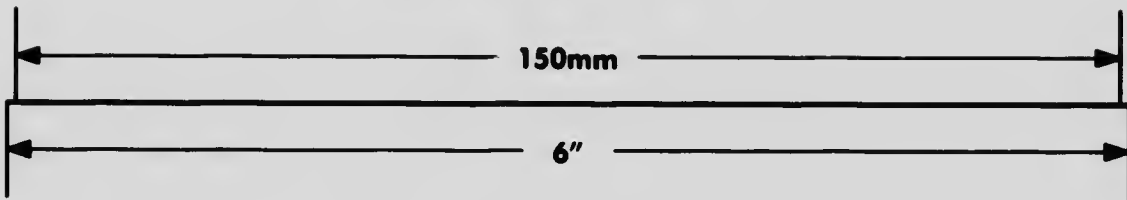
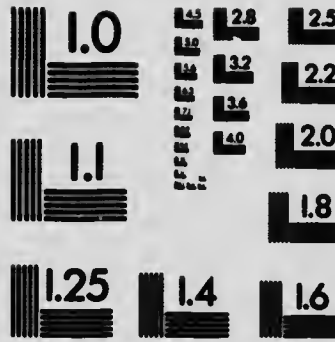
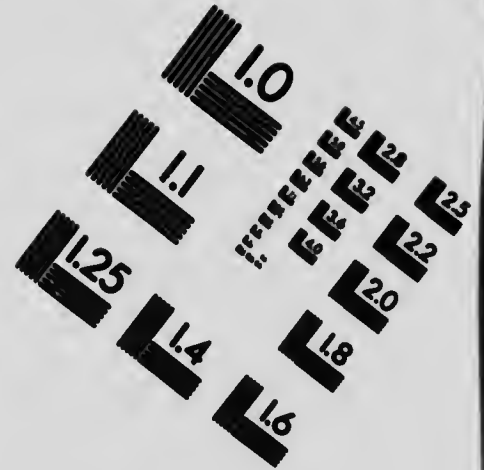
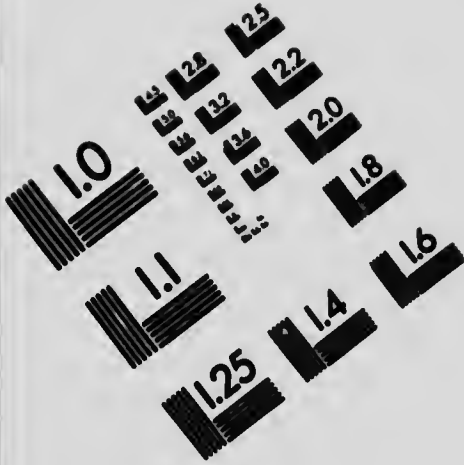


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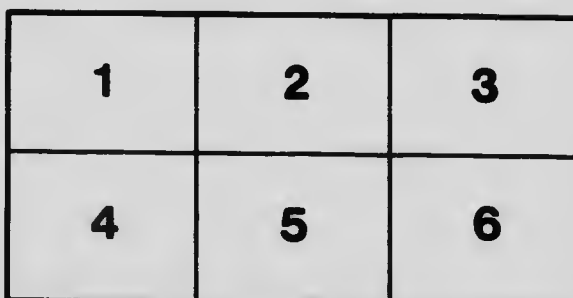
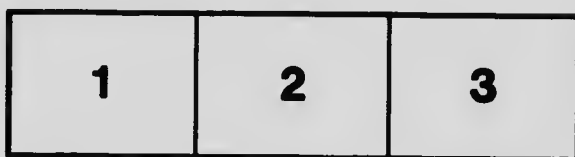
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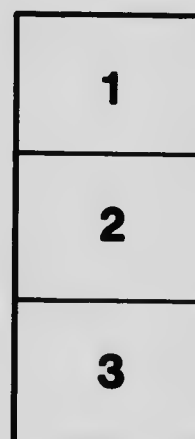
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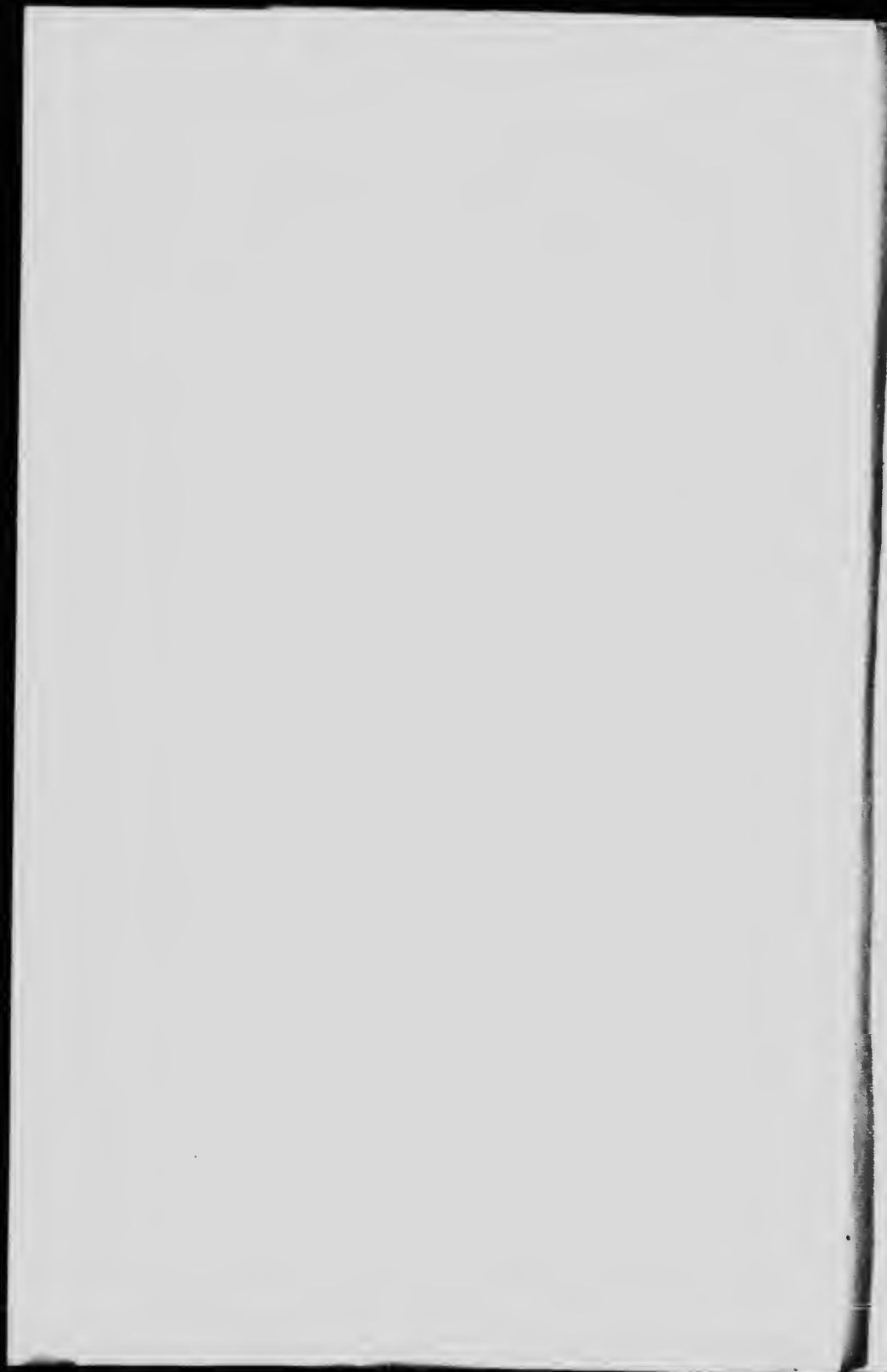
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# **Plain Talks** **On Health and Morals**

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BY

C. C. CASSELMAN, M.D., M.C.P.S.

and

REV. W. W. WALKER

Author of "By Northern Lakes,"  
and "Sabre Thrusts at Free  
Thought," etc.



Printed for the Authors by

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TORONTO

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## PREFACE

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THE object of this book is to provide for the young a treatise in a compact and interesting form, dealing with the course to pursue in order to attain to the highest possible development of all the faculties which lie dormant in the young, and need only to be directed in the right way, and protected from the withering effects of the all too common sins of the present day, in order to develop the triple—physical, intellectual and spiritual—nature of the human race to the highest degree possible to those who follow after the truth as it is in Christ Jesus.

Who has not seen any one of these natures developed to a remarkable degree, with little development of the other two? Who is there who has not seen cases where the physical nature is almost perfect, yet with the intellectual faculties having but a small scope, and the spiritual nature apparently not developed at all. Others with the intellect developed fairly well, with but feeble physical and spiritual development. Others, again, with blunt intellects and weak bodies, yet spiritually sound,

discerning good from evil, and keeping the statutes. What could a community of this sort accomplish? Three could hardly be said to be equal to one with all three natures developed.

Again, there is abundant example where two of these natures are developed, and not the other. Note the success of those who have strong constitutions, able to stand the wear and tear of modern life without fatigue, and with gigantic intellects, which enable them to perform their work and bring it to a successful issue, because they are sharp enough to work in accordance with the laws of Nature. They can direct the business of a store, a factory, a mill, a city, or a nation. They can pilot the operation of a railway or ocean steamship line. Yet their spiritual nature is not what it should be—not developed—dwarfed. Why?

Yet, again, who does not know personally those whose bodies are weak and frail—a few hours work tires them—yet have bright and active intellects, and whose spiritual nature is as near to that of an angel as we could expect of anyone on this earth. We say, What a pity they have not the physical strength to perform what they would like to!

A few are fairly well developed all around; a smaller number have been developed in all three natures to a high degree, *e.g.*, Bishop Simpson, John Wesley, Principal Caven, etc.

What would a nation accomplish if rulers and subjects were all highly developed in all three natures? Contrast the condition of such a nature with the present condition of society.

We take it for granted that the young to whose notice this book may be brought are anxious to make the best of themselves, and to avoid those things that would hinder their development, and especially those things which blast their development in a few months like an August frost destroys a promising harvest, which one day flourishes and waves in the breeze, and the next day, when the sun shines on it, wilts, withers and droops, and sends forth a sickening odor. So, too, we who have reached middle life see the young active, bright, and full of hope, and a few years after blasted, yes, drooping and giving off a sickening odor. There is a cause and effect in the case of the grain. With all the conditions favorable for development it developed and flourished. The cause was the conditions favorable for growth, *i.e.*, the soil tilled, rain, warmth and sunshine; the effect was development. But later the grain presented a different appearance—it was not nice to look at; there was no fragrance, no beauty, no hope of a harvest. The cause was an atmosphere unfavorable for development, "frost"; the effect, destruction. So, too, with the young: they flourish; they are

bright, beautiful, full of hope; but shortly they droop, mope and degenerate, and are no more attractive.

There is a cause and an effect. We will now proceed to point out what is favorable for development, and what is destructive, dealing with the most commonplace and every-day affairs, as well as the most delicate subjects, alike assigning to them their due quota in relation to the condition of society.

Huntsville, June 23rd, 1904.

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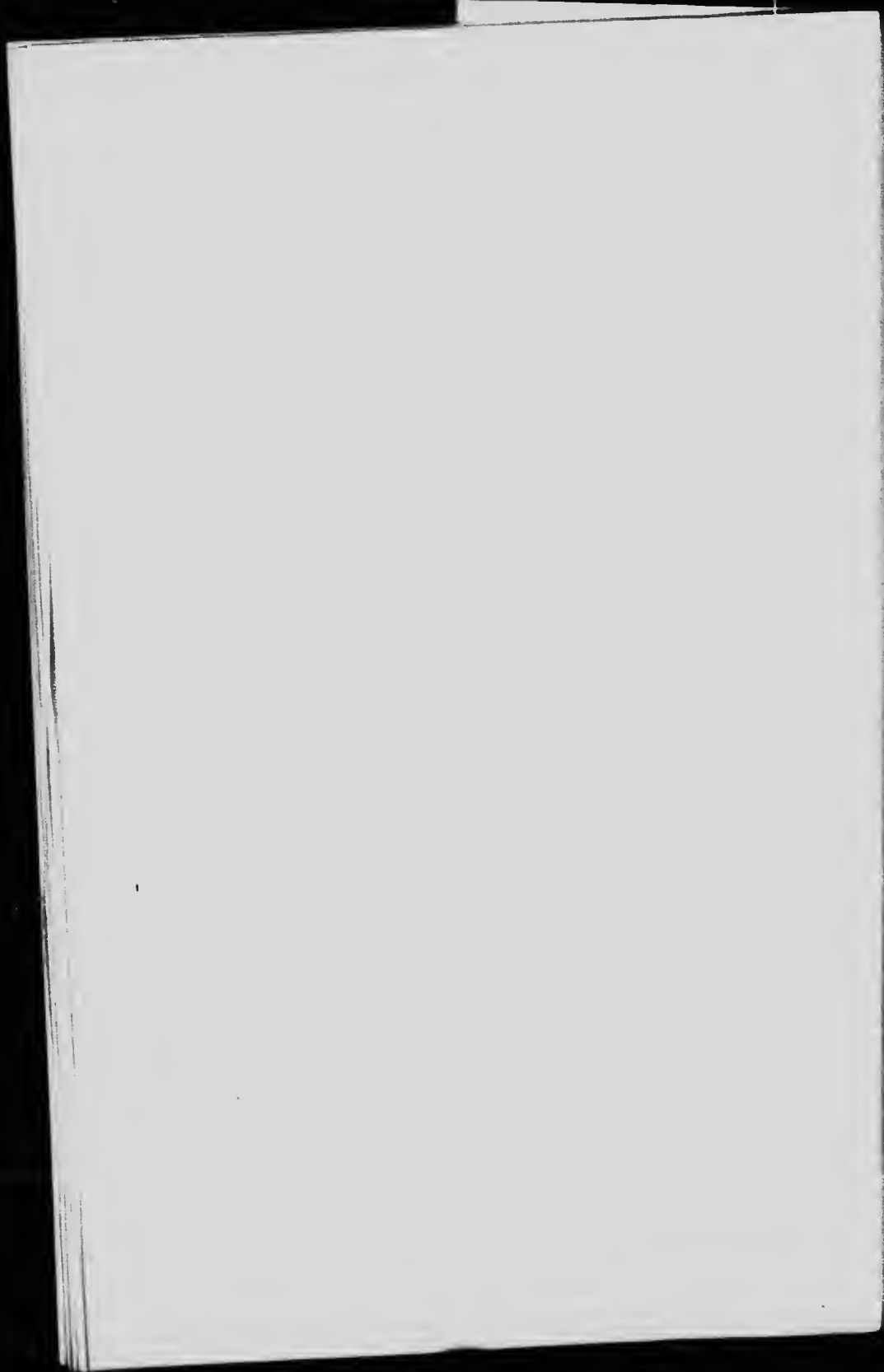
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BOOK I.

BY C. C. CASSELMAN, M.D., M.C.P.S.





# PLAIN TALKS ON HEALTH AND MORALS

---

## CHAPTER I.

### FOOD

OF the first importance for the development of the physical nature is food. The natural food of man is grain, nuts, fruit and vegetables. From these most or all of his food is derived, directly by eating them himself, or indirectly by some of the animals eating them and converting them into meat, eggs, milk, etc., which man then consumes as food.

It is a question for debate, whether it is better to eat the original food or take it second-handed, as meat, eggs, etc. However that may be, what is eaten should be fresh, or preserved in a fresh state—not spoiled; grain should be ripe, and kept dry; fruit should be ripe when eaten, that is, it should be eaten after it is

ripe, and before it sours. There are ripe, good fruit and grain; there are good wine and barley broth. There are also rotten, spoiled fruit and grain; nobody eats them. There are sour, fermented juice of the grape and juice of spoiled, sour grain; millions drink these, to "their destruction!"

Of meat good to eat, beef is the best. The animal must be healthy and well fed. Meat once or twice a day is good. Next to beef is mutton. The finer fish and some fowl are good for a change. But the staff of life is wheat, with the shorts and bran; oats and barley probably being next best to wheat. Corn, peas, beans, rye and rice are good. Good ripe fruit adds much to a good mixed diet. Eggs are good, if the hens are fed right. Milk, butter and cheese form an important part of good food. The cow must be healthy, and should be well fed.

The quantity of food taken must be regulated to suit the age, health and activity of each. A good rule is to eat when you are hungry, and not before. A better way is to eat at regular intervals; the custom is three times a day.

## DRINK

One of the prime necessities of life is water—pure water—and it is a solvent of many things that are destructive to development. Being one of the great purifying agents, it picks up and holds in solution filth of all kinds, vegetable and animal refuse; it carries out of the body the waste products, keeping it pure, healthy and strong, as well as forming a large part of the tissue of the body. This being the case, how important that the water we drink should be pure, and not loaded with filth which would pollute the body instead of cleansing it from the waste products. Thus it is the duty of housekeepers and municipal authorities to provide pure water. This is no easy task. To furnish pure water it must be got from an unpolluted source and kept running and cool; pure water left standing soon becomes unfit for use. Spring water unpolluted by drainage is the best; well water is never safe in towns and villages, and is dangerous in the country. Spring water cannot be had in large enough quantities for towns, so water should be brought from a pure source, and

kept pure and on the move. Attention to a pure water supply is a prime necessity for good health!

### AIR

Air is as necessary as food and water to sustain life. Being deprived of air, death will result in a few moments, while without food or water life may be prolonged for days.

Air is as great a purifier of the system, dwelling houses and surroundings as water, picking up and holding in suspension impurities in the form of gas, dust, etc. Each breath we draw is expelled loaded with carbon dioxide, and unfit to be breathed over again.

For those who would attain to the highest development pure air to breathe is necessary; those who do not care to have bright intellects and good health may go on breathing in stuffy, poorly-ventilated rooms, and air after it has swept over the cesspools, stoop holes, and rotten garbage in the back-yards. Draw it in in small breaths, for the lungs will not expand to the full with air that leaves in the system almost as much impurity as it takes out. I say, if you do not want to develop—just drag

along—why then go on breathing foul gases instead of air. But if you want to attain to the highest that is in you, see to it that you and those of your household and town have good air to breath.

To get pure air, remove or bury all things that smell bad before they start to pollute the air, and have a pure and constant air supply for dwelling houses, schools, churches, etc., by having air admitted from the outside, heated in cold weather. The practice of taking air from the hall or cellar for hot-air furnaces to save fuel is bad. The air must be pure when admitted to the hot-air furnace—not from the hall or cellar, air that has been breathed over and is unfit for good health.

## CHAPTER II.

### WORK

WORK of some kind is necessary for development. An adult should spend eight or ten hours a day, six days out of seven, at some kind of work. The amount of work should be regulated by the age and strength. Children should not do heavy work, nor should they be kept at it too long. Few people are injured by too much work; lots of them are ruined by too little.

### SLEEP

An adult should sleep from seven to eight hours out of twenty-four; children, eight to ten hours. During exercise and work, the wear and tear of the body is greater than the repair; during sleep there is little or no wear, and the repair is greater than the waste. Six days' work and six nights' sleep leave the body about as it was, or weaker, so a seventh day of rest is required.

## LEISURE HOURS

Allowing eight hours for sleep and ten for work, there are six hours out of the twenty-four left. After allowing two hours for three meals and toilet there are four hours to be spent or put in in some way, and it is these hours that tell the tale. It is during these hours that the young work out their destiny. It is good for them to spend these hours by elevating and harmless sports and games; we will not attempt to define which—settle that for yourself. Those recognized by the Y. M. C. A. are a good guide. Play the games that are good; let the doubtful ones alone; steer clear of the destructive ones, the places where they are played, and the ones who play them. Spend part of the time in reading, and in conversation with friends. Do not allow the leisure hours to encroach on the hours for sleeping, working or eating. Guard well your leisure hours; consider the way you are spending your time, for it is the leisure hours that make or mar your life.

## CHAPTER III.

### TOBACCO

THE lower animals select a few things to eat, and eat them. Man eats almost everything; and those things that would make him sick to swallow he just chews and spits out the juice, or smokes them, and blows out the smoke in curling wreaths above his head, to be inhaled by the rest of the household or his friend sitting next to him.

Tobacco is almost universally used by men and boys, and by some ladies. In view of the fact that it is denounced by the Church and the Christian press, the regulations of railway corporations regarding smoking and spitting, etc., why is it so much used? What is it good for? What harm does it do? It soothes the nerves; it calms the agitated mind; it makes the irritable good-natured and placid. Notice how cross some get when out of tobacco for a few days. When one is in trouble, worrying about something, tobacco soothes him and



relieves this trouble. When one is alone—lonesome, longing for company—tobacco fills the bill. It is great company, they say.

Now, what does all this mean? Man in his free condition is seeking a better state, is longing for something better, something that will satisfy.

Seeking peace? Tobacco again fills the bill; it soothes the nerves, and all is peace for a time, until the soothed nerves become active again. Then more tobacco, more quiet.

Man is seeking after his God. There is a vague soul-thirst—some Supreme Being is calling him to a higher life. We pray, and we think God hears us, though far off. Christians feel the answer. How this communion—this mental telegraphy between God and man—how is it possible? What do we know about it? Is there any way of communion without speaking within hearing distance? Man has invented and uses the telegraph and telephone systems to communicate at long distances. They are operated by a system of wires with electrical currents running along them. Objects in the solar system, millions of miles away, are photographed, pictured in the daily papers, and sent all over the country. And

now the wireless system of telegraphy is in use, which consists of transmitting and receiving stations long distances apart, with no connection but the air. These stations are composed of wires charged with electricity. If anything goes wrong with the receiving station and puts it out of order—that is, if the electric apparatus does not work—no matter how well the transmitting station works endeavoring to send out a message, the receiving station will not record it when out of order; but if it is in good working order it will record the message that has been sent across the ocean without wire.

So, too, there is a wireless telegraphy system established between man and God. Man is the receiving station—a system of nerves charged with electricity, surrounded by muscles for motion, and supported by a framework of bones, controlling an intellect capable of immense development. The nerves are so intimately connected with the soul, the spirit of man, that they may be said to frame the destiny of the soul through their control of the body and mind. So the nerves should always be on the alert, recording messages from the transmitting station, the Holy Spirit.

Tobacco will put this receiving station out

of business. It soothes the nerves so that a message from God will not be recorded as often or as fully as it should be.

When the youth is starting down the grade of immorality, and he hears the still, small voice behind him calling, "This is the way, walk ye in it," he may be agitated, pass a restless night or two. Tobacco soothes him, quiets his nerves, puts his receiving station out of order, and the message is not recorded.

## CHAPTER IV.

### *STRONG DRINK.*

As a destructive agent for the body, mind and soul, and the home, community and nation, strong drink stands first, and all wines, drinks and foods containing alcohol stand second.

If so destructive, why is it so important that the state cannot seem to get along without licensing the sale of it? Partly because the consumers demand it. People want it for its social functions; they show their hospitality and goodwill towards their friends by treating them to strong drink. The friend may want it or may not, but he drinks so as not to hurt the feelings of his friend. Thus the most genial, good-natured and liberal people drink. The richest and most stingy people do not, as a rule, drink. Others want it for its pleasing effect, forgetting, or not knowing, that at last it stings. Mothers give it to their babies to relieve pain in their little stomachs, and to make them sleep

or feel better, and after twenty years watch for their sons to come swearing and staggering home late at night, and then have to report at his place of business in the morning that their son is not well but will be over in the afternoon or next morning.

Part of the drinking is caused by parents giving it to their children to put them to sleep, that is, to make the baby dead drunk. When it wakes up cross, they give it some more, and the babies thus acquire the appetite as they grow up to be boys. And even though father and mother do not drink when they are well, and tell the boys not to, yet when pa or ma get sick they hang on to the whiskey bottle. Thus the people keep up the demand by training their children to drink, and to supply the demand and for its revenue and political support the state licenses the sale.

Alcohol destroys the body and makes it more liable to sickness, and thus renders recovery more tardy.

It is also destructive to the mind. That a man under the influence of liquor is not fit for business needs no argument.

Alcohol is so destructive to the soul that a drunkard shall not inherit the kingdom of

heaven, unless he has been regenerated through Christ.

What about its effect on the home? The wife sits late at night, with the children asleep, watching for the young man, whose mother has trained to sip a few drops when a baby, to come home. This is a look at the home, with the husband and father away far into the night—the time to sleep. We will say nothing about the furniture, the wife's or children's clothes, or about the amount of food and fuel in the house. But take a look at where the young man is to be found. The room is smoky, although there is no leak from the stove-pipe; there are a lot of small, wet spots of a brown color on the floor; there is the sound of loud voices in blasphemy. A young man wants to fight; then a push, and another is vomiting on the floor. "Dirty fellow! put him out!" He lies on the lounge for awhile, then gets up cursing. He is started home, staggering and swearing, with the expression, "I guess he will make it all right."

The young man staggers to his home—the home of the girl who married him knowing that he drank. Every community is saddened by one or more such homes, and the nation is

hampered by the multitude of young men who partake of the intoxicating cup until they become habitual drunkards.

Who is to blame? I say, boys, mostly. The drunkards of to-day were boys twenty years ago. If there are to be drunkards twenty or forty years from now it will be the boys of to-day who will be the drunken men. No one wants to be a drunkard. They just take a glass or two, then the effect of strong drink starts. It stifles the good, and stimulates the bad that is in them. It hardens the heart so that the drunkard does not feel that his home is poor and shabby, that his wife is broken-hearted and his children poorly clad. He drinks on. The effect of drink is to make a man unconscious of his spiritual nature and reckless of his temporal conditions. Unless he be awakened by some alarming event, he too often goes to a drunkard's grave.

The remedy is for the young to avoid the places where it is sold or used, avoid all company that invites or urges them to drink, and to never take the first glass. Keep your mind clear and your conscience unsullied from the use of strong drink.

## CHAPTER V.

### IMMORALITY

WE come now to consider the subject which as a destructive factor to all classes and conditions of humanity stands first. By it individuals wilt, rot and die, communities degenerate, and the rise and progress of cities and nations is held in check by the prevalence of destructive immoral practices.

The Bible states in Proverbs and Hosea that it is the simple one, void of understanding, he who does not know that it is for his life and that he shall mourn at the last when his flesh and his body are consumed, that is to say, when his flesh is rotten with foul diseases.

So strong is the instinct and desire to multiply and increase the race, so strong the hereditary tendencies piled up for ages, and the fool instructions that the young get from older companions on the street and in school, so insidious the influence of immodest pictures and books, that the parents or guardians must thoroughly



instruct the children of ten or twelve years in the ways of virtue, and give them to understand that soon, if not already, there will awaken within them right and holy feelings which must be guided in the right way, and that it will take all diligence on their part to control, and the regenerating power of Christ to subdue.

Having subdued the lust of the flesh and brought the body into subjection, they will grow up to be men and women respected in society, with physical beauty in form and carriage, elastic step and bright eye, intelligent, spiritual. On the other hand, if they yield to the pressure of immoral tendencies on the slippery paths of youth, without careful training on these most delicate subjects, the young are most sure to fall, not by their fault, but through the negligence of those who failed to instruct them because of the delicateness of the subject.

The young of both sexes must be instructed on this subject at ten or twelve years to save them. At about this age self-abuse starts. By this practice the boy or girl becomes weak, is tired, loses appetite, has pains, headaches, red, watery eyes, loses in flesh, has vague and staring

expressions, becomes irritable, bashful and extremely awkward. At this stage, if noticed by some trained eye and instructed, and the habit stopped, they recover in a few months usually. If the practice is continued, instead of developing into a thing of beauty the growth of the body is distorted, unsightly and coarse, the mind becomes dull, and the expression sensual, the picture of their thoughts. This practice is one of the great causes of insanity.

Specific diseases are perpetuated by this wicked practice, mostly through ignorance on the part of young people. Boys and girls are not fools, and if told of the dire results of these common practices they steer clear of them. I speak from twenty years' experience, and have heard strangers remark about the bright appearance and moral character of young people who had been given plain instruction several years before.

I say young people are not fools, but the old people are responsible if they do not give the young the proper training on these subjects. Christianity demands it, and yet it is only vaguely alluded to in the pulpit, and when it is there is a squirming in the audience. These things are left out of Sunday School lessons. In olden times the whole law was read to the

whole congregation. If not taught in the pulpit it should be in some place, and not be left to the "toughs" on the street.

This is the way to hell, going down to the chambers of death, and age stands and looks on shivering in horror, with folded arms watching the throngs of happy, innocent, giddy youths, and those whom they think will go next in the class of social outlaws referred to in the cities as the army of unfortunates.

But it may need some argument to convince some adults that it was not the young people's fault, but theirs, for withholding the proper knowledge from the young.

"My people are destroyed for lack of knowledge." Hosea 4. 6.

"Therefore the people that doth not understand shall fall." Hosea 4. 14.

"Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

"Stolen waters are sweet, and bread eaten in secret is pleasant.

"But he knoweth not that the dead are there; and that her guests are in the depth of hell." Proverbs 9. 16-18.

"Even as Sodom and Gomorrha, and the cities about them in like manner, giving them-

selves over to fornication, and going after strange flesh, are set forth as an example, suffering the vengeance of eternal fire." Jude 7.

Careful training would save a great number from running into these things, while some would not listen, but go on to ruin.

When these unfortunate cases become known to the relatives, the wealthy attempt to cover it up and not let it become known, though often after it has been known around town for months. The girl is sent away or kept quiet at home, and the child sent away or left at some door to be cared for. Others are turned adrift to do for themselves, at the mercy of charity, or left to prostitution or forced marriage. At this stage, oh! the misery, the wringing of hands and breaking of hearts! And, oh! for the morals and the purity of a few months or a year before! Let the young consider these results of immorality and avoid the appearance of evil, and great will be their reward in having due advance in mental and spiritual growth.

To those who have erred, while their earthly life is marred and blighted there is this consolation, that through repentance and accepting Christ they may have hope of eternal life. Christ says to the penitent, "Go in peace, and sin no more."

## CHAPTER VI.

### COMPANY

ALMOST everyone likes company; the young must have it.

The character of a person is known by the company he keeps. Be courteous to all, or almost all people, as far as is possible, but keep company with only those whose object is to do you good, or with those to whom you may do good and raise up. If any company has a tendency to lower or do harm to one, or both, avoid it. See to it that your conversation and your company are pure. Conversation with company is one of the means of education. Just think what manner of education your conversation has been. How elevating has it been to your company?

The young must have company, but in view of the vile character of those with whom they may keep company, to their early ruin, parents and guardians should see that the young get company at home and in homes where there is good company, and either train them in

morality young or raise the age controlled by the curfew bell; that is, if the parents do not care for their children by moral teaching, the municipality should try to protect them.

The best company that can be found for young people is at the young people's meetings in the churches, and with those who belong to these societies. They are the ones who take advantage of their training in the Sunday School, and are the link between the Sunday School and the church. The best that is in them is brought into action and developed, and they in their time and generation stand for all that is good in the world—Christian men and women.

#### FRIENDSHIP

Treacherous element of society, cloak of vile, seductive hearts, extremely nice and attentive, fluent in praise and flattery, in business for gain, in company to draw out and hear family affairs or individual secrets and spread them broadcast around the neighborhood; or, worse still, to capture and seduce young hearts in spite of the remonstrances of friends and relatives (because he is so nice a stranger!) and later desert the victim in disgrace with an

illegitimate child. Beware of overly-nice strangers—false friends, whose history is not known.

True friendship does not, as a rule, spring up in a month and become lasting. There are exceptions, however; we meet with people with whom a lasting friendship springs up at once, and proves to be true friendship. In most cases friendship grows slowly—the slower the growth, the more enduring. Most people who show themselves friendly have friends.

There are different degrees of friendship. One can be courteous to nearly all, and friendly to a large number; but intimate and personal friends must be few, and must be tried and tested, and selected after years of acquaintance. Happy is he who has a number of such friends, who mutually seek each other's good and strive to make the best of the immense possibilities that are in them, and help others to do the same. Would that all would do so?

## CHAPTER VII.

### HOME

To HAVE a home is the duty and privilege of every man and woman. A house of any kind and in any place may be called a home, and may satisfy some people. But most people would like to have a nice home, and almost anyone can have a nice home if they go the right way about it.

After making the choice of country and climate, select a place where a good living can be made and where your children can be educated and have the advantages of the church. Pick out a piece of land that is dry and level, or that can be levelled off for lawns. Dig a cellar and drain it well so that it will not be damp; build a stone foundation and make it frost-proof, with light and means for ventilation. Then build, according to your means, a house with the required number of rooms; make it warm, and with means for good ventilation and light.

Paint nicely the woodwork outside, and



paint or grain the window-frames and doors inside. The walls and ceilings may be plastered, painted or papered, and the floors oiled, painted, or covered with matting, oilcloth or carpets.

Furnish the house, each room according to its requirements. Provide the home with reading, games for the young, and with musical instruments. Tolerate the practice, and enjoy the music.

Keep things clean and tidy outside the house. Do not allow anything to remain near the house that would pollute the air. Have a lawn, and keep the grass cut short, and on the lawn, if needed, have a croquet or lawn tennis ground. Have shade trees, flowers and walks about the house, and make things generally lovely. Put a fence around the garden and paint it. Vines, flowers and trees on the nicely-kept lawn around a beautiful house will adorn the place, and passers-by will say, "Somebody lives there." "Yes," they will say, "that moral young man lives there, and it is just as nice inside as out. It is a model home."

There is no place like home. But how can a man afford to keep up such a house? Thousands and thousands of young men and old men

spend enough every few years for tobacco or drink to buy, paint and furnish such a house, and spend enough time smoking or drinking and in foul conversation to paint the house and keep the lawn in order, instead of living in shabby, unpainted, poorly-furnished houses, with a rubbish heap outside instead of a lawn with flowers and trees. And their families are not fond of their homes.

## CHAPTER VIII.

### TRUTH

TRUTH is the expression of that which is, and the care of and performance of that which is entrusted to us.

The employee who does not do the work that he is expected to, and paid for, proves false to his trust. The merchant who represents goods to be what they are not, uses deceitful weights and measures or falsifies the balances, is false. The member of parliament is entrusted with the interests of his constituency, and is expected to care for that which is entrusted to him. If he accepts a bribe, he is a living lie.

Man was created in the image of God, and given a tongue to speak, eyes to see, and ears to hear, a mind to think, a body to develop in beauty and be a temple for the Holy Spirit, vocal chords with which to sing, and a soul to live forever, and was charged to keep them in holiness with all diligence, fit for heaven.

But man has proved false to his trust, and has polluted that which was entrusted to him. With the tongue men blaspheme and pour out volleys of vile words, women gossip and tell lies about their neighbors. They use their eyes to look at wicked actions and bad pictures, and their ears to listen to the filthy conversation of others. They let run through their mind all sorts of wicked thoughts, and lend their bodies to drunkenness and immorality until they destroy the temple of the Holy Ghost.

Some who have musical talent use it to sing vile songs which edify not. Some with high physical and intellectual development sing in church choirs on Sunday, and through the week pour out oaths and immoral stories to other young men who have heard them singing on Sunday. The melody from the vocal cords of such a one could be fittingly characterized as sounding brass.

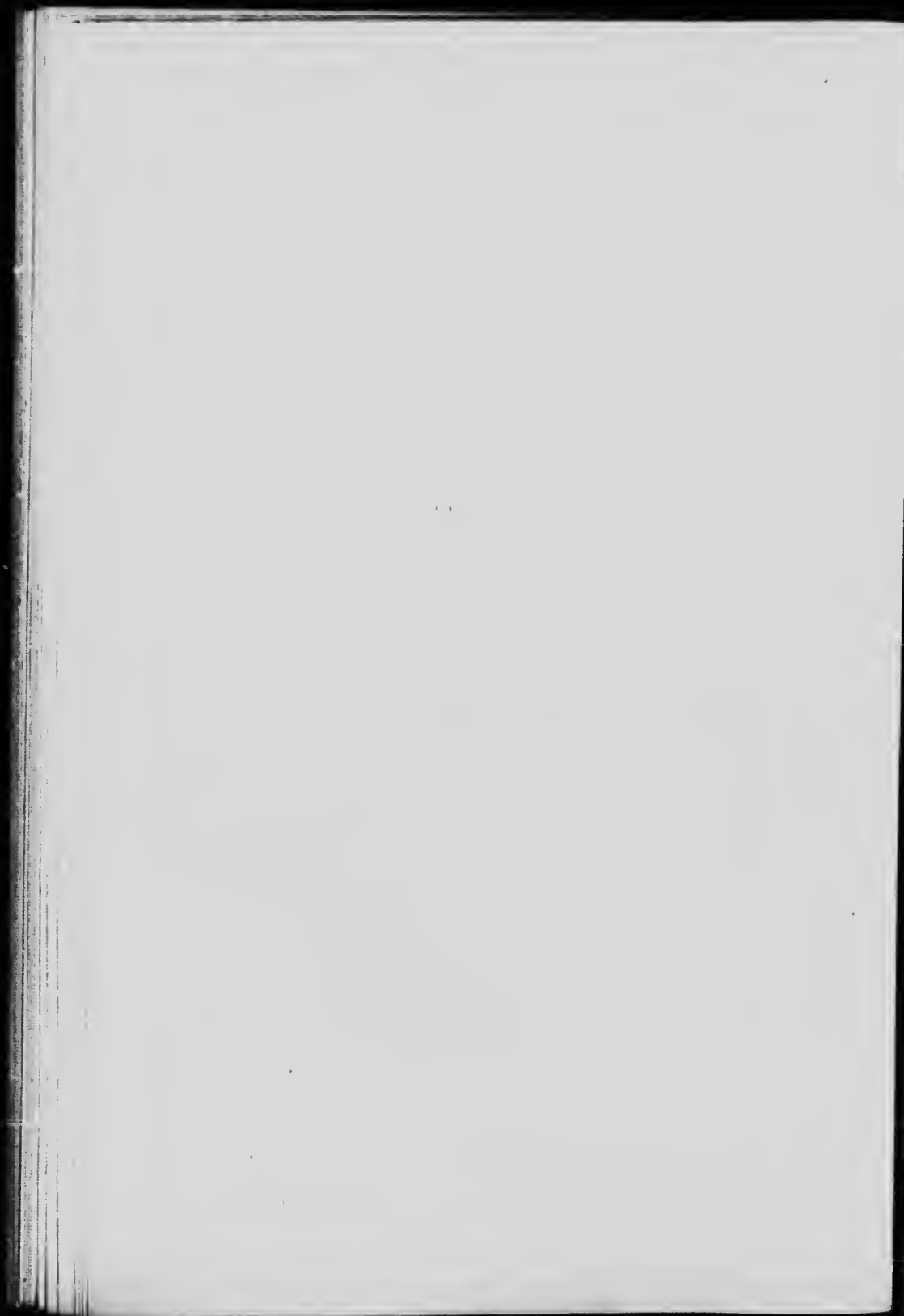
Thus man has got so far from the truth which was intended that his life is false, and if persisted in until the death of the body the soul will be cast into the place prepared for the devil and his angels forever. But there is a way of escape from the bondage of sin. "Awake, thou that sleepest, and arise from

the dead, and Christ will give thee light." Eph. 5. 14. God has created man in His own image, and though bodily distorted he may yet be perfected in Christ.

God so loved man in his fallen state that He sent His Son into the world to redeem man, and after having finished the plan of redemption He ascended into heaven, and sent the Holy Ghost to draw all men unto Him, and to redeem all nations.

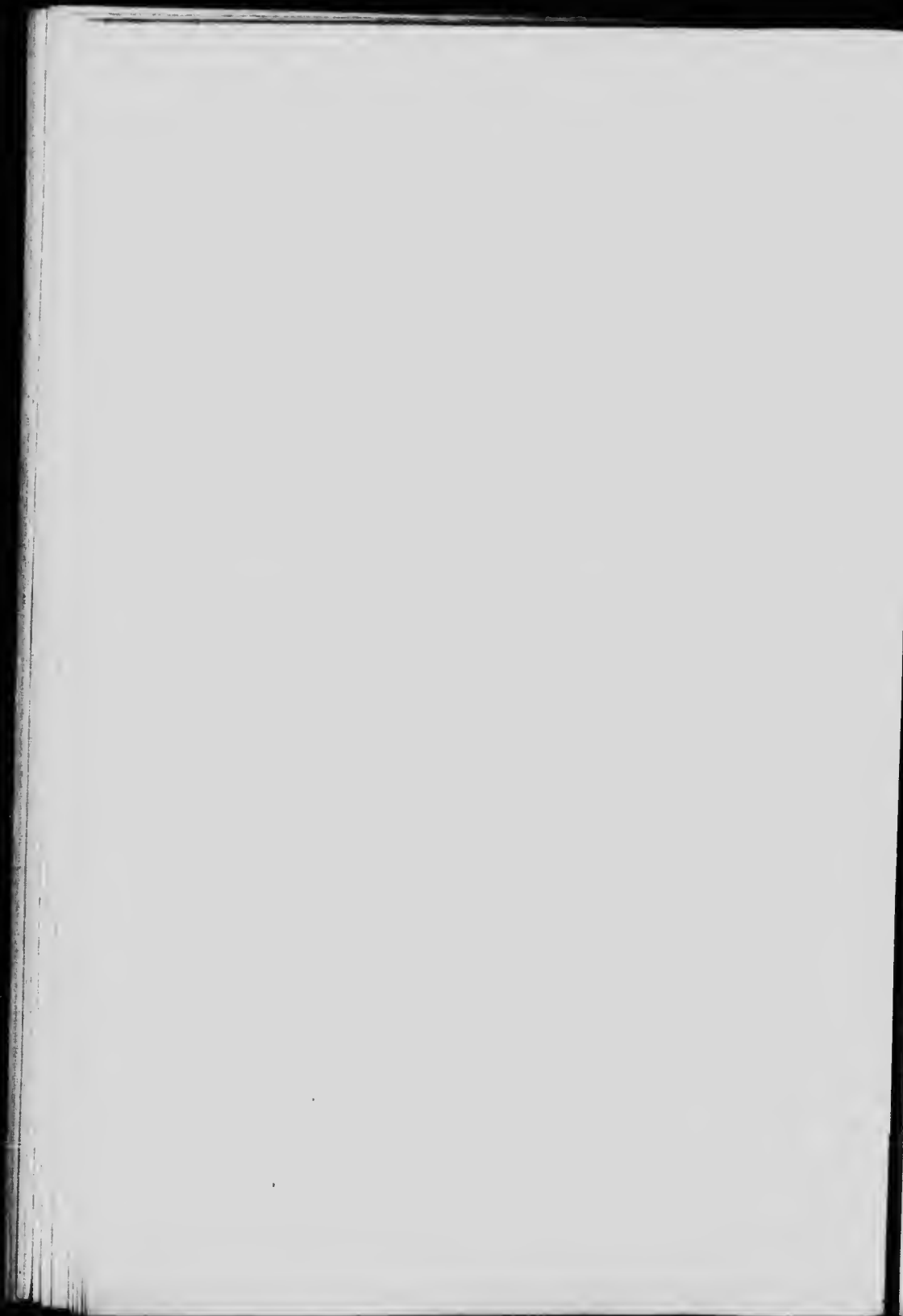
A large number have accepted Christ, and have the assurance of eternal life with Christ and the redeemed in heaven, while a great number, having felt the call, fight hard to quench the Spirit with tobacco, strong drink, immorality, pleasure and engrossing business. They sleep on, inasmuch as their spiritual life is concerned.

Let the people wake up, shake off those stupefying agencies of the devil, accept the Christ, and live forever in the light of truth as it is in Christ Jesus.



**BOOK II.**

**BY REV. W. W. WALKER.**





## CHAPTER I.

### MORALITY

THIS subject is broader than one would naturally suppose from glancing at it superficially. It embodies all the teaching of the Decalogue, which comprises the moral law. It covers the lawless act known as theft, as well as the crime of sacrificing human life. It also applies to the sin of unchastity no more than to the command, "Thou shalt not take the name of the Lord thy God in vain."

The term morality may, through the operation of the philosophical law of suggestion and association, furnish anything to the intellect that is within the pale of divine law, and much that is embodied in human law, on the ground that all civilized nations base their laws upon the law of God, which is the bond that holds society together. Loosen this bond, and governmental systems, which are held together by it, will totter to their fall, and orderly society will degenerate into anarchy and chaos.

Behind the declaration of statute books thunders forth the "Thou shalt not" of the Decalogue, and the knowledge that human law has for its foundation the divine law lends to it a solemn majesty. Logically speaking, therefore, the premise is divinity, and reasoning from it we find that the conclusion of the whole matter lies in the sanctity of the human.

Socrates, who was a great moralist, tried to teach the world morality, and backed it up by the possession of a fine moral character. He exerted a powerful influence along moral lines and was a blessing to his fellow-creatures, and stood out in strange contrast to Seneca, who taught morals, it is true, but lived a dissolute life himself, and thus nullified his own work. Cicero, also, was a moralist, but his morality lay somewhat along the line of "Love your friends, but hate your enemies."

The morality of the Cicero and Seneca schools, however, was greatly inferior to that of Socrates, of whom we have spoken, and who said, "Love your friends, and do no harm to your enemies." This teaching, however, is semi-barbarous beside that of the Man of Nazareth, who gave to the world the finest code of morality that was ever formulated, the

essence of which is: "Love your enemies; do good to them that hate you."

With regard to that part of the moral law known as the command, "Thou shalt not steal," respectability prevents some from violating it lest they suffer the disgrace of imprisonment. Without any thought of disgrace, others are restrained by the fear of punishment; whilst others, never thinking of either the one or the other, are, through the possession of sheer principle, proof against the temptation to commit such a crime.

The same may be said of the taking of human life. It is not the great love possessed for humanity that acts as a deterrent to some, but the fear that the principle will be enforced of a life for a life. How different, then, is the spirit and teaching and moral stamina of Him who says, "Neither do I condemn thee; go in peace and sin no more."

Although the term morality is as broad as the ocean of infinity, and comprehends all the teaching of the moral law, yet it lays a significant emphasis upon the crime of unchastity. The scope of this work will not allow of our dwelling on such cases as that of a brother who had sought a lost sister for years, and who at

last found her upon the operating table of a hospital. He exclaimed, as he looked upon the poor withered, suffering creature, "Can it be possible that this was the pure, golden-haired girl that six years ago went forth from our home?" He had scarcely finished the words when her spirit forsook the defiled tabernacle and winged its flight into the presence of the Judge, to receive its sentence of condemnation. Or the case of the Ann Arbor fellow-student who, after two or three years in sin, swept out of time into eternity, crying out, "I am lost! I am lost!"

On the other hand, however, the object is to show as much, and as clearly as possible, the excellence of the better life, the light of which resteth at noon.

Sixteenth century methods of denouncing sin will not do in this philosophical twentieth century, when reward for exaltation of character must be held up to the gaze of the masses, instead of punishment, which has been made such a conspicuous factor in the now antiquated teachings of the past.

There are, however, distinctions—or, shall we say, classes—in morality. Perhaps Cicero, the great Roman statesman, philosopher and orator,

and Demosthenes, the greatest platform champion of antiquity, taught a secular morality which did much to keep the tottering fabrics of their respective civilizations together. They showed their fellow-citizens what being true in politics meant, and also that patriotism of a lofty kind was essential in their relationship to the state.

The most superficial observer will not make the mistake of comparing for one moment the moral teaching of such men, as far as results go, with the more spiritualized formulas of such men as Gregory of Nazianzen, the great Cappodocian doctor; Augustine, and St. Chrysostom, the golden-mouthed patriarch of Constantinople. The great secular orators mentioned above may have, in a general sense, been clean men, but how different was their morality to the spotless purity of life that characterized especially St. Chrysostom, and their teaching how inferior to the lofty teaching of the latter and St. Augustine. On the one hand is set forth the excellence of temperance, truth and patriotism, while on the other thunders forth the truism from sanctified lips, "He who will not defile the temple of the Holy Ghost, God will diadem and honor amid the plaudits of assembled worlds."

## CHAPTER II.

### TEMPERANCE

THAT department of morality known as temperance—or, better, perhaps, abstinence—teaches conclusively that its exercise or application in all the affairs of everyday life will bring its reward in an improved condition of physical and mental health. It applies, however, in a broader sense than is commonly supposed, and just as much in our relationship with our loved ones as in our attitude toward intoxicating liquor, and no doubt is as much a warning to be abstemious in our daily diet as to avoid excess in any other line.

When the will is so exercised or cultured as to make mind the master of matter, then the result of this mastery will be seen in the uplifting of the spiritual nature of the individual. This, then, is one of the rewards of a correct life; but there are greater. As the process of spiritual development advances, it gives promise of more than a mental mastery. That charity which translates love gradually comes in, until

there looms up, traced as with the stylus of Omnipotence, the golden text of Scripture promise: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God has in store for them that love him."

The man who has the perfectly rounded character can visit the Bank of France, the First National Bank of New York, or the Bank of Montreal, and, though the treasure might be unguarded, not feel the slightest temptation to misappropriate anything, because of the lofty principle that leads him to say, "I cannot offend Him who gave His life for me." The result of so correct an attitude as that to those things which are forbidden by law is seen in the approval of Him before whom angels veil their faces. In the case of the immoral person, fear is the restraining force, whereas in the case of the moral, respectability prevents the commission of a criminal act; but with those in the possession of the spiritual, as the result of that development behind which is the Supreme Ruler of the universe, standing within the shadows ever watching o'er His own, something more than fear or respectability suppresses all temptation.

This, which has often been characterized as a nameless something, may be a desire to so conduct oneself that no fellow-mortal will by evil example be offended. Or better than that, the being filled to such an extent with the Christ spirit as to make the commission of an improper act almost an impossibility.

#### EXAMPLES FROM HISTORY

Most men desire a pattern or some notable example, and too often take such men as St. Paul as their model. Although he may have possessed an exalted Christian character, and may have been a man of spotless purity, yet the mistake is made in looking to that which is human. For gentility, for mental balance, which has so much to do with the proper adjustment of the moral nature, as well as for that perfect moral equipoise itself, we must look to Him who possessed the divine nature as well as the human. There must be leadership, and he who is the example, if not a passive but an active force will be the leader. This principle of leadership has dominated men in all ages of the world's history.

The warriors of Alexander the Great looked upon him with a reverence almost akin to that which would be bestowed upon divinity itself,



and blindly followed him in his conquest of the then known world, and beheld him in wonder and awe as he sat down with breaking heart to weep because there were not other worlds to conquer.

When Hannibal, a boy not yet in his teens, placed his little hand upon an altar and swore eternal enmity to the Roman Empire, the principle again asserted itself, and was manifested throughout his remarkable career, when he made a highway of the Alps and shattered the power of Rome on Canne's fatal field, after which the licentious luxuries of an urban civilization sapped the martial spirit of his troops, and after making a boast of power by auctioning the shops in the market-place of the city of Rome, which he could not take, went back to the defence of his much-loved Carthage and to a suicidal death from the poison which his ring contained.

Julius Cæsar also tasted of the bitterness as well as of the sweetness of human leadership, and found in sorrow at last that there was but a step between the triumphal arch and the popular ovation after the conquest of Britain, and his last utterance, "What, thou, Brutus!" at the base of Pompey's statue, as his much-loved friend struck him with the dagger of

assassination and there fell to earth the lifeless clay of one who had held lawless intercourse with the noblest dames of Rome, in a carnal sense a fitting corroboration of the inspiration of God, "The soul that sinneth it shall die."

Napoleon Bonaparte also gives evidence of the fact that no earthly leader is unconquerable. A man with brain of giant mould, having noble conceptions of God and the doctrine of immortality, after wading through slaughter to thrones and shutting the gates of mercy on mankind, he received a blow on the field of Borodina, administered by the legions of Russia, from which he never recovered, though he afterwards advanced to Moscow, the burning of which completed the severity of the blow, launching him on the most disastrous retreat of history, and thus so shattering his power as to make him a prey to the combined hordes of Wellington and Blucher on the evening of Waterloo. Thus the man who perhaps surpassed in genius any who lived before him, and who commanded the veteran infantry of the world, bowed his head on St. Helena's sea-girt isle, and said: "When the names of Hannibal, Alexander, Cæsar and myself shall have been

forgotten, the name of the God-man who eighteen hundred years ago trod Judea's plain shall live and be glorified by the hosts of earth."

Although our reasoning may be, *a priori*, circling around the entire universe, yet it must come back to the great central figure of history, the Lord Jesus Christ. All the greatest leaders of earth have, as we have endeavored to show, come to naught. The only leader in whom men can implicitly trust, and who never fails to lead to victory and triumph, is He who led Israel's hosts as they broke the surging ranks of Amalek, and who breached the walls of Jericho by miraculous power, and who led through trackless wilderness, with cloudy pillar by day and through fiery glow by night, until on Palestine's plains His chosen people could at last say in jubilation, "More than conquerors are we, through the captain of our salvation, with a code of morals given us amid the thunderings and threatenings of Sinai which none but the mind of God could fashion."

## CHAPTER III.

### OBEDIENCE

APART from the morality which is embodied in all earthly leadership in the prompt and unfaltering obedience which it exacts, and which since the dawn of the Christian era, at least, has its origin in the moral law in the honoring of parents, which embodies obedience to them—a golden thread running not only through one command of the Decalogue, but throughout the entire Scripture, which reads, “Children obey your parents, nations obey your governments,” which latter translated in modern fashion reads, so far as they are characterized by justice, righteousness and the spirit of true democracy—is that which commands the observance of the Sabbath. The Hebrew word does not signify, as is commonly supposed, rest, but a cutting off or putting an end to. It is not even related, according to modern teaching, to the work of creation, but is nevertheless a sacred day, set apart by divine authority, nor for rest, but in which to glorify

God. With the Hebrews it was the last day of the week, and the rigorous observance of it was enjoined, as was seen in the criticisms and denunciations which were heaped upon the Saviour for plucking the ears of corn thereon.

God says in the moral law, "Remember," relative to the Sabbath, whilst relating to other matters He says, "Thou shalt not." But in any sense it is readily seen that the mainspring of the whole moral fabric is obedience. We are commanded to keep all God's law, and our morality is seen in the correct life that will follow our obeying the commands of our great Leader.

Our disposition to obey is accelerated by our very diet. Where in all the world have we such an example of blind obedience to the will of a sovereign as that of the Japanese to their Mikado, and where have we such an exhibition of devotion and courage on the battlefield as that given by their armies on the plains of Manchuria, which has led the Russian general, Kuropatkin, who himself commands troops which have no peers on earth, to exclaim: "The infantry of Japan is the finest in the world; never before has the Russian army been confronted by such valor since the days of

Napoleon I." And yet these people, these troops, have as their staple food rice. All students of Japanese history are aware of the fact that the religion of this race does not contain any moral code, and consequently the standard of social purity is low, but very nearly as high as that of a roast beef, plum pudding and beer-fed nation which has a moral code. Though not a vegetarian, but on the contrary believing in the use of a moderate quantity of flesh meat, yet the truth is apparent to us that too much food of this nature is animalizing and brutalizing, without increasing that true courage which is seen in the impetuous valor displayed by both combatants in the great struggle in the far East, the one subsisting largely on black bread and the other on rice.

#### SELF-RESTRAINT

St. Paul's admonition to keep the body under was wise, and he himself in his life gave evidence to the world that his own body was ruled by his strong and acute mentality. Wherever he preached or taught those who listened could see and feel that he was a man who had supreme command of himself, and after a life spent in

shunning not to declare the whole counsel of God, when the sword of the Roman centurion flashed over him he triumphantly said: "I have fought a good fight" (and remember he in this victorious battle conquered his baser nature); "I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of life, which God the righteous judge will give, not to me only, but to all those who love his appearing and his kingdom."

Sir Isaac Newton, the renowned astronomer and philosopher, was a moralist of superior type, and a man who through diet and sheer brain force kept his body in such subjection that he was able to state in the evening time of life that he had never committed an impure act or harbored an impure thought. William Ewart Gladstone was a man of similar mould, and as the result of living a clean life developed so abnormally mentally and became such a linguist that he was able to attend every court in Europe and address it fluently in its own vernacular.

Such intellectual stamina as theirs, however, had its parallel in the case of Abraham Lincoln and James A. Garfield, two of the Presidents of the United States, who were men of great

purity of character, and as a consequent result had a great intellectual grasp of the political situation. The former held the helm of state throughout the stormy years of civil strife with iron grip and indomitable will, showing a force of character and setting an example of lofty moral character which spoke volumes in favor of plain living and the high thinking and acting which follows. When the assassin's bullet sped home to its billet, the world was left distinctly poorer by the exit therefrom of one who was a moral, mental and physical giant. Truly the lives of the great and good of earth all remind us, as Longfellow has said, that we ourselves "can make our lives sublime, and departing leave behind us footprints on the sands of time."

To attempt, however, in this chapter, to disassociate morality from religion, or religion from morality, would spell failure. The former is a diamond, but there are clayey encrustations, and there are petrified substances encasing it. The shed blood of the everlasting covenant must be turned on before these earthly ingredients are all washed away and the polished stone shines with a sparkling lustre. Morality alone is like a tree. It is



perfect. There are the roots and the branches, and there are the stem and the summer foliage, but it is barren; there is no fruit thereon. There can be no religion without morality, and there can be no perfectly-rounded code of morals without religion. Morality is a rock, but it is not the Rock of Ages. Morality makes a man feel that he is a conqueror, but when it is the outgrowth of the religion of Jesus Christ, then he feels that he is more than conqueror. Morality is a gem, but it is not the polished stone within whose whiteness shines that name revealed to man alone.

## CHAPTER IV.

### POLITICAL CORRUPTION

IN the opening paragraphs of this section the term morality was partially defined, as well as in the latter part of the last preceding chapter. To be exact or concise, however, morality is the quality of a character, an action, or a sentiment or principle, when measured with the rule of righteousness. It is the conformity of an act with the divine law, hence every act that does not harmonize with the above rule, or conform with God's law, is an immoral act.

Political corruption, such as buying votes, or anything that will infringe on the sanctity of the ballot-box, is contrary to good morals. In a country like Canada or the United States, and where people as intelligent and clean as Canadians or Americans are concerned, all that is required is booths for registration and the holding of mass meetings where platforms can be laid down, and the electors will do the rest. It is refreshing to note that at least one of the great political parties is firm as adamant in

insisting on cases of fraud and corruption in electioneering being thoroughly investigated, and all proven guilty of immorality in this form brought to justice. We believe that the best element in all parties has sufficient moral stamina to desire the sending of clean, honorable men to frame laws, whose voices will ever be heard in the legislative halls of their native land on the side of sound government, as well as on the side of justice and righteousness. As we have already stated, the scope of this work is not to advocate punishment, or make a parade of the terrors of the law, but to show the reward of integrity, which will be seen in progressive government, the development of all national assets, and the expansion of institutions.

#### OUR RESPONSIBILITY

Not only in politics is our morality put to the test, but in our daily relationship one with the other, in comradeship, in social functions, in our consideration for the safety of our fellows. The question is asked, "Am I my brother's keeper?" and on the principle of the fatherhood of God and the brotherhood of man our answer must be in the affirmative. Morally speaking, we are to a great extent

responsible for the well-being of our fellow-creatures, who in the sight of God, and according to His teaching, are our brothers. We have no reason to believe that the command of the Decalogue, "Thou shalt not kill," does not apply as much to humanity collectively as individually, thus branding war as a crime, and those who wage it as murderers. The most thoughtful persons and the fairest-minded will concede that, if justifiable at all, it is only so in repelling invasion, or, as President Roosevelt says, "in maintaining armaments for police duty, which can be used against a nation which has no sense of justice or righteousness."

The awful struggle in the far east, where whole battalions are swept away, sometimes in a few minutes, as they charge up hillslopes the summits of which vomit death, and where men, mortally stricken, fall among boulders and shrubs, and writhe and die without a single eye to behold their agony or an ear to catch their last sigh—should lead men to think. We talk eloquently of the glory of war, but after all, what is it but one eternal sigh, commencing with the death-cry breaking from the Sundered and pallid lips of mangled men and carried on by the heart-broken and audible anguish of

widowhood and orphanage, which ascends to Him who has said, "Blessed are the peacemakers, for they shall be called the children of God." May the moral conscience of the world powers become so tender that they will use their mighty armaments not in violating the principle of peace, but in preserving that for which the Saviour of mankind burst through the gates of the incarnation and sent the angel-heralds crying in a voice that drowned the appalling sound of mortal strife, "Peace upon earth, goodwill to men," and "Glory to God on high." The reward, therefore, of keeping that part of the moral law which forbids the shedding of human blood is happiness, as the Greek word for blessed means happy.

Though no one will question the immorality of taking human life, yet there are many who do not regard intemperance as immoral; and yet it is behind much of the infraction of the command, "Thou shalt not kill," on the principle that an individual who is under the influence of strong drink is robbed temporarily of his responsibility and mental balance. We sometimes hear of the terms temperance and moral reform, forgetting that the one is a part of the other. Of course everyone knows that

the Decalogue contains no prohibitive reference to intoxicants, and we will not even say personally that the Bible as a whole makes any, but need only quote a few passages of God's Word, and then let the reader judge for himself. In the beginning of the second chapter, we touched on this subject in a general sense, but will now specialize:

"Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, for at the last it biteth like a serpent and stingeth like an adder."

"Who hath woe, who hath sorrow, who hath contention, who hath redness of eyes, who hath wounds without cause? they that tarry long at the wine, they that seek mixed wine."

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Added to the voice of Scripture is the testimony of science that alcohol is poison. But, although we hear of shattered fortunes, of poverty and squalor, of wrecked hopes, coupled with the cry of penniless waifs, yet we must keep within the scope of our work, and show if possible the blessings of temperance and abstinence as seen in bodily health, soundness of intellect, purity of life, gentleness of spirit,

and if practised in its fullest sense, and according to its deepest meaning, will fill with that hope which maketh not ashamed and which entereth into that within the veil.

Strong drink is also an indirect immoral agent, as it inflames the passions and appetites and leads its victims on to the commission of sin and gross crime. We believe all right thinking people will agree with us, that anything which will rob people of their senses and destroy their moral equipoise by poisoning their systems and inflaming their brain matter and making them public charges, often, after lives of infamy, should be restrained by legislation in a drastic manner, and if possible suppressed by the enactment of a prohibitory law.

### IMPURITY

Impurity, which is the outgrowth of intemperance, hereditary tendency, and environment, is perhaps the worst of all the sins in the catalogue, and as we touched but briefly upon the subject in the first chapter, we must close our department of this work with a longer and stronger emphasis.

The Bible says: "Blessed are the pure in

heart, for they shall see God," or, as it is rendered in the Greek (makarios), "Happy are the pure." This text has a counterpart which reads, "Unhappy and anathematized are the impure in heart, for they shall never see God eye to eye and face to face." We have in Joseph a splendid example of the reward of purity, how he resisted temptation in its most subtle form, and how, though he suffered for a time, God opened up his way before him, and made him prime minister over all Egypt. How different is the case of David, who when he committed a crime against decency and violated God's law was punished with scorpion stripes and so humiliated that he was weary of his life, his punishment at last having its culmination in the mournful cry, "Oh, Absalom my son, my son! would God I had died for thee, Absalom my son, my son!"

Again, the reward is seen in God's dealings with Daniel and others of the children of the captivity at Babylon, when they refused the king's meat and wine because it stimulated their passions and was not conducive to virtue, and with their pulse and water were fairer and purer than any who stood before the king; a strange contrast to Nebuchadnezzar, who



through his licentiousness and the profligacy of his life was bereft of his reason, and was driven forth to eat grass with the oxen, until his body was wet with the dew of heaven, while Daniel, under his successors, was elevated to a position of vice-regal authority, and his companions, because they dared to worship their God and keep themselves pure, were cast into a fiery furnace. But their reward was near. They walked unharmed in its midst, and the form of a fourth was seen walking and talking with them, and it looked as though it were the Son of God. And they came forth to be in turn promoted to sit in scarlet robes in the gates of the city, and to-day He who trod the wine-press of the wrath of God alone, will reward the few in Sardis who have not defiled their garments.

