

## Contributions.

### The Social Evil.

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Of all the evils which stalk abroad in our age—and their name is Legion—I believe there is none more general, or more fearful in its results, more deeply entrenched in our midst, and yet so studiously ignored, as the so-called "Social evil."

From a feeling of modesty—modesty which so often means eternal death!—preachers, teachers, writers, parents, all who have the moulding of the young, shrink from exposing this fearful evil. We hide the knowledge of it from our children until, all unknowingly, they step over into the fearful precipice of endless woe. It is as much as a teacher's position is worth for them to dare to warn their pupils of the dangers that will meet them on every hand. It is a very brave preacher indeed who will dare try to open the eyes of his people to this rapidly growing ulcer. Parents—parents who would so gladly die to shield their darlings—will not point to where lies this deadly disease. We argue that we do not want their sweet unconscious innocence brushed away by even knowing the existence of what is vile. And so we help the devil to blind-fold their eyes and send them forth in their sad ignorance to fight, all unaided, the giant foe.

This death-dealing modesty is just what Satan would have us use. We are his silent partners in hastening the destruction of our dear ones when we become too modest to expose the hideous but flower-strewn graves which he digs for their unwary feet.

Why must this be? Why must the pulpit keep silent, and writers and teachers and parents lend all their efforts to prevent the exposure of this fearful leprosy?

I believe we are wrong. If we love our children, if we believe in the pure Christ, if we want His influence in their lives, we must follow His example. We must hang out every danger signal that we can reach. We must cry aloud, "There is death in the cup!" Eyes and ears and lips must be constantly open to the better exposure of this evil.

If your child or mine falls into this horrible pit of endless death, and you and I have failed to continually warn them where the danger lay, then—though they can never escape the consequence of their own fearful fall—still their blood will be upon our hands.

I shrink from what I am writing as much as any woman can do whose life has been pure and who has been reared

in the orthodox school, which teaches us to ignore all knowledge of the existence of this class of evil to which I refer. If I dared I would gladly keep silence, for it is easier far to ignore the existence of the plague than to attempt to resist its ravages. But I dare not keep silence. As friend, teacher, writer, Christian and mother, I must use what small influence may be mine in trying to expose the evils that lurk in so many shapes and places.

While youths and maidens are going down to death it is no time for feigned ignorance or for polished protestations. No. It is the time for plain words and for prompt action. It is the time for men and women who have any conviction of right and wrong to step boldly to the front in the cause of purity and truth. And our lives must be personal exponents of what we profess. It is not enough for me to keep my own life pure and free from corruption. I must demand that all of my associates do the same. I give license to impurity every time I meet a moral leper and do not, in some way, cause him or her to feel that their presence is polluting. And generally this can be done more effectually without than with a single word.

I believe that, among their very earliest lessons, we should teach the young that whatsoever seed they sow, that shall they also reap. I do not mean to teach them that there can be found no pardon in God or man for the repenting sinner. Thank God that the blood of Jesus Christ cleanseth from ALL sin. And blood-washed souls who have learned, at Jesus' feet, the beautiful lesson of forgiving love can say, with their Master, to the repenting sinner, "Neither do I condemn thee, only sin no more."

But Nature is not so forgiving as is Jesus and His faithful followers. Nature grimly exacts all of her dues, to the very last farthing. There is no sentimentality about Nature. She says, "I give you so much vitality. Use it as you will. But if in thirty years you exhaust the supply allotted you for your full four score years, then there is no more at your command, and there is nothing left for you to do but die."

And the weakened bodies, the shattered nerves, the sudden heart failures, the many youthful graves that meet us everywhere are the mournful proofs of how stern and uncompromising a creditor is Nature. She says, "An eye for an eye and a tooth for a tooth," "and every debt you owe to me you shall surely pay."

Again, there must be only one standard for purity. Men have made, and women have consented to the making for each sex a separate one, and until

women withdraw their consent these two standards will always exist. It is for the woman to demand that the man she marries shall show as unblemished a past as he expects of her. It is for the mothers to demand that their sons live as purely as their daughters. It is for the woman every where to insist that the sinning woman and the sinning man shall be alike condemned.

Why is it that a dozen young or middle-aged men will succumb to sudden death where there is one sudden death among women at the same age? Let the physicians answer.

I believe that Paul had his eye upon this so-called social evil when he so solemnly adjured his brethren to a proper regard for their bodies. A frail body may enclose a clean life, but a life of dissipation cannot dwell in a perfectly sound physique. I believe a diseased body is oftener a sin than otherwise. Not always caused by the sin of the one who inhabits the body, for too often the sins of the father are visited upon the children to the third and fourth generation.

If fathers will not, then mothers must take hold of this subject and teach their boys, as well as their girls, the proper care for their bodies. We must teach them that their bodies and souls are so intimately connected as to be almost a unit; and that the spirit can never mount to the highest, can never do its best work until the body is as God would have it. We must teach them that no after repentance, though they seek it carefully and with tears, can ever do away with the direful results of early indulgence of unholy passions.

How can we teach our boys this? Ah, that is a question which our own anxious, loving hearts must answer. No formula upon written page could ever teach to me how to draw near my boy. My own great love alone can be my teacher.

But this I know—and I speak from a sweet and blessed experience—the mother who kneels every night by the side of her boy to pray for him can say what she will in his ear and feel no shame.

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## Women's Work in the Church.

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We know from the New Testament that many who believed on Jesus and helped him were women. The prophetess Anna joined the aged Simeon in heralding the infant Jesus, speaking of Him as Saviour to all who looked for the redemption of Israel. Mary Magdalene, Joanna, Susanna and many others ministered to Jesus of their substance. The Samaritan woman who believed on Him hastened to tell her kinsfolk of Him, saying, "Come! see a man that told me all things that ever I did. Can this be the Christ?" Many believed on Him through her testimony. The woman who lavished on the Master the precious ointment from her broken alabaster box received from Him the following benediction: "She hath done what she could, wheresoever this Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her." At the crucifixion many women stood beholding. Early on the morning of the third day Mary Magdalene and the other Mary came to the sepulchre to anoint His body, and to one of them our Lord appeared and said, "Go unto my brethren and say to them, I ascend unto my Father and your Father, and to my God and your God." It was to women that the great honor of being the first to announce the fact that He was alive was given. Peter was first in the college of the apostles. To him the keys of the kingdom had been given. It would seem that to him the Lord would have manifested Himself first after He rose from the dead. But Peter had denied him thrice, and by his denial had forfeited all claim to precedence in the matter. One of the poets has said, speaking of women as related to Christ:

"Not she with traitorous kiss the Master stung,  
Not she reviled Him with unholy tongue;  
She, when apostles fled, could danger brave;  
Last at the cross and earliest at the grave."

A. McLean in his recent book entitled, "Missionary Addresses," says: "The records we have of the early church show that women received the truth and helped to propagate it. In Jerusalem believers were the more added to the Lord, multitudes both of men and women. Under the preaching of Philip the people of Samaria believed and were baptized, both men and women. In Philippi Paul and Silas sat down by the river side and spoke to the