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TEN CHAPTERS

# AGAINST TOBACCO

A PAMPHLET SHOWING THE EVILS  
OF THE TOBACCO HABIT.

By SIMPSON ELY.

WITH AN INTRODUCTION BY B. W. JOHNSON

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PUBLISHED BY  
CHRISTIAN PUBLISHING COMPANY,  
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## INTRODUCTION.

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THIS little work is from the pen of an earnest man upon a question which will grow in importance with discussion. No one knows the candor and childlike sincerity of Simpson Ely better than myself. If he has spoken strongly it is because he has strong convictions and is deeply impressed with what he regards a portentous evil. There was a time when there were few people who objected to the use of tobacco on other grounds than that it was an offensive habit, but during the last generation, there has been a growing conviction that it is a great moral evil. It has been observed that almost all victims of intemperance were also slaves of the tobacco habit, and this has led to the belief that the enormous increase of intoxication in modern times is, in part, to be attributed to the vitiating influence of tobacco. When a person becomes a slave of one stimulant, he is prepared for bondage to another. It has been thought therefore, that in order to checkmate intemperance, it would be needful to wage war upon what is believed to be a powerful ally of the enemy.

Whether these views are correct or not, even tobacco users all admit that it is a useless, expensive and offensive habit. They are ready to confess that they wish they had never learned it. There are few of them who have not made efforts to break this chain. I heard a man

remark the other day that he would give a hundred dollars never to have tasted it. There are many who would give thousands. These things being admitted it would certainly be well for Christians to abstain from it entirely, and a public sentiment ought to be created which would prevent the children and young men of the country from acquiring the habit. This can hardly be secured while Christian preachers, elders and Sunday-school teachers chew and smoke. It is a source of gratification that the essays of this little volume, as they first appeared in the *Christian-Evangelist*, have induced a number to reform, and it is hoped that in this revised and permanent shape they will be yet more fruitful of good results. It is with the prayer that they will cause a more earnest seeking for "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" that this appeal is committed to the public

B. W. J.

# TEN CHAPTERS AGAINST TOBACCO.

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## CHAPTER I.

### ITS FILTHINESS.

It has been urged that the Bible says nothing against tobacco, and for this reason it should not be condemned. By the same reasoning it can be proven that horse-racing, progressive euchre and theatricals are right. The Bible says nothing against any of these; hence they must be excusable!

It is a pity that men will try to support an evil with such arguments. The Bible could not specify every wrong thing. On the other hand, the Bible is a book of principles. It is a store-house of seed-thoughts, and it is our work to carry these principles out to their legitimate results in the development of the Christian character.

The Christian life lies between two out-posts. On the one is written in letters of gold, SHUN EVERY APPEARANCE OF EVIL; on the other is emblazoned in letters of shining light, CLEAVE TO THAT WHICH IS GOOD. These are the limits beyond which the Christian should not venture.

Now we are ready for the question, Is the tobacco habit a good one? If so, then Christians should cleave to it, and we should insist upon our children acquiring it! Is it evil? Then let us shun it and teach our children to do the same.

Hear the instruction of the Apostle Paul : "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of the Lord." 2 Cor. 7 : 1. Christians are here exhorted to cleanse themselves from all filthiness of the flesh. All tobacco users admit the filthiness of the tobacco habit. It leads men to stoop to filthy habits that they would not tolerate for a moment in other matters. I saw four well-dressed men on the train pass one little plug of tobacco from mouth to mouth, until each had taken a "chaw." It so shocked the sensibilities of a little girl that she exclaimed, "Oh, mamma, I saw four men bite off of one piece of tobacco!" It was enough to shock her. The truth is that those four men would scorn to eat from one piece of cake or meat. That would compromise their dignity ; but one plug of tobacco made them all akin !

Is the habit filthy? Find the answer in your besmeared shirt-front ; in the filthy sediment that has gathered in the corners of your mouth ; in your offensive breath, or on your bespattered stove. A pig-sty is a decent place as compared with your spittoon, and would put to shame even some places on the floors of our church houses. It is high time that this nuisance should be abated and that men everywhere should cleanse themselves from this filthiness of the flesh.



## CHAPTER II.

## DEFILEMENT OF THE TEMPLE.

Under the Jewish Law it was a serious matter to defile the temple. Such pollutions were positively forbidden. They were required to keep the temple pure.

In this age Christians are called the temple of God, and are solemnly warned against defilement. I do not believe it is a forced interpretation to apply this to physical as well as moral and spiritual defilement. There are those who claim that salvation has nothing to do with the body; but the Bible teaches otherwise. Paul exhorts us to present our bodies as living sacrifices, and further says, "Know ye not that your body is the temple of the Holy Spirit and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19. Again he says, "I pray that your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. From these and many other Scriptures we learn that the body is divinely intended to be the dwelling place of the Holy Spirit, and that it should not be defiled. It is generally admitted that the use of tobacco leads to physical uncleanness, and many persons believe that these Scriptures do most positively forbid its use.

We are taught to present our bodies living sacrifices to God; but the United States alone annually expends for tobacco \$600,000,000. This does no one any possible good; but it is worse than wasted. Thus the body becomes the object of sacrifice instead of the sacrifice itself.

The body becomes the god and the nation sacrifices upon its altar \$600,000,000 every year!

We are taught to preserve the body blameless unto the coming of our Lord Jesus Christ. Were the Lord to come now I fear he would find many who are not trying to obey that injunction. Were he to enter some of our church houses he would find plenty of Christians sitting in the midst of sloughs of tobacco juice who would be compelled to run to the door and empty the filthy contents of their mouths before they could bid him welcome. I approached an old brother in the church once, just after benediction, and said, "How do you do, Bro. —?" In attempting to respond he choked, and the horrible tobacco juice spirted out of his mouth and ran down his beard and shirt-front. Shades of the "precious ointment that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garment!"

How can men wilfully persist in such a filthy habit? "But," says the objector, "the Savior said, 'It is not that which goeth into the mouth that defileth the man.'" I grant it; but he also says, "It is that which cometh out of the mouth that defileth him." Doubtless he had reference to the evil words that men speak; but I think he would justify me in applying it to the use of tobacco. When it goes into the mouth it is comparatively decent; but when it comes out of the mouth in offensive smoke or still more offensive juice and laden with fetid, poisonous breath, it certainly defiles him and disgusts those who do not indulge in its use.

Keep the temple pure.

## CHAPTER III.

## THE LAW OF COURTESY.

“Love as brethren, be pitiful, be courteous.” 1 Peter 3 : 8. This brief passage has a world of meaning. It represents the Church as a family and requires the utmost consideration from each member of the family toward every other. The tobacco-user has overlooked this exhortation and continues a practice that is constantly offensive to others. It offends both the olfactory nerves and our sense of decency and cleanliness. Is this the way to conform to the text, “Love as brethren?”

Consideration for others is the only true basis upon which society can be built, and our rights are only such as do not infringe upon the rights of others. A soap factory or a slaughter house are not wrong in themselves, and yet one dare not build either in the heart of a city, for in doing so he would invade the rights of others. And yet I have as much right to build a soap factory in the public square as have you to smoke a pipe or cigar in my presence.

“Be pitiful.” I beg of you to have pity for us. We can no more avoid the loathing for tobacco than we can take to ourselves wings and fly. You may say we are weak. Be it so. “But if thy brother be grieved with thy meat, how walkest thou not charitably?” See Rom. 14 : 15.

“Be courteous.” In this brief sentence I find the strongest prohibition against the use of tobacco. A short time ago I saw an elegant lady go to the back porch and clean the spittoon, after having emptied its filthy contents. Did that husband treat the wife with cour-

tesy? It were as courteous had he required her to clean the barn or pig-pen. There shall never be a spittoon in my house; nor shall my wife clean a spittoon. Is it courteous to vitiate the atmosphere with your smoking habits when you know there are those present who loathe the foul odors? Is it courteous to puff out of your mouth the tobacco smoke, that I may breathe it into my mouth and lungs? Will you let me chew your food for you, and thus reciprocate your courtesy? If this is courteous treatment, then I don't understand the A B C of good manners. We can scarcely go into a public building without being almost stifled with the noxious fumes of tobacco. I must confess that I feel deeply on this subject. When asked, as I often am, if tobacco smoke is offensive to me, I always say it is. I would that young ladies would be honest in this matter. I have known their gentlemen friends to ask them, "Is smoking offensive to you?" and they would sweetly answer, "Oh, no, not at all," when they could hardly endure the ordeal, and they would afterward pay the penalty of the fashionable falsehood with a severe sick headache. They may think that courtesy demands a negative answer; but it is a false courtesy, and they compromise their honor and self-respect every time they say it. A firm, frank and honest answer might induce the young man to quit the vile habit forever.

## CHAPTER IV.

## TO PREACHERS.

“Be thou an example in word, in conversation, in charity, in spirit, in faith, in purity.” “Keep thyself pure.” 1 Tim. 4 : 12 ; 5 : 22. Preachers are so much in the habit of preaching to others that they sometimes forget the necessity of being taught themselves. There is sometimes danger of the preacher, like the guide-post, indicating the right way, but failing to go that way himself. We must preach by example as well as precept. Consistency is nowhere a more precious jewel than in the pulpit, and preachers are sometimes shorn of their strength by the Delilah of inconsistency.

There was seldom a more withering rebuke than that administered to Sam Jones in St. Louis. He was condemning theaters in unsparing terms and reached his climax by exclaiming, “How would Jesus Christ look in a theater?” At the next meeting he found on the stand the query, “How would Jesus look with a quid of tobacco or a cigar in his mouth?” During his Chicago meeting he quit the use of tobacco, and he can now consistently condemn the pet sins and follies of others. When I saw him I had never met a worse slave to the tobacco habit.

Let us try to be consistent. There is yet a great deal of the straining-out-the-gnat-and-swallowing-the-camel spirit in the world. I have known preachers to think an organ in the church is a terrible thing ; but they could not do without their tobacco. Now, out of deference to their feelings, I am willing to do without the organ, and I think it should be kept out if they desire. Will they abstain from the offensive use of tobacco for my sake?

Nay, verily! Their conscience must not be offended by the introduction of the organ in the worship. Oh, no! But my conscience on the tobacco question may go to the moles and bats, so far as they care. They want conscience to be all on one side—on their side. In this matter I am an anti-monopolist! I am opposed to one party monopolizing all the conscience in the world. Let us have a "Board of Equalization" that will permit the right of conscience to be accorded to every man!

"Keep thyself pure." "Be an example in purity." No Timothy can heed these injunctions and use tobacco; for even all tobacco-users agree that the habit is not pure, but filthy. I do not like a preacher to set an example of this kind before my boy. Many preachers do this; but I shall not lay down my pen because eminent men indulge in the bad habit. I shall not sneeze because they take snuff. I must express my deep regret that too often the boys find illustrious examples among those who use tobacco, and they are very ready to plead the example of the preacher in extenuation of the habit.

"'Tis true; 'tis pity:  
Pity 'tis 'tis true."

I know some churches that will not employ preachers who are known to use tobacco. Why not? If the Christian parent teaches his child that the habit is wrong, why should he employ a preacher who will by example teach him it is right?

A very successful evangelist invariably went into the pulpit with a huge quid of tobacco rolled up in the side of his jaw! Did he keep himself pure? Would it be well for other evangelists to imitate him in this respect? Why not insist upon all others doing so if it is right? All honor to the Seventh Day Adventists and the Meth-

odists for their decided stand against the use of tobacco among their preachers. Whatever may be said against the absurdities of their theology, I must praise them in this.

Perhaps I cannot induce many of our aged preachers to quit the use of tobacco, but I would that I could induce all the young men—the Timothys—to abstain.

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## CHAPTER V.

### TOBACCO MERCHANTS.

I believe the tobacco trade is a great evil. I want to be consistent on this question. A few years ago I owned a half interest in a grocery-store. My partner wanted to keep tobacco in stock. Out of deference to him I permitted it. But my conscience was tender upon the subject and I endured its stings as long as I could. I proposed to my partner to let me out of the business. He kindly bought my half of the stock. There is better profit on tobacco than on any other line of goods—or evils either—but I felt that it was an evil gain and the price of iniquity, and does not the Bible say, "Woe to him that giveth an evil gain to his house . . . that establisheth a city by iniquity"? Hab. 2:9-12. How could I persist in selling tobacco with this Scripture ringing in my ears? I would not do so again were it to make me as rich as a Vanderbilt. I hated tobacco, and was constantly grieved to see the boys contracting the habit. How then could I continue to sell it to them?

The people of the United States consume no less than \$600,000,000 worth of tobacco a year. Every dollar is the price of iniquity. It is an evil gain to those who sell it, and a terrible loss to those who consume it.

The Government at Washington virtually pronounces it an iniquitous thing, for it will not permit the traffic without a license is first obtained and a princely revenue flows into its coffers. There are no such restrictions against the sale of sugar, coffee, meats and bread. Let it be known that a merchant has sold a pound of tobacco, or a box of cigars without license, and he will soon be in the clutches of the law. Thus the Government acts upon the presumption that the tobacco is an evil and needs regulating.

Six hundred million dollars! What a waste is here, my brethren! Leaving the moral phase of the question out altogether, the whiskey traffic is the only other evil that so vitally effects the interests of true political economy. It is as if the nation were to consign to the flames \$600,000,000 in greenbacks. Tobacco costs our people more than bread and meat. It costs many times the expense of the public schools of our land, and more than a hundred times the amount that is paid for Home and Foreign Missions. And all for what? That it may go out in whiffs of smoke or be drowned in floods of tobacco juice.

"But," says the Christian merchant, "it will be sold anyhow." Doubtless it will be sold, but it will be well for you to consult the principle involved, rather than the financial gain. There are many questions of infinitely more moment than financial gain or loss. Is it right? This is the question. If it is, then go



on regardless of all consequences. Is it wrong? If so, you will do your heart great honor by abandoning it forever, even though the business may yield you ninety-nine cents profit on every dollar invested.

Let us be careful that our gains are legitimate, and that our "riches are not corrupted." It is not enough for us to say, "Go to, now, to-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain. . . . For that you ought to say, "If the Lord will, we shall live and do this or that." James 4: 13-15. God's will should be always taken into the account. Is it his will that you should sell tobacco? Is it? It would be a strange process of reasoning by which you could arrive at such a conclusion.

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## CHAPTER VI.

### THINGS TRUE AND LOVELY.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Phil. 4: 8.

This text contains one of the latest messages from the apostle Paul as he was lying in the prison cell at Rome awaiting his execution at the instigation of Nero. All the circumstances are such as to lend his words peculiar weight and influence.

"Whatsoever things are true." This cannot apply to

the tobacco business. I believe it to be neither true to God nor to the interests of man. The poor man who spends his money for it is not true to his family. I saw a man go with his wife into a store and without hesitation pay fifty cents for tobacco; but he parleyed for some time with his wife because she wanted a pair of shoes. He thought he could not afford to buy them! Was he true to her? The professed Christian who pays more for tobacco than for mission work cannot be true to Christ.

“Whatsoever things are honest.” The marginal reading substitutes the word “venerable” for honest. There is nothing about tobacco that is worthy of veneration. While I may esteem some who use it as venerable, I can have no veneration for the habit, and I could certainly venerate them all the more if they would throw it off.

“Whatsoever things are pure.” We have seen in former chapters that all who use it are unanimous in pronouncing it filthy. Of necessity it cannot be comprehended in this text.

“Whatsoever things are lovely.” What a lovely (?) thing is a quid of tobacco rolled up in the side of the cheek! How exceedingly lovely (?) is that puddle of tobacco-juice at your feet! But the loveliest (?) of all is that specimen of the fair sex who is constantly engaged in dipping snuff. Perhaps she was lovely when her breath was sweet and her complexion fair; but she has dipped snuff so long that her face resembles a well-cured ham, in its complexion, and her breath is very unlike the spicy breezes that

“Blow soft o'er Ceylon's isle.”

“Whatsoever things are of good report.” This certainly condemns the use of tobacco, for its use is con-

demned by the text-books on Physiology and by many leading educators. Prof. Homer Seerly, President of the Educational Association of Iowa, and a long time Principal of the Public Schools of Oskaloosa, published an address to parents, in which he stated that the boys who used tobacco might almost as well be kept out of school. He said the tobacco habit unfitted them for diligent study and close application. Everywhere evil report clings to the habit, and none are more free to condemn it than those who use it.

There is no virtue in it, and no praise for it, and it is, therefore, entirely excluded from this beautiful gem from God's word, and should be banished from our thoughts.

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## CHAPTER VII.

### EXCUSES.

"And they all with one consent began to make excuse."—Luke 14: 18.

This hits tobacco-users of every land and clime. There is a principle in human nature that makes it so natural for us to try to excuse ourselves because of any bad habit that we may practice! That the use of tobacco is a bad habit is admitted by every person. What excuse then can be offered for its use? There is not one only, but many. Their name is legion. Of these I select a few of the most common.

1. "If I do without my tobacco a few hours I become so nervous I can scarcely live." Indeed! Then how do we who never use tobacco control our nerves? You make a grave mistake. Tobacco is the fruitful cause of nervousness, and not its cure. Perhaps those who use it act upon the old saying that "the hair of the dog will cure its bite." Like alcohol, tobacco is a stimulant; but it is an unnatural stimulant, and foreign to our natures, and all such are very injurious to the human system. They may "brace you up;" but the reaction and depression are sure to follow; and if the slave to tobacco lives to see his three score years and ten he is generally so nervous that he can scarcely lift a cup of water to his lips, and it is difficult for him to spit beyond his shirt front. And what a spectacle is this!

In Iowa I knew an excellent old gentleman in many respects; but he was almost helpless because of nervousness, and when I asked him the cause, he answered at once, "It is tobacco." And he further said, "I would freely give a thousand dollars if I could be free from this habit." He was wealthy, and doubtless he meant every word that he said.

What a blessed consummation if the boys and young men could all be induced to spare themselves such servitude to this worse than useless practice, and thus escape such vain regrets as that old man expressed. Avoid nervousness by avoiding tobacco.

2. "I tried to quit tobacco once, but I became as restless as a bear, and I was ill-natured and impatient; so much so that my wife and children begged me to use it again." Ah, indeed! Then here is a new means of grace that the Savior and the Apostles knew not of;

for they decreed that the trial of one's faith worketh patience, and that tribulation produces the same grace. This is changed now. The tobacco-user "cuts the Gordian knot," and at once draws a patient spirit and a sunny temper, either from a quid of tobacco or an old pipe that has enough nicotine in its stem to kill a mad-dog! Away with your tribulations and trials of faith! Let the mothers who so much need patience to sustain them amid household cares and in the care of small children learn this secret at once. Why should you rely so much on faith, and prayer, and a loving trust in God, when you can go to a tobacco store and lay in a good supply of plug or fine-cut tobacco, which will prove such an efficient panacea for all your ills. Draw sweet inspiration therefrom.

Let the faithful Sunday-school teacher who finds it so hard to enlist the attention of the class, and who so often becomes impatient waiting for results, now take fresh courage. Never go before your class without a full supply of tobacco! Let your impatience vanish in curling wreaths of smoke! Let your tired and aching brain be soothed thereby! It is not necessary to exhort some of our preachers and teachers to avail themselves of this remedy, for many of them have known its soothing effect for many years.

I am inclined to prefer the Apostolic means of grace, and shall try to cultivate it more and more.

2. "My doctor prescribed the use of tobacco for the toothache." And you have had the toothache forty years! "Oh no, but the tobacco relieved me at once." Then why take the remedy all the rest of your life? From your process of reasoning were I to have a chill, and my physician should prescribe quinine, I

should continue eating quinine all the days of my life, even though I should not have another chill! I think we can brand your logic as a *reductio absurdum*. Here is a better remedy for the toothache: Have the cavity filled or have the forceps applied. These have the double merit of being much cheaper than tobacco, and far more decent.

I close this chapter by suggesting a Bible excuse for you: "Let him that is filthy be filthy still."—Rev. 22 : 2.

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## CHAPTER VIII.

### CONSISTENCY.

"Therefore thou art inexcusable, O man, whosoever thou art that condemnest; for wherein thou condemnest another thou condemnest thyself, for thou that condemnest doest the same things." Rom. 11 : 1.

The Jews were ready to condemn the Gentiles, but Paul showed that they were guilty of the same sins.

The Savior announced the same principle when he said, "With what judgment ye judge ye shall be judged."

Men are too apt to resemble Jupiter, in the fable, who carried on his shoulder a pouch with two pockets. One of these pockets he kept in front of him and the other behind him. Into the front pocket he put all his neighbor's faults, but his own were kept behind him. Those before him were always in sight, while those behind him he could never see! David could condemn the man who stole the ewe lamb; but he could entirely overlook his own sin in stealing Uriah's wife.

What has all this to do with the tobacco question? Much every way.

1. I do not want to hear a preacher emphasize the necessity of self-control who has not enough power over himself to abstain from the use of tobacco. He should by all means give it up in order to prevent the influence of a bad example upon others. How can he prevent in others that which he practices? How can he consistently condemn in the boys a habit to which he himself adheres? The boys may forcibly say, "Physician, heal thyself." Perhaps the tobacco-loving preacher thinks he can show the evils of the habit like the drunken temperance lecturer who thought to illustrate the evils of intemperance by keeping in a constant state of intoxication.

2. I do not care to listen to a man lecture against intemperance who by the use of tobacco is himself intemperate. Ask the man who uses tobacco why he began the practice, and he will answer, "To cure toothache or neuralgia." Ask the man who drinks why he began, and he will say, "My physician prescribed its use for this or that disease." Ask the one why he continued the use of tobacco and he will reply, "It has become a habit and almost a second nature." Ask the other the effects of drinking and he will tell you the same.

Ask what are the effects of tobacco, and you will receive the response, "It stimulates me and quiets my nerves." The drinker will tell you that the effects of liquor are similar.

Then let the temperance lecturer illustrate his principles by dashing his plug, pipe and cigar forever from him. Let him not be a guide-post pointing the right way, but refusing to go that way himself.

3. I know mothers who are slaves to the tobacco curse, and who most bitterly bewail the fact that their sons are slaves to the drink habit. Would it not be well for these mothers, by their own example, to teach their sons the lesson of self-control? I know fathers who can appropriate this exhortation to themselves with profit, and possibly to the advantage of their drunken sons. Physicians, heal yourselves.

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## CHAPTER IX.

### A CORRUPT BUSINESS.

We can largely judge of the merits, or demerits of a business by the character of the men engaged in it, and by their methods of advertising. We need no other arguments in favor of the corrupt nature of the theatre. The great majority of those who perform the parts of managers and actors are lewd and intemperate. Their show-bills are nearly all such as to excite lust and the baser passions, and one may well inquire with regard to the theater, "Who can bring a clean thing out of an unclean?" Not one.

I judge the tobacco business largely by the same rule. The great majority of tobacco manufacturers and tobacco agents are most corrupt men. Of course there are exceptions. There are some moral men, and perhaps some Christian men (the more's the pity), engaged in it. The associations clustering around



the business are no more savory than are the odors of the noxious weed.

But whatever may be said for, or against, the men engaged in the business, I assert that no legitimate business will send out the character of advertisements that emanate from the tobacco houses. The pictures and names hanging in conspicuous places in tobacco stores are surely instigated by the devil, and certainly would not belong to a legitimate trade. On every hand may be seen pictures of dissipated old men puffing their pipes over foaming beer glasses; pictures of voluptuous women in a state of more than half nudity, reclining on velvety couches smoking Havanas; pictures of little girls neatly dressed indulging in a free use of fine-cut; pictures of babies crying for cigarettes—these are some of the artistic designs that cannot possibly have their origin elsewhere than in the devil's art gallery.

I visited two grocery stores to obtain material for this chapter, and here are the results of my observation: The first picture that met my gaze was an advertisement of "Superb Fig Tobacco." This presented the figure of a woman almost life-size, clothed in loose flowing white gown, with arms and bosom and feet exposed. "Red Tin Tag Tobacco." This presented the picture of a cross made of plugs of tobacco. "Red Cross Plug." This was the picture of a stalwart knight mounted on a war-horse, and in his hand he held a large banner bearing a red cross. Now I protest against even the picture of a cross being used in connection with such a vile business. It amounts to nothing less than sacrilege. How the Savior, who alone

gives significance to the cross, must feel honored by such pictures!

"Bullion" is another brand of tobacco, with "Old Nick" appearing on the scene enveloped in a cloud of sulphurous smoke. This picture is consistent and appropriate!

"Old Rip Long Cut" carries dissipation in its name and in the picture. In the distance is the town where "Old Rip" tobacco is sold. In the foreground is an old dissipated man walking toward the town. He leans heavily upon his cane. He is emaciated in form and clothed in rags. His nose and chin are almost married; but his pants and shoes are hopelessly divorced. He is almost ready for the grave, but he must reach town at all hazards. He must have another plug of "Old Rip Long Cut."

"Vanity Fair Cigarette" is advertised by a large framed picture full of lewd women and corrupt men. All are liberally supplied with cigarettes. Here is a group dressed in tights, engaged in variety theatricals. Here is another playing cards. Here is another in the amorous ecstasies of the waltz, and here is still another reclining in a state of dishabille on voluptuous couches.

"Planter's Pride" contains the picture of a pretty maiden who has run out to the public road and is in the act of presenting a traveler a package of "Fine Cut."

"Piper's Heidseick's Plug" has a splendid combination! The characters that appear upon the scene are a negro, a half-nude lady and a bull-dog! The negro holds in his hand a package of tobacco. On the package is the lady's picture. The bull-dog is so fond of "Heidseick's Plug" that both negro and lady seem to be in imminent danger of being devoured by him!

"Our Salesman" is a brand of cigars. On the cover of the box are men playing billiards with the necessary accompaniment of cigars and champagne [in profusion.

Another picture of "Plug" tobacco announces that "this plug is champagne flavored." It presents a lady sparsely dressed, and on her table is a bottle of champagne with its froth and foam ascending to the ceiling. There is plenty of sham in all this; the pain will come by and by.

These are only a few of the pictures that I saw in two groceries kept by Christian men. In many of them the beer and champagne are noticable features, and in nearly every one the voluptuous woman occupies the conspicuous place. The very advertisements are God-dishonoring and soul-destroying. If such is the shadow, what must the substance be? Doubtless Satan and his legions render all pandemonium hilarious because Christian merchants give these advertisements such conspicuous places.

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## CHAPTER X.

### THE TOBACCO KING IMPEACHED.

I impeach the tobacco king because he leads to filthy habits.

I impeach him because he pollutes and vitiates the breath.

I impeach him because he desecrates the Lord's house by besmearing the floors. In the Methodist chapel at Galesburg, Iowa, I saw this splendid motto: *If you expect to rate as gentlemen, do not expectorate on the floor*

I impeach him because he violates the rules of courtesy, and leads his subjects into practices that are constantly offensive to others.

I impeach him because he clouds and stupefies the mental faculties.

I impeach him because he blunts the moral sensibilities and thus obstructs the cause of religion.

I impeach him because he often deprives the faithful wife of the comforts of life that her "liege lord" may have his usual supply of tobacco.

I impeach him because he makes hard-earned money evaporate in smoke or be lost in rivers of tobacco juice.

I impeach him because he shatters the nervous system and impairs the brain, which is the nerve center.

I impeach him because he squanders the money which should go into the Lord's treasury.

I impeach him because he costs this nation every year \$600,000,000.

I impeach him because he consumes annually more than the cost of bread and meat for the whole people.

I impeach him because he is more expensive than our public school system.

I impeach him because he extorts from our people more than one hundred times as much as is given to home and foreign missions.

I impeach him because he engages a great army of men and women and boys and girls in the manufacture and sale of an article that can do no possible good, but which is a continual curse.

I impeach him because he violates that Bible exhortation, "Keep thyself pure."

I impeach him because he binds upon men habits

that make slaves of them and creates an unnatural appetite.

I impeach him because he furnishes a stepping-stone to the use of alcohol by using champagne and other liquors in the preparation of tobacco. All drinkers use tobacco.

I impeach him because he produces delirium tremens.

I impeach him because he disturbs the proper action of the heart and becomes the ally of heart disease and apoplexy.

I impeach him because he is the necessary accompaniment of vulgarity, profanity and all manner of coarseness.

I impeach him because he advertises his wares with obscene pictures and vulgar names.

I impeach him because his cigarettes conduce to the thralldom of the opium habit.

I impeach him because he leads to waste, filth, idleness, vulgarity, profanity, intemperance, licentiousness, beggary and want.

Here I lay down my pen. I have presented my honest convictions. To the young men and women may I not look with hope—a reasonable hope—that they will, in every legitimate way, discourage the use of tobacco? Young men, touch not, taste not, handle not the unclean thing. Young lady, on every occasion be free to express your disapprobation of a habit that is at once so wasteful and so filthy, and which may bring upon your life even misery and want.

May we all have the courage to do right.

## THE TRACT.

EXTRACT FROM AN ESSAY BY ENOS CAMPBELL.

**I LOOK** upon the use of tracts in our missionary work as of incalculable value. A tract!—What is it? A printed page, merely! A page on which some good man or woman has spent a world of thought! The object is to gain a human soul. A tract! Verily, the most difficult of all literature to write effectually!

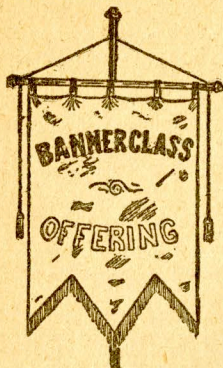
God's plan is to arouse the whole human family by the enunciation of the single truth: "This is my Son, the beloved, in whom I delight;" and he has added to this the single command: "Hear ye him." And when we gather close up to the Great Teacher, lo! we have the simple parable; and what is that but a tract? Flung out broadcast over the vast multitudes that hung upon his lips, and who cried out in the wild enthusiasm of their Oriental natures, "Never man spake as this man," who can estimate the power of these inimitable stories over the rough masses of human creatures around him?

The use of the tract, then, in the work of the saving of souls, either at home or abroad, is invaluable; nor is its agency altogether of modern date. Before the age of printing Wycliffe circulated his views by means of brief essays, which were passed from hand to hand and transcribed by those who wished to preserve them. Tyndale, also, in 1530, distributed tracts, and found them a potent influence in reaching the benighted masses around him. In 1742 John Wesley, that grand worker and mighty man of God, began the publication and distribution of tracts, and was the first to set the example of modern cheap prices sustained by large sales. In 1795 Mrs. Hannah More commenced, in Bath, the sale of what she called "Cheap Repository Tracts," of which 2,000,000 were sold the first year. The work thus commenced by individual effort has grown wonderfully, and by organized combinations has developed a work overpowering in its magnitude. "The Religious Tract Society," of London, was founded in May, 1799. In fifty years it has received and expended nearly \$6,000,000. It has published, of various larger works, 5,138 volumes in 110 different languages—of which it has issued 500,000,000 copies; and the whole number of books, great and small, up to 1861, was 912,000,000 in 114 different languages. Our own beloved country is not behind in these grand works. "The American Tract Society," of New York, organized in 1825, reported in 1861 its gross receipts in money at \$6,884,237. It has published 16,635,583 of larger volumes, and of tracts 219,454,676, with an aggregate number of pages of 5,882,630,598—and all this astounding work done in less than forty years.

The tract, then, and its living exponent, are potent energies in the hands of God for poor sin-troubled souls. The tract system is growing in the estimation of earth's greatest workers, and they have shown to the world:

1. The tract is the least expensive of all agencies for the good of man.
2. It is the most direct of all teachings, for it has no room for preambles, but without looking at or caring for surroundings, it goes straight to its mark, and asks the question, "Do you love Jesus?"
3. It is the most modest and unobtrusive of all messengers. It will go anywhere—stay anywhere—wait any length of time without being offended, until it is noticed. It finds its way into places where the more pretentious book could not gain admission—into the drinking saloons, the gambling hells, the theaters; into the most hideous and disgusting haunts of vice it goes without a tremor for its reputation, or a care for its safety.
4. It does not resent being blasphemed and villified. It is used to being tossed out of doors with a growl or a curse, or trampled contemptuously in the mud. It knows it will frequently be torn into shreds and flung to the winds. In all humility and patience it renews its attack on sin, allied with multiplied thousands like itself, until at last it gains the conquest.
5. It comes to the poor man's cottage, far away from all churches, where there are no books, nor songs, nor prayers, nor holy lives, and quietly bides its time until the overworked wife and mother has time to peruse its pages; and then, bright memories of other and better days, when she heard of God in her childhood's home, come vividly before her, and, as she reads, her heart warms to the little sheet that tells of rest over yonder; and then she reads it to husband and children, and all feel the better for the consolation it brings.

# Sunday School Banners



Banners are used in the Sunday-school most largely to help in securing regular attendance, and for increasing the collection. For both these purposes, nothing in the line of rewards has proved as simple and satisfactory; and, whatever other plans may be used to stimulate these, they are still an added help.

The **Attendance Banner** is usually given each week to the class that is perfect, or most nearly perfect, in attendance. If two or more classes are perfect, account is taken of previous record.

The **Collection Banner** is usually given each week to the class having the largest collection or that having the largest collection per capita.

Banners may also be used on much the same plan to encourage bringing Bibles.

Besides being provided as above, Banners are purchased by schools for display in processions.

We quote the following prices, not prepaid, furnished with oak-finish pole and burnished brass trimmings:

## SATTEEN BANNERS.

Made of English Sateen, having the appearance of silk. Furnished either in Red or Blue. Size, 18x24. Banners smaller than 18x24 are not satisfactory.

No. 1.—Complete, with gold bullion fringe, but without cord and tassels. Price, \$3.00. (Cross-bar fastened to pole with hook and eye.)

No. 2.—The same as above, with gold bullion cord and tassels. Price, \$3.50.

No. 3.—Double Sateen (same as No. 1), lettering on both sides. Price, \$4.00.

No. 4.—Same as No. 3, with gold bullion cord and tassels. Price, \$4.00.

## SILK BANNERS.

Best quality of banner silk. Any color. Size, 18x24

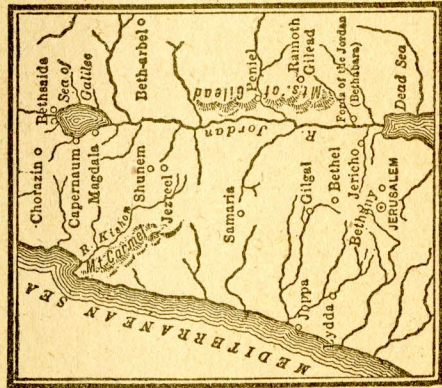
No. 5.—Finished and trimmed the same as No. 1. Price, \$4.75.

No. 6.—Finished and trimmed the same as No. 5, with gold bullion cord and tassels. Price, \$5.00.

No. 7.—Double Silk (finished same as No. 1), lettered on both sides. Price, \$6.50.

No. 8.—Double Silk (same as No. 7), with gold bullion cord and tassels. Price, \$7.00.

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of mountains, heights, etc. Is complete.  
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**S. S. Superintendents** who believe the Sunday-school should be the nursery of the church, the church at work saving the young, will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church.

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