Cana, we cannot reconcile it with several texts of scripture; to instance two:—Prov. xxiii. 31, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an

adder." Would God have commanded his people not "to look upon the wine when red, when it giveth his colour in the cup," that is, when fermented and intoxicating, and then, in the person of Christ, make it, that the guests at the marriage of Cana might look upon it? I cannot believe it. Again, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. xx. 1. Did Christ, then, begin his miracles by setting "a mocker" before the assembly at Cana? or did he only make an unintoxicating wine? I reject the former opinion, because it is unworthy of God. I embrace the latter, because it harmonizes with the rest of scripture; and,

2. It accords with the habits of the Hebrews. TIMOTHY appears to have been a water drinker, when Paul said, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities," 1 Tim. v. 23. This advice the most rigid Total Abstemier would either follow or give.

OBJ. 3.—"We favour moderation in giving and taking strong drinks, but we denounce abstinence."

ANS.—But there can be no moderation in regard to evil, but abstinence from it. "Abstain from fleshly lusts that war against the soul." The only moderation here is abstinence. "Abstain from the appearance of evil." It cannot be indulged moderately without sin. If, as some affirm, strong drinks are productive of three-fourths of the diseases and four-fifths of the crimes of the land, we ought not to contribute any portion of our substance to produce such lamentable effects. It is supposed that from fifty to one hundred millions sterling are spent annually in these kingdoms in producing diseases, death, and crimes. If persons should collect this vast sum for the poor, or for education, how many families would it bless? Should they collect it, and then deposit it in a ship, and pour it out into the depths of the sea, it would be regarded as the height of madness! Who would give even a penny voluntarily to such a foolish object! But it would be wise compared with its present appropriation. It would produce no disease, no crime, no death. It would do no *good*, it is true, but it would do no *harm*. Then ought Christians to spend one penny in a traffic which issues in the vice and woe of the human race? You flatter yourselves that you are not guilty, because you only give small quantities of spirits, &c. A porter, postman, or carrier, calls; you "give him only one glass, that (you say) can hurt no one;" but he has called the same day upon other eight customers like you, who gave him each one glass: altogether, they made him so drunk that he could not take care of himself; his cart-wheel ran over him and killed him. Such cases often occur. You did not kill him; you are not his murderer. No, not by yourself: there were eight of you guilty of giving him the poison which ended in his death. You did not kill him alone; you are only one-eighth part guilty of murder. How can you acquit yourself from this charge? Dare you plead *not guilty*?

OBJ. 4.—“But I can temperate myself; I need not abstain?” This is purely the language of selfishness. Will you not look beyond *yourself*? Will you live only to honour and please *yourself*? You have got a Bible, money, bread, and clothing *yourself*. Is this enough while your neighbours have none? if *you* give them Bibles, money, bread, clothing, although *you* have enough? Abstain, for their good, from the intoxicating cup. Drunkenness dishonours our *nation*. A friend of mine, who resides in France, states, that when a Frenchman is found intoxicated, it is frequently said, “He is as drunk as an Englishman!” What a disgrace to our country, and to our RELIGION! “A missionary from India, not long ago, stated that it was no uncommon thing in Calcutta, and other places, to see an European lie intoxicated in the street, surrounded by several natives, who are very scrupulous in the observance of their religious rites and ceremonies, and to hear them tauntingly exclaim, ‘Here is one of your Europeans—look at him!—you never see us get drunken as you do; let your missionaries stop at home and preach to their own countrymen.’”—BACCHUS, p. 79. When the Mahomedans see one of their own sect intoxicated, which has now become rather common, they at once say, “That man has left Mahomed, and has gone over to Jesus?” And shall this precious name continue to be insulted?

OBJ. 5.—“The Scriptures do not command us to abstain, nor prohibit us from using alcoholic drinks.”

ANS.—If the Scriptures had contained commands and prohibitions for every circumstance in life, they would have been too large and voluminous to be read. They contain general principles, expressed with sufficient precision to guide us in all such cases as this. “Woe unto him that giveth his neighbour drink, that putteth thy bottle to *him*, and maketh *him* drunken.” Hab. ii. 15. “It is good neither to eat flesh, nor to *drink wine*, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.” Rom. xiv. 21. Many have been *stumbled*, offended, and made weak, by strong drinks. Then, “it is good not to drink” them. “Neither be partaker of other men’s sins.” 1 Tim. v. 22. Are not those partakers of other men’s sins who give them that which inebriates, and aid to form the habit of drunkenness? “Let no man put a stumbling-block, or an occasion to fall, in his brother’s way.” Rom. xiv. 13. By *taking* and *giving* that which intoxicates, Christians “put a stumbling-block,” &c. in their brother’s way. “Have no fellowship with the unfruitful works of darkness, but rather reprove *them*.” Eph. v. 11. When a man aids in producing those works, the fellowship is intimate. “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” 1 Cor. x. 31. Can men drink “to the glory of God” when they injure their bodies and minds, and unfit them for his service? “Let no man seek his own, but every man another’s *wealth*.” 1 Cor. x. 24. We cannot be seeking “another’s *wealth*,” comfort, or good, if we drink the mo-

ney which might buy him bread. "Time is money," said Franklin; and if we teach men to waste time over alcohol, we teach them to waste money. If we seek the good of society, let us teach and practise sobriety. "Prove all things; hold fast that which is good." 1 Thess. v. 21. We have tried intoxicating liquors, and have found that, when used as a common beverage, they are only evil; we therefore let them go.

TOBACCO AND SNUFF.

Intemperance is not confined to drinking alcoholic liquors; it extends to snuff and tobacco, often called narcotics, from *narkē*, torpor, procuring sleep—stupifying. Tobacco was first introduced into Europe, in 1559, or 1560, by Sir Francis Drake. The Spaniards gave it the name of *tobacco*, from *Tobaco*, a province of Yucatan, in Mexico, where they first found it, and first learned its use. The practice of smoking it in England was introduced by Sir Walter Raleigh about the year 1584. In 1684, Pope Urban VIII. published a bull, excommunicating all persons found guilty of taking snuff when in a place of worship. This bull was renewed in 1690 by Pope Innocent. This is a very unseemly practice: in Scotland, the minister is sometimes seen taking a snuff in the pulpit, and the people are frequently seen handing round a snuff-box from pew to pew, during the time of public worship. About 1719, Amrath IV. made smoking a capital offence. For a long time smoking was forbidden in Russia, under pain of having the nose cut off. King James I. of England, in 1603, published his famous "Counterblaste to Tobacco," in which the following remarkable passage occurs:—"It is a custom loathsome to the eye, hateful to the nose, harmful to the braine, dangerous to the lungs, and in the black stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless." The King of Denmark, who wrote a treatise against tobacco, observes, that "merchants often lay it in bog-houses, that, becoming impregnated with the volatile salts of the excrements, it may be rendered brisker, stronger, and more fœtid." The nauseous and impure articles used in its manufacture would, if generally known, create a proper distaste for it.

1. Tobacco and snuff should not be used, because they injure the health.—A writer in the *Universal Magazine*, 9 mo., 1762, remarks—"Nothing can better discover how dangerous tobacco may prove, than the disorders it occasions when the smoke, powder, or juice of it, are accidentally swallowed; a secret venom is immediately felt; the stomach rises; the brain is troubled with giddiness; the head staggers; the eyes grow dim; the body groans under several vicissitudes of heat and cold; the heart, being almost without motion, does not afford the blood and spirit necessary to several parts of the body. How could tobacco occasion so many disorders, if it contained nothing but harmless principles? . . . The frequent use of tobacco will

spoil the action of the stomach, and consequently, being prejudicial to digestion, it will be so to the whole body."

Dr. MACNISH says—"The effects of tobacco are considerably different from those of any other inebriating agent: instead of quickening, it lowers the pulse; and when used to excess produces languor, depression of the system, giddiness, confusion of ideas, violent pain of the stomach, vomiting, and even death. Its essential oil is so densely powerful, that two or three drops put into a raw wound, would prove almost instantly fatal. Its effects are inebriating, and those who habitually indulge in it may, with propriety, be denominated drunkards. In whatever form it is used, it produces sickness, stupor, bewilderment, and staggering, in those unaccustomed to its use. There is no form in which it can be taken in which it is not decidedly injurious and disgusting."

Professor HITCHCOCK says—"I group alcohol, opium, and tobacco together, as alike to be rejected, because they agree in being poisonous in their natures. In popular language, alcohol is classed among the stimulants, and opium and tobacco among the narcotics, whose ultimate effect upon the animal system is to produce stupor and insensibility. Most of the powerful vegetable poisons, such as henbane, hemlock, thorn-apple, prussic acid, deadly night-shade, fox-glove, and poison-sumach, have an effect on the animal system scarcely to be distinguished from that of opium and tobacco. They impair the organs of digestion, and may bring on fatuity, palsy, delirium, or apoplexy. In those not accustomed to it, tobacco excites nausea, vomiting, dizziness, indigestion, mental dejection, and, in short, the whole train of nervous complaints."

Dr. HOSSACK calls it a "fashionable poison," and affirms that "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."

Dr. SALMON says of snuff, another form of tobacco,—“I am confident more people have died of apoplexies, since the use of snuff, in one year, than have died of that disease in a hundred years before; and most, if not all, whom I have observed to die of late of that disease, were extreme and constant snuff-takers.” Snuff keeps a great many of the females engaged in lace-making, in the neighbourhood of *Newport Pagnell*, under the continued influence of hysteria, and gives them an early stamp of age: at thirty a snuff-taker looks as if she were forty years' old. If, then, these narcotics injure health, and shorten life, every Christian should abstain from them.

ADAM CLARKE, in his Treatise on this subject, says, that "so inseparable an attendant is drinking on smoking, that in some places the same word expresses both: thus, *pund*, in the Bengalee language, signifies 'to drink and to smoke.' He has "known several who, through their immoderate attachment to the pipe, have become mere sots;" and there are others of

whom he says, they "are walking in the same dangerous road ; I tremble for them."

Governor SULLIVAN has said, "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."

Dr. RUSH.—"That smoking and chewing tobacco, by rendering water and other simple liquids insipid to the taste, dispose very much to the stronger stimulus of ardent spirits ; hence the practice of smoking cigars has been followed by the use of brandy and water as common drink."

Dr. AGNEW.—"The use of the pipe leads to the improper use of ardent spirits."

THE AUTHOR OF BACCHUS says—"The amount of intemperance arising from this cause, if followed to its actual issues, would be truly startling. One writer is of opinion, that 1-10th of the drunkards annually made throughout the nation are made by this vice. The practice is, doubtless, a fruitful source of intemperance, and, as such, ought to be disused by every one who regards the welfare and happiness of his fellow-creatures."

I have observed that ale-drinkers, in general, may be seen with their pipe and their glass ; then Christians should discountenance by their example a habit which may lead their children and neighbours, if not themselves, into habits of inebriation.

3. These narcotics produce a sinful waste of the Lord's money.—The quantity of tobacco entered for home consumption, in the year ending 1st mo., 6th, 1836, was 22,116,759 lbs. ; the duty paid on it was £3,354,459, 1s. 5d. The cost at 4s. per lb. would be £4,423,351. This would give 176,924 poor families 10s. in the week, or 88,467 families £1 per week for twelve months. And while so many deserving families are lacking food, is it the duty of Christians to injure their own bodies, and squander the Lord's property in this manner ?

I know many Christian churches hesitate about giving pecuniary support to those of their members who spend money in snuff and tobacco. They feel that it is a duty to minister to their wants, to give them "daily bread," but not to their vices, by giving them "daily" tobacco. But should not those Christians demur as much to use money for their own evil habits as for those of their brethren ?

Some say, "But my doctor recommended me to smoke ;" so did mine, more than twenty years ago, on account of flatulency on the stomach. I smoked ten years on the doctor's recommendation ; and because I began to *like* it. I left it off more than ten years ago, and found my health much improved by discontinuing it.

Some fear, that if they should give it over suddenly, their health might suffer. I gave it over at once, without sustaining

the least injury. A few months after, during the raging of the cholera, as I had visited the sick and dying, and entertained the old notion that it would ward off infection, I smoked again for a few months, intending to become a gradual abolitionist. I commenced by taking one week, four pipes per day; next week three; next week one. I had got to one, when I was called to preach in a certain city, where resided a minister, an inveterate smoker. I had to spend a few days chiefly in his society. The pipe was seldom out of his mouth. I smoked again in *self-defence*. Thus my plan of *gradual* abolition failed; when I returned home I became an *immediate* abolitionist, and have never smoked a pipe since. I have been often invited to take snuff, but feel it better to decline than give it the least countenance. I remember a fact recorded of a negro, who had the snuff-box presented to him, with the usual invitation; he gave a very sensible answer to the gentleman who solicited him: "No, tank you, massa; me nose no hungry!" was his forcible reply. Persons tell us they can do longer without food by using narcotics: this may be; but as they contain no nutriment, they cannot support the body.

4. Much precious time is consumed by these *filthy habits*. Some tell us that they can meditate on the truths of the gospel best when smoking, as though it required the aid of the pipe to make Divine truth precious to their hearts. Were they to give up their habits, they would have more time for both *reading, prayer, visiting the sick*, and every other good work.

We are sometimes told that Infinite Wisdom has sent nothing in vain, and are asked of what use tobacco is on our principles? The decoction, powder, and smoke, are used in agriculture, and among shepherds, to destroy insects, and remove diseases from cattle. Tobacco destroys snakes. For more than 5000 years mankind lived without these narcotics, and they were as healthy, if not more healthy, than they are now.

5. I am anxious that Christians should be examples to mankind of every excellency; and I have no doubt but some worldly men despise good men for such habits as we have been considering. *Usefulness* requires them to abstain.

TEA AND COFFEE.

This seems to be a proper place for the introduction of a few remarks on TEA. It has been styled a narcotic. It was hardly known in Europe before the middle of the 17th century. In 1664 it was two guineas per pound. From 1678 to 1684, only 410 lbs. were imported. In 1837, there were exported to Britain 36,177,200 lbs., which, at 5s. per lb., would cost £9,044,200 sterling. In France, tea is not generally used; only 230,000 lbs. annually. Coffee was first introduced into England by a Turkey merchant, in 1652. It was first found out by the Persians in the 15th century. In 1831, 22,740,627 lbs. were used, which, at 1s. 6d. per lb., would be £1,704,047.

When I first abandoned the use of Tea and Coffee, the latter had made me exceedingly bilious, and I had often heard doctors caution

delicate females against *strong tea*, which I believed tended to produce nervous affections. In this view I was confirmed by the opinion of many medical men. I first tried abstinence from both for three months, and found myself so much better without them, that I have not taken any since, except in two or three instances. Twice when I had the headache I took tea; now, my head, for a long time, has never ached, so that I have required no remedy. I believe there is no *nutriment* in a ship-load of tea; and the experience of all abstainers accords with my own, if they have had energy and firmness of purpose to abstain for a number of years. I have now abstained for upwards of three years, and have no intention of returning to my former habits.

ADAM CLARKE says—"Seventeen years ago, I met with Mr. Wesley's *Letter on Tea*. I read it, and resolved from that hour to drink no more of the juice of that herb till I could answer his arguments and objections. I never saw that tract since; and from that day until now, I have not drunk a cup of tea or coffee. For these things I mostly found a substitute in the morning; and when I could not, I cheerfully went without breakfast: and in their place I never took anything in the *evening*. By this line of conduct I have not only joined hands with God to preserve a feeble constitution, but I can *demonstrate* that I have actually saved two whole years of time, which otherwise must have been irretrievably lost; and perhaps my soul with it: for I have had often occasion to observe, that *tea-drinking* visits open the floodgates of various temptations."—*A. Clarke's Letter to a Methodist Preacher*.

I have often been asked what I and others take as a substitute. Many take hot water, milk, and sugar, as usual, at the tea-table; some cold water; some milk. I am never at a loss, having taken all these at different times.

Many persons cannot think that they could live without tea, though it was unknown to our ancestors before the 17th century. Many want resolution for any thing that is good: they wish to abandon hurtful narcotics, but they dare not begin. Total Abstainers from alcoholic drinks have set a good example in reforming injurious habits. It becomes them—it becomes all Christians to set the world an example of abstaining from every appearance of evil. They are called by Christ to deny themselves. Not that there is any great sacrifice to make in abandoning these evils; but it is great in the imagination of those who are enslaved by custom: afterwards it brings health of body and cheerfulness of mind, which repay a hundred-fold any little inconvenience which is felt at first.

Poor people would have more money to spare for bread, and both rich and poor would be able to give more to the fatherless and the widow. When foolish *self-indulgence* shall give place to a supreme regard for the honour of God and the good of the human race, many existing luxuries will disappear from among the disciples of Jesus Christ.

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