

to be in perfect health. It is as essential as light is to the colour of flowers, or heat to their growth. This is too often lost sight of by those who, like ministers, have more head, than body work to do, and they are seriously injured by the neglect. They should remember that without proper exercise, every function is languidly and imperfectly performed, and nothing more than this, is required to constitute confirmed ill-health.

When the life is too sedentary, the functions of the skin, amongst others, are imperfectly performed.

I am aware that some imagine that the skin does its work only too well in this country, at this season, and acting upon such an idea, view with horror any necessity which involves unusual bodily exertion.

Such should not lose sight of the fact, that in warm weather free perspiration is a very wise provision, whereby the temperature of the body is kept within proper bounds. Constant evaporation takes place from the moist surface, and the excess of heat, which might otherwise prove so injurious, is thus removed.

But the skin does far more than merely give out a certain amount of water. It removes from the system much, the retention of which, would prove destructive to health. Hence moderate exercise, which increases its secretions and excretions will be found, even in summer, to invigorate rather than exhaust.

The functions of the skin are promoted at all times by exercise, which causes the blood to circulate through it very freely, while without this stimulus, the circulation is carried on so feebly, than the skin *does not*, and *cannot* do its duty.

How much the skin has to do, will be best understood by considering the mechanism provided for carrying on its work.

We have somewhere about two thousand eight hundred pores (as the openings of the little ducts of the skin glands are termed) upon each square inch of the surface of the body, or about *seven millions* of these minute openings in all, in a man of ordinary size. A skin gland consists of the little duct or tube already spoken of, coiled upon itself, and as each of these when straightened out, is about a quarter of an inch in length, we have in each of our persons a length of this exquisite tubing all ready for the performance of its work, somewhere about *one million seven hundred and fifty thousand* inches, or not far from twenty eight miles.

In the small glands the perspiration is secreted, and passes off through the free openings of the ducts (pores) either in the state of vapour, as insensible perspiration, or in a fluid state, when in greater abundance. The quantity of fluid thus passing off, varies greatly, with the state of the health at the time—the weather—and the amount of exercise taken. As an average we may give from an *ounce* to an *ounce and a half* each hour, as lost by insensible perspiration alone, and of course much more than this, where the secretion is profuse.

Animal matter derived from the wasted tissues, and which must be separated from the blood, is removed with this fluid secretion, to the extent of nearly a quarter of an ounce each day, and in addition to this, we find the fluid (which is of our acid nature) holding in solution a small quantity of the different salts found in the blood.

Nor is this all. A small quantity of carbonic acid is given off, from the cutaneous surface, which thus aids the lungs in getting rid of what becomes a poison, when an excess of it is present in the circulating fluid.

It will now be easy to understand how the function of the skin suffers in common with the entire system from the want of the healthy and life giving stimulus of exhilarating exercise.

And it is no less easily understood how the harmonious working of the different organs is interfered with, when one of these, which does a great deal towards cleansing the blood, ceases from any cause to act as its part, either leaving its function in a great measure *unperformed*, or throwing the burden of its performance upon some other organ, which is certain to suffer in the end, from the imposition of additional labor—labor to which, perhaps, it is unequal.

In a subsequent article I shall shew the effects of a sedentary life upon some of the other functions of the body, and hope that the end I have in view, in directing attention to these subjects may be gained, by leading many ministers to think more than they heretofore have done, upon the duty and necessity of the preservation of health.

Missionary Intelligence.

RESULTS AND PROSPECTS OF MISSIONS IN INDIA.

The work achieved in India by the preachers of the gospel is not, in what may be called its extrinsic dimensions, large. But its quality is sterling; it is a true, a profound, a vital, an indestructible work. This consideration is of the very highest importance; it deserves to have its grounds investigated, and to be carefully weighed. Protestant missionaries do not aim at the imposing but deceptive results of proselytism. The severest temptation to which their faith and integrity are exposed is that of accepting nominal for real converts. The Jesuit missionary, penetrated with a desire to advance the glory of Rome,—animated by a motive in great part at least earthly,—is satisfied with such effects as will draw and dazzle the eyes of men. But the Protestant missionary, working for God, bringing the result of his labour under the eye of Him who seeth not as man seeth, presses beyond nominal and visible effects to others infinitely deeper. It is our deliberate belief that few spectacles presented in the history of the world have had a higher moral sublimity than that of the self-denial put in practice by Protestant missionaries in the east, in refusing to consider as converts any but those who could be on good grounds believed to have accepted Christianity as an inner life as well as a written creed. In the nature of things this self-denial entailed delay. But when the effect came it was proportionately valuable. Between it and the boasted achievements of Jesuit missions there was all the difference that there is between a work of man and a work of God,—between artificiality and life. The green blade in the beginning of summer is feeble and delicate; it has had long to struggle with the damp earth and the chilly winds of spring; but there is life in it; it has fairly cleared the ground; its time of greatest danger is past; and it will now shoot up apace. Looking over that immense eastern peninsula, contemplating the vast and ghastly desolation of its moral state, our eye rests on the feeble blade of genuine Christian life making itself visible in the waste. It is still slight, and many a weary day has been spent in sowing, watering, and tending it. But it is rooted. The breath of the Almighty is in it; the Spirit of the Most High has it for an habitation; its potential energies of growth and development are those of that tree which will one day cover the whole earth. In that little company of native Church members, in that separated portion of vital Christians, counted still only by the thousand, we see an abundant reward for all the past labours of missionaries, and a hope for the future, of which no Christian need be ashamed.

Not only, however, does the nature of the

work done in India warrant the assurance of its future progress, there are many grounds for believing that an era of sudden and remarkable progress may now be near. The long period during which missionaries have been engaged in the east has been fruitful in lessons of experience. To all operations in which men engage, if not of a miraculous character, the common-place maxim applies that practice makes perfect. The missionaries have undergone an education. "The style of address," says Mr. Mullens, the author of a work on the results of missionary labour in India, "The style of address, the class of subjects, the objection which is sure to be offered, and the reply that is not only most logical, but most convincing to the objector, have long since been found out, and now missionaries may with comparative speed acquire a knowledge of them all from those already in the country." The importance of this circumstance commends itself to common sense. Does it not also commend itself to the sagacity of every practical man, that the time has come when the knowledge acquired by missionaries might be reduced to system, and imparted to aspirants to the missionary office in a great missionary institute, under the patronage of the various Evangelical denominations of this country, represented, shall we say, by the Evangelical Alliance? In the next place, the opposition offered by the British authorities to missionary operations in India may now be regarded as a thing of the past. We are perfectly aware that this opposition still occasionally shows itself, and not for one moment ought the Christian public to relax its vigilance in reference to the matter. But the system has received a wound which will not heal. The ban is removed from the Christian name in India. The eastern imagination can no longer persuade itself, that the British standard is lowered in homage to Hindu idols, and imagination and logic are, to an oriental mind, nearly synonymous. Still more important, perhaps, as promising well for mission, is the improvement which has taken place in the morality of the British in India. If the prevalence of infidelity and immorality, side by side with Christianity at home, is perplexing to many serious minds, must it not be utterly puzzling to a Hindu, exhorted to embrace the pure doctrine of Christ, to see men coming from the lands where it is universally professed, who in godlessness and immorality outdo the heathen? A change has been wrought in this respect. The part of British society which is in the east, is probably, on the whole, at once the most religious, and the most moral part of British society. Its influence, if not yet one of unmingled good, is no longer one of nearly unmingled evil. To these considerations must be added the circumstance, attested in many ways, that the superstitions of the natives of India have no longer the hold upon them which they once had, and that the feeling of alarm and horror with which natives once shrank from the idea of conversion to Christianity has in great measure ceased. In the south of India the temples are all falling into decay. In the east of Bengal such remarks as these are made: "Preach on,—distribute books,—you will succeed,—the Kali yug is near its end, and we will all soon become Christians." Intelligent and devout Hindus regard with feelings very different from those of contempt and scorn, with which they are sometimes treated in this country, the effects of missionary enterprise and of kindred agencies, in sapping the edifice of Hinduism, and preparing for the foundation, in its ruins, of the Christian temple. In the graceful, interesting, and instructive "Memoir of the Rev. Robert Nisbet," by Mr. Murray Mitchell, recently published, we find an extract from a work by a Hindu, containing these words:—"Hinduism is sick unto death; I am fully persuaded that it must perish." Still more