

Note.—The following article has been widely published and is one of the most remarkable illustrations of the value of careful marshalling and analysis of facts in presenting a subject to the public.

### LEVELERS.

The Mission of Whisky, Tobacco and Coffee.

The Creator made all things, we believe. If so, He must have made these. We know what He made food and water for, and air and sunshine, but why Whisky, Tobacco and Coffee?

They are here so much and each performing its work. There must be some great plan behind it all; the thoughtful man seeks to understand something of that plan and thereby to judge these articles for their true worth.

Let us not say "bad" or "good" without taking testimony. There are times and conditions when it certainly seems to the casual observer that these stimulant narcotics are real blessings.

Right there is the ambush that conceals a "killing" enemy. One can slip into the habit of either whisky, tobacco or coffee easily enough, but to "untangle" is often a fearful struggle.

It seems plain that there are circumstances when the narcotic effect of these poisons is for the moment beneficial, but that seldom ever does one find a steady user of either whisky, coffee or tobacco free from disease of some kind.

Certainly powerful elements in their effect on the human race. It is a matter of daily history testified to by literally millions of people, that Whisky, Tobacco and Coffee are smiling, promising, beguiling friends on the start, but always false as hell in the end. Once they get him

down enough to show their strength, they insist upon governing and drive the victim steadily towards ill health in some form; if permitted to continue to ruin, they will not let up until physical and mental ruin sets in.

A man under that spell finds "under the spell" is correct, of any one of these drugs, frequently assures himself and his friends, "Why, I can leave off any time I want to. I did quit for a week just to show I could." It is a sure mark of the slave when one gets to that stage. He wiggled through a week fighting every day to break the spell, was finally whipped, and began his slavery all over again.

The slave (coffee slave as well as Tobacco and Whisky) daily reviews his condition, sees perfectly plain the steady encroachments of disease, how the nerves get weaker day by day and demand the drug that seems to smother and then leave the diseased condition plain to view than ever and growing worse. Many times the coffee slave realizes that he is between two fires. He feels bad if he leaves off, and a little worse if he drinks and allows the effect to wear off.

So it goes on from day to day. Every night the struggling victim promises himself that he will break the habit and next day when he feels a little bad he is quite sure to, breaks, not the habit, but his own resolution. It is nearly always a tough fight, with disaster ahead sure if the habit wins.

There have been hundreds of thousands of people driven to their graves through disease brought on by coffee drinking alone, and it is quite certain that more human misery is caused by coffee and tobacco than by whisky, and more hidden and insidious in the effect on nerves, heart and other vital organs, and are thus unsuspected until much of the dangerous work is done.

Now, Reader, what is your opinion as to the real use the Creator has for these things? Take a look at the question from this point of view.

There is a law of Nature and of Nature's God that things slowly evolve from lower planes to higher, a sturdy, steady and dignified advance toward more perfect things in both the physical and spiritual world. The pernicious trend of evolutionary development is fixed by the Infinite and will not be quickened out of natural law by any of man's methods.

Therefore we see many illustrations showing how nature checks too rapid advance. Illness raises phenomenal crops of corn for two or three years. If she continued to do so every year her farmers would advance in wealth far beyond those of other sections or countries. So Nature interposes a bar every three or four years and brings on a "bad year."

Here we see the leveling influence at work. A man is prosperous in his business for a number of years and grows rich. Then Nature sets the "leveling influence" at work on him. Some of his investments lose, he becomes luxurious and lazy. Perhaps it is whisky, tobacco, coffee, women gambling, or some other form. The intent and purpose is to level him. Keep him from evolving too far ahead of the masses.

A nation becomes prosperous and great like ancient Rome. If no leveling influence set in she would dominate the world perhaps for all time. But Dame Nature sets her army of "levelers" at work. Luxury, over eating and drinking, licentiousness, waste and extravagance, indulgence of all kinds, then comes the wreck. Sure, Sure, Sure.

The law of the unit is the law of the mass. Man goes through the same process. Weakness in childhood, gradual growth of strength, energy, thrift, probity, prosperity, wealth, comfort, ease, relaxation, self-indulgence, luxury, idleness, waste, debauchery, disease, and the wreck follows. The "levelers" are in the bushes along the pathway of every successful man and woman and they lag the majority.

Only now and then can a man stand out against these "levelers" and hold his fortune, fame and health to the end. So the Creator has use for Whisky, Tobacco and Coffee to level down the successful ones and those who show signs of being successful, and keep them back in the race, so that the great "field" (the masses) may not be left too far behind.

And yet we must admit that same all

wise Creator has placed it in the power of man to stand upright, clothed in the armor of a clean cut, steady mind and say unto himself, "I decline to exchange my birthright for a mess of pottage."

"I will not deaden my senses, weaken my grip on affairs and keep myself cheap, common and behind in fortune and fame by drugging with whisky, tobacco or coffee; life is too short. It is hard enough to win the good things, without any sort of handicap, so a man is certainly a 'fool trader' when he trades strength, health, money, and the good things that come with power, for the half-asleep condition of the 'drugged' with the certainty of sickness and disease ahead."

It is a matter each individual must decide for himself. He can be a leader and seer if he will, or he can go along through life drugged down, though "flower of wood or carrier of water."

Certainly it is that while the Great Father of us all does not seem to "mind" if some of His children are foolish and stupid. He seems to select others (perhaps these He intends for some special work) and allows them to be thrashed and castigated most fearfully by these "levelers."

If a man tries flitting with these levelers awhile, and gets a few slaps as a hint, he had better take the hint of a good solid blow will follow.

When a man tries to live upright, clean, thrifty, sober, and undrugged, manifesting as near as he knows what the Creator intends he should, happiness, health and peace seem to come to him. Does it pay?

This article was written to get people thinking, to rouse the "God within," for every highly organized man and woman has times when they feel a something rattling from within for them to press a button and "be about the Father's business." Don't mistake it for the spark of the Infinite as there and it pays in every way, health, happiness, peace, and even worldly prosperity to break off the habits and strap down for the work out for us.

It has been the business of the writer to provide a practical and easy way for people to break away from the coffee habit and be assured of a return to health and all of the good things that God provides, the abuse has not gone too far, and even then the ones where the body has been rebuilt on a basis of strength and health run to the thousands.

It is an easy and comfortable step to stop coffee instantly by having well-made Postum Food Coffee served rich and hot with good cream, for the color and flavor is there, but none of the caffeine or other nerve destroying elements of ordinary coffee.

On the contrary, the most powerful rebuilding elements furnished by Nature are in Postum, and they quickly set about repairing the damage. So don't let it more than two days after the change is made before the old stomach or bowel troubles or complaints of kidneys, heart, head or nerves show unmistakable evidence of getting better and, in a few days' time changes things wonderfully.

Locally millions of brain working Americans today use Postum, having found the value and common sense in the change.

C. W. POST.

### THE PERFECT WOMAN.

A Japanese Folk Tale That Gives the Native Ideal.

In a current magazine Madame Caila J. Harrison relates the following Japanese folk-tale as illustrating the native ideal of perfect womanhood:

Kesa filled the eighteen requirements of a beautiful woman. Moreover, she was peerless in character as well. Before her and her lover-husband, Wataru, life seemingly had stretched a long, happy road. Unfortunately, they fell in debt to Morito, a neighboring samurai, whose evil eye fell upon Kesa, and he coveted her with all his soul. He wished Kesa for his wife, but while Wataru lived this could not be with honor. But an enemy's life was but a small hindrance, and Kesa could be freed. So, Morito resigned and pressed this plan upon Kesa's old mother, who in turn pleaded with her daughter, till Kesa found herself between two fires, dual versus conjugal love and duty.

At last, after bitter weeping, she consented and plans were laid. On a certain night Wataru would return from a journey and after his bath would lie down on his own pallet among the sleeping ones in the family hall. Morito could easily find him, for his hair would be wet from the bath.

On the appointed night Morito crept through the hall, lit only by the andou's dim light. He found Wataru's place; his hair was wet and his face muffled in the covering. Hastily he spread down a napkin by the pillow, then with one sharp, swift stroke of his sword severed the sleeper's head. Gathering it up in the napkin, he fled. There was no pursuit, and when he had gained his own room in safety he sat down to gloat over his prize. As he turned the head to get a good view the sight froze him with horror, for it was the sweet, piteous face of Kesa. She had cut her hair and prepared it to imitate his and meekly lay down to die that she might be true to both ties dying, she fulfilled her duties as a filial daughter, and a faithful wife. In these stern and cruel times, many women had done excellently, but Kesa outshone them all.

A dude preacher generally produces dead sermons. So, 44.

A BOSTON "CLEBMAN."

Arthur—How did you enjoy your self at Harry's?

Theodore—Splendidly! Harry's such a fine conversationalist, don't you know. He never once through the whole evening indulged in frivolities for an instant—such things as the industrial question, the law of supply and demand, and things of that kind—but confined himself wholly to such improving topics as styles in hosiery, the manner of wearing neckties, and creasing of trousers.—Boston Transcript.

### A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED, "GLORIFYING THE FATHER."

Preached by the Rev. Dr. Thomas B. McLeod, of Brooklyn, N. Y.—We Can Make God Real, We Can Make His Gospel Sublime.

Brooklyn, N. Y.—Upon his return to his pulpit from his vacation, Dr. Thomas B. McLeod, pastor of the Clinton Avenue Congregational Church, preached the eloquent sermon Sunday morning on "Glorifying the Father." The text was chosen from John xv:8: "Herein My Father glorified that ye bear much fruit, so shall ye be My disciples." Dr. McLeod said:

How vital, dear friends, are all New Testament representations of religion! Compare the New Testament with the ethical teaching, or religious teaching of all other books in this respect, and you are simply astonished. There is nothing simply chemical in them, nothing formal, nothing institutional—every process is a process of life. It is no law for a man, or for men, to claim that they have Abraham for their father. Religion is not a matter of who a man's ancestors were; it is a matter of what a man himself is. Jesus has given us the only path service, the only way of the worth of the claim that is based on descent, on heredity, on social prestige, when He says that God could raise up, or make a son of Abraham out of the very clods of the rocks, in which the stake occurs, does not make the stake a living thing. The line of descent in which a man stands, nor the social position, nor the church of which he is an attendant; it may be in school, an office, a man may after all be nothing better than a dead stake in a hedge.

There was a certain fine man, a fine man, a religious man, a man of God, the best of men as men went—came to Jesus to make inquiry on the subject of religion. He was reverent and devout and respectful and courteous and well read and learned, a leader and teacher of his people, a teacher on ethics, but when it came to religion, Jesus said to that man, "Ye must be born again." The vitality of the representation we find in the New Testament, religion is life; "I have come that ye might have life, and that ye might have it more abundantly."

And so of tests. Not simply of the representation in religion, but also of the tests, the New Testament, religion is life. How are we to know that we are living Christians? How are we to know that others are living Christians? Why, the New Testament tells us, at the point of urgent belief, and insists on it, that the test is fruit, not leaves, not flowers, but fruit, and that fruitfulness is the only essential that shall triumph under the test. Jesus may endure the cross and the shame of the church, but He cannot endure it inside of the church. A branch in the orchard, that is not fruitful, is not a branch of the orchard. Men do not gather figs of thistles or grapes of thorns."

"The man of God is perfect, fruitful until all his works are done."

How little stress Jesus lays upon those tests that are so universally adopted and applied, and admitted to be sufficiently adequate, attendance upon religious ordinances, subscription to a statement, routine observance of rites and ceremonies; He makes nothing of all that, and He comes to us, friends, just as He came to the disciples, and says to them, "I am searching for fruit, not for leaves, not for blossoms, not for flowers, not for foliage, not for sacred music, not for fondness for the literary side of religion, not for a lion's appetite for well-stated and presented truth, but for fruit; fruit, and He comes up closer to us, friends, than any body else can come, than our dearest and our nearest, and all these can be seen only outside appearances. He sees reality. He sees things that pass for good works in us, born, it may be, of wicked parents, and he sees right down into the heart of the man, he is looking for fruit. What shall He find in you and me? Fruit or leaves, or just bare branches?"

He is fruitful. Now that ought to be an easy test to apply, and it surely is, a safe test to apply—for you and me to apply to our own selves. But then, you may say, "Well, what constitutes fruitfulness? I do not know how to tell my soul before God; I am ready now to go down on my face before God and apply the test; I am ready now for heart-searching, and to measure my heart by this standard, and I want to know what constitutes fruitfulness." "What are the fruits that Jesus expects and that I am to look for? Why, the Bible is clearly telling us, it has set the whole thing so plain, and so fully, and so variously that a wayfarer man though a fool need not mistake as to what the fruits are. Blessed are the meek; blessed are the merciful; blessed are the pure in heart; blessed are the peacemakers; blessed are they who have hunger and thirst for righteousness. These are the fruits that the Christian man is expected to grow in his character.

An apostle says, the fruits, or the fruit of the spirit is love, joy, long suffering, patience, meekness, kindness, lowliness, that the Christian is to develop, that will be developed, that Jesus will expect if there be life—love—the heart of all goodness. Love and love to me and my neighbor, not his brother whom he hath seen, how shall he love God—how can he love God whom he hath not seen? Fruitful love—Joy in fellowship with God; joy in fellowship with believers; joy in service and ministry. Love—joy—peace. Contentment of mind under all circumstances; the harmony of conviction, of thought and affection. Long suffering—patience—endurance not only in affliction, but patient endurance of wrong and provocation; and meekness and temperance and all the rest. What are the fruits that Jesus expects? The development of a character that will approve itself to God.

But this growth of character does not exhaust the expectation of Christ concerning us. It does not exhaust the fruit which the Christian has to bear. There is other fruit. You read that passage again and you will see that the test of it is to do with fellow-believers, the most restricted fellowship in His purpose to redeem this world from sin. Jesus is not thinking altogether of the good His disciples are to get through their lives. How he is thinking also of the good which His disciples are to do through fellowship with Him. Not altogether of what His disciples are to receive, but of what His disciples are to achieve. "Except the branch be cut from the vine it brings forth no fruit. If ye abide in Me, and My words abide in you, ye shall bring forth much fruit." Ob, friends, we limit the range of the Christian life, and our hearts and minds are so set upon getting, getting, getting—enjoying, enjoying, getting—that we are deaf to the world of Christ concerning doing. Doing, doing. Apart from the branch can bear fruit; apart from the branch the vine cannot bear fruit. And here, friends, we come to the very thing that ought to bring you and me very lowly before God. Lowly, not so much with the sense of mortification and penitence; but with a kind of exultant joy. It befits us to exult always our dependence upon Christ.

but here we have Christ confessing His dependence on us. Marvellous thing! The branch cannot bear of itself except it abide in the vine, and the vine cannot bear fruit without the help of the branch. This is the truth, though it is another truth when he says: "Ye are the body of Christ, and members—each severally—members of that body." Apart from the body the members perish. There is no such thing as a branch, no vision in the eye, no power in the ear to hear the voice of God apart from the body. We are the body of Christ; we are the organization through which Christ works, and the organization through which Christ builds up His kingdom on the earth. We are the hands of Christ. Christ wants, Christ desires to feed the hungry, and to clothe the naked, and to build houses, and open prison doors for those in captivity, but supposing the hands of the Lord be paralyzed, how can He do these things? We are the voice of Christ, and Christ wants to publish abroad to the end of the earth the message of God's love and the way of salvation, but if the voice be silent, how can He do it?

We talk about the mercy of God having no limitation. We talk about the boundless pity of God, and we do well, but we forget that the mercy of God has its limitations, and the pity of God has its limitations. We are willing to be led to the certain Galvianism which our fathers bequeathed, God's mercy is infinite; God's pity is boundless; His love extends to all men—He is willing to give us life, and glory; we count it the very flower and coronation of our religion. And yet God's mercy is limited. His compassion is boundless, His pity is extended by us—by us—according to our willingness, is the limitlessness of the love of God.

Let us take a homely illustration. Here is a friend—a man whom you have always known a classmate, he may be in school, an associate in business—and he has fallen upon evil times and everything that he spent his life in accumulating is gone. You think he occupies a very pathetic position, but man on his feet again; to give him a new chance and another start; you are God's elected minister for that purpose. But you don't do it. God is kindly and merciful, but He is not a fool. He has put you in a position to help him. You are His hands; you are God's ministering agency, but you limit your goodness, don't you?

God is very pitiful, very pitiful. Rich men can feed poor men, but they don't do it. No manna falls from heaven to feed these poor men. They starve. God is merciful, but He is not a fool. He is not a man who are perfectly able to help and comfort weak and sickly people, but these sickly people die for lack of help. No minister can come down and comfort their wretched and heal them. Don't you see that, God's hand, God's voice, the branches and twigs of the vine, limit the fruitfulness of the vine, limit the power of the Almighty? "Herein My Father glorified that ye bear much fruit, so shall ye be My disciples." Friends, the thought is appalling; it oppresses me. When I look at that from which I am terrified to think, that the thing that God wanted done yesterday is not done through my neglect.

And yet there is encouragement here for us. Apart from the vine the branch withers; it can die, but it can live. The vine, the branch bringeth forth much fruit, and we may abide and we may glorify our Father. Glorify Him. Make Him shine in our hearts and in our lives. We can make God real; we can make the gospel sublime in the eyes of those who are living without faith. We can so tell the story; we can so live our religion; we can so glorify the grace of God in our lives; we can so let our light shine that others—our neighbors and friends, our children and relatives—shall glorify our Father in heaven.

God Only Is Perfect.

Perfection, in every absolute sense, cannot be found among men—it abides only in God. He is the best of all things. An heir of immortality, he is imprisoned to time. Candidate for sainthood, he has a heritage of sin and corruption from the generations of the past, called to do all things, he is hindered internally, and he finds that the spirit is willing but the flesh is weak. Countless perils menace the voyage of the perfectionist. Presumptuousness, pride, and envy, and all the other sins, he thinks it is not robbery to be equal with God and share with the absolute attributes of divinity. Spiritual pride leads him to moral ruin when he is persuaded to forget the hour of prayer because of his conceit that with him every breath is a prayer. The Man of Nazareth was so far from this vanity that He spent every night in prayer. He was internally, and he thinks it is not robbery to be equal with God and share with the absolute attributes of divinity. 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