

HOW BODIES INFLUENCE SOULS.

The time has gone by when anyone can scoff at muscular Christianity, because the world is learning that to obtain the best spiritual results the body must be brought to the highest point of physical perfection.

The body carries within it the elements of destruction, and such is its power over the soul that it can destroy it. This lesson shows that Daniel and his friends were kept in a better state of physical health by abstaining from wine and luxuries than those who were fed upon dainties from the king's table. Daniel did not refuse the wine, because of what we would call temperance principles, but rather on religious grounds, because the wine and the meat had been offered to idols, therefore he would have none of it, but that did not alter the effect of his abstinence.

The law of abstinence is one which it is well for all to obey, because it is only by the most rigid watchfulness that the life can be kept clean and pure. When one begins to yield to the temptations which are continually arising, and when one begins to take pleasure in the wine cup, it is well to call a halt and look the danger in the face. The strength of evil habits is immense and they bind with chains of steel.

The one who drinks not only injures himself but he also injures others by his influence. One of the solemn thoughts of life is that no man liveth to himself, but the influence, even of the most unimportant one, is continually reaching out and touching others.

Paul's advice to Timothy, "Take heed to thyself," is the same that might be applied to many a young man who is starting out in life with bright prospects before him, which he is already beginning to dim by his want of self-control, for nothing of worth either in life or character can stand before this fatal habit of intemperance.

The one who would keep his soul pure must have a pure body. He must withstand all temptations and keep himself as rigorously in the way of right as though he were in training for one of those races which required that every faculty and every muscle be in perfect condition that the contestant might run well. In this constant struggle between the high and the lower nature, the flesh will come off conqueror unless the appetite is controlled and the body is kept clean—a fitting habitation in which the soul may dwell.

Bible References:—Matt. 13:19, 24, 25; 16:1; Luke 4:13; John 16:33; 2 Cor. 11:3; 12:7; 1 Thess. 3:4, 5; 1 Tim. 6:9; Heb. 5:1, 2; Jas. 1:12; 1 Peter 1:6, 7; 5:8, 9; Matt. 12:1820; 13:36-43; 22:44; John 12:30, 31; 14:30; 16:33; 1 Cor. 15:25, 26; 2 Cor. 2:14; Eph. 1:19-23; Phil. 2:9-11; 2 Tim. 1:10; 2:1; Heb 12:1, 2; 1 John 4:4; Rev. 6:2; 12:10, 11; 13:17; 17:14; 19:11-16; 21:7.

BAZAARS: A TALK BY PANSY.

Dear! dear! I have said so much in the past about "fairs, festivals, fancy bazaars," and the like, as a means of raising money for the church or for missions, that it hardly seems as if there was anything left for me to say. Yet I am entreated by a dozen different people to give my opinion.

Well, here it is, I do not like those ways. I believe there is a better way. What more can be said?

Why don't I like them? O, the answers to that would take at least an hour. Let me think what I can say in brief.

1. Experience, that expensive teacher, has taught me that all these devices are consumers of valuable time; that, as a rule, not only lessons, but prayer meetings and home duties, suffer because of them.

2. They are expensive. From the "fancy sale" of manufactured trifles down to the "fancy dress parade" for the benefit of the church, (!), they often consume, in actual money, to say nothing of time, more than the net results. I know, this sounds improbable; but, dear friends, consider how much is spent for cakes and candies and creams that, because they are "donated," are never counted in the expenses; yet did they not cost money? I know all about that fallacious argument that people are induced to give in this way who would never give outright for the church; but, besides believing that in nine cases out of ten those very persons would give something if intelligently approached and courteously and at stated periods asked, experience again has taught me that the largest givers are those who do the most of the work, and the larger share of the buying afterwards at fancy prices.

3. Did you ever know of any of these devices for money-raising that did not have connected with them at least one heart-burning period; some sister whose feelings were "hurt," if not hopelessly torn to shreds? So continual has been this experience that I think many earnest workers have come to realize that Satan finds a very fruitful field for labor among the overwrought nerves and overtaxed bodies that preparation for even the mildest church festival entails.

4. But this is not considering the question "in brief." Will you not study it, dear friends, in the light of your own and others' experience, and decide whether these spasmodic efforts and haphazard results are really, in this dawn of the twentieth century, the best ways yet known for furnishing money for the work of the Lord? If they are not, shall we not have the best?—*Golden Rule.*

Last year nearly seventeen thousand tons of freight were transferred over the railway between Jaffa and Jerusalem. Commercial travellers even now visit Jerusalem.