

check in their lives this tendency and transmit to their posterity a purer and more unsullied nature. Our work with the adult is to endeavor to lead him or her to look beyond the gratification of the sensual as a means of enjoyment to the culture of the mental and of the spiritual nature, and to lead them to find in an intercommingling with the Divine Spirit and in the interchange of thought with their fellows upon subjects relating to science, literature or religion such an enjoyment and so full an occupancy of time and talent as shall leave no room for the undue gratification of the sensual; and while this may be regarded by some as more emphatically the work of the religionist—for it involves what is generally understood as conversion or change of heart, a change of purpose—it is nevertheless as much a part of the work of the moralist, for no higher state of morality can be obtained while the culture of the intellect is neglected in pandering to the desires of the sensual; and so the work of the moralist, when directed in the line of seeking enjoyment in intellectual pursuits rather than in the sensual, paves the way to make the work of the religionist in the spiritual realm more easy, so that man may control the desires of the sensual or the cravings of hereditary influence by the strength derived from the communion with God as their spiritual Father. And so in our work of reform, while we are inducing the individual who habitually, in a greater or less degree, uses intoxicants to totally abstain from their use, we must at the same time endeavor to aid him in finding enjoyment in a higher intellectual culture, and through this induce him to rely upon Divine love, wisdom and mercy to keep inviolate his pledge, and thus successfully battle against and overcome the tendency of his innate and acquired desire for the effects the use of intoxicants bring.

With the children the task before is more easy while they have not yet al-

lowed these cravings to be gratified, because we have only the innate and hereditary influences to overcome, and not the acquired habit resulting from yielding to these cravings. Our work, then, with these is, while cultivating the intellect, to lead them to seek in the culture of their higher powers the means of their enjoyment, ever keeping the sensual secondary, gradually leading them to recognize the allegiance due to the great Creator, under whose laws they have their being, and teaching them to use all their powers and endowments in accordance with His laws or directions; and that these laws require us to so control the sensual appetites that they may not be unduly gratified, and so prevent the contraction of habits which will interfere with their highest enjoyment, and consequently with their usefulness in the world. And in doing this towards both classes alluded to we must insist upon a total abstinence from the use of all intoxicants and narcotics as taken simply to gratify the desires of appetite, or in confirmation to customs which have grown out of the gratification of sensual enjoyments; and, while insisting upon this, point out as clearly as we may that they are entirely unnecessary either to contribute to the health or enjoyment of this physical life, but in reality prevent that true enjoyment of life which is our real inheritance.

Another important obstacle in the way of the progress of this reform is the cupidity of those uninfluenced by their higher moral and spiritual nature, under which they seek their own aggrandisement without regard to the injury or misery inflicted upon others. Finding from the conditions of human society that a large portion still are willing to seek their enjoyment in gratifying their sensual appetites, use their God-given powers—that were designed to be more properly exercised—in the contriving and manufacturing and vending these intoxicants, and using all the means that lie in their power to induce