

still 6 feet of solid snow laying on the ground at Glacier House in the heart of the Selkirks. The total snowfall during the winter was 45 feet. The countless streams, fed by the melting snow from the steep slopes of thousands of miles of majestic mountain ranges, are at last gathered together, in the fierce dark canon of the Fraser, into one wild raging torrent, which foams and boils in its mad haste to escape from its rocky prison. At the part of the canon known as Hell-Gate, the water on the 6th of June was fully a hundred and twenty-feet higher than it had been in March.

After leaving the mountains the turbulent torrent broadens into a stately river, which flows with a rapid current between comparatively low banks. This lower Fraser district was the scene of the late flood. Of private lands, occupied by settlers, at least 75,000 acres were under water; the water in some places being deep enough to permit steamboats to go from barn to barn, picking up the cattle that had been driven into the barns for safety. Of course all crops were destroyed and all fences swept away. The Provincial Government distributed seed to those who needed it, and many of the ranchers have now a second crop fairly under way. This, however, will only to a very limited extent relieve the distress occasioned by the flood; for, under the most favourable conditions, the grain will only be available as fodder, and should the weather prove unfavourable the root crop will be of almost no account.

No money will be forthcoming from the flooded district until the harvest of next year is placed on the market. In view of these facts the Relief Committee decided a few days ago that it would be necessary to ask for some assistance from friends outside of the Province.

In the Presbytery of Westminster at least six of the aid-receiving congregations have been affected by the flood; two or three of them very seriously. I am afraid we will be under the necessity of asking the Home Mission Committee to materially increase some of the grants made at the annual meeting in March.

In two of our missions fields at the close of the ecclesiastical year there were arrears due to the missionaries in charge which were to have been paid within a month or two. Unfortunately, the flood has rendered it impossible for these arrears (amounting to about \$150) to be collected. Towards providing for this deficit I have received from the Rev. T. Scouler the sum of \$25, being part of the amount entrusted to him by friends in Ontario for the purpose of assisting any of our ministers or people who might be found to be in need. I hope to receive a similar contribution from the congregation of the Rev. J. L. Simpson of Thornbury. I would be very glad if the balance could be provided for in the same way.

In discussing the probability of a recurrence of the flood it may be advisable to state that the opening up of the country and the clearing of the land will not have the effect—as they have had in Ontario—of increasing the likelihood of such an occurrence. A flood in this Province is not the result of an excessive rainfall, but of the sudden melting, over a vast extent of mountainous country, of an immense amount of snow.

The Fraser never rises high enough to cause any serious trouble except when there has been the unusual combination of a severe winter and a backward spring. The flood of '82 was the highest that either Indians or white settlers had heard of during fifty years.

This year on the lower Fraser the water rose two feet higher than in '82. There is a vague tradition amongst the Indians of an equally high flood having occurred about a hundred years ago. It will be seen then that the early or frequent repetition of the late disaster is extremely improbable; and even this remote contingency may be guarded against by the adoption of an adequate system of dyking. It is earnestly hoped that such a scheme will be at once carried out by the Provincial and Federal Governments.

The cessation of railway traffic, occasioned by the flood, is not likely to occur again, even

if there should be a recurrence of the flood. The railway authorities (who won golden opinions from all parties by their kind and courteous treatment of their delayed passengers), have arranged to make such alterations and improvements in their road-bed as will prevent a repetition of the remarkable but expensive scenes that occurred at certain points along their line during the memorable high water of '94.

St. Andrew's Manse, Vancouver, B.C.

WHY THE BODY SHOULD BE CULTIVATED.

"Elegance of form in the human figure marks some excellence of structure, and any increase of fitness to its end in any fabric or organ is an increase of beauty," says Emerson. The important subject of physical culture is not considered as it ought to be by the majority of men and women, and there is almost absolute ignorance of the make-up of the body on the part of even intelligent people, with little desire for such knowledge, although health, beauty, and success depend largely on the treatment given to the body. Mental acquirements are blindly worshipped, while the essential question of health receives little thought, and hence it is almost impossible to find men in the ordinary walks of active life, at middle age, who do not complain of impaired health and want of vital force. Without a sound body one cannot have a sound mind, and, unless proper attention is given to the culture of the body, good health cannot be expected. Plato is said to have called a certain man lame because he exercised the mind while the body was allowed to suffer. This is done to an alarming extent nowadays. Brain-workers, as a rule, exercise no part of the body except the head, and consequently suffer from indigestion, palpitation of the heart, insomnia, and other ills, which if neglected generally prove fatal. Brilliant and successful men are constantly obliged to give up work through the growing malady of nervous prostration; the number of those who succumb to it has increased to an alarming extent of late years, and that of suicides hardly less. Few will question that this is owing to overworking the brain and the neglect of body-culture. Vitality becomes impaired and strength consumed by mental demands, which are nowadays raised to a perilous height, and it is only by careful attention to physical development and by judicious bodily exercise that the brain-worker can counteract the mental strain. Women rarely consider the importance of physical culture, yet they need physical training almost more than men do. Thousands of our young women are unfit to become wives or mothers, who might be strong and beautiful if they gave a short time daily to physical development.

Physical training is particularly beneficial to the young of both sexes, and educators are becoming alive to the fact. Many of the leading colleges have included this subject in the curriculum and spent large sums in facilities for the purpose. It is to be hoped that the minor seats of learning will speedily follow the example, and a more general interest be awakened in the importance of physical education for the young. This is a duty which parents should not neglect, for they are as strictly responsible for the bodies of their offspring as they are for their souls. It is a mistake to think that the gymnasium is a place only for the young. All who lead sedentary lives, even past middle age, can improve their bodies by gymnastic exercise. Mr. Gladstone by earnest physical exercise has built up a strong and healthy body, and he is fond of saying that daily exercise keeps him in permanent

health and in a condition to resist disease. The use of gymnastics creates conditions which develop the nervous system. There is no time in a man's life when he can afford to dispense with exercise; unless he faithfully and persistently develops his physical resources, vitality becomes impaired. Exercise does for the body what intellectual training does for the mind; yet most men who lead sedentary lives take little or no exercise, with the result that they overwork the brain, making it incapable of recuperation by nutrition: hence irritability, then insomnia, and often the thinking faculty breaks loose from the control of the will, resulting in insanity and possibly suicide.

Physical exercise aids digestion, improves physique, clears the mind, and gives grace and assurance. Man's destiny as regards the body is to a great extent in his own hands, and he should study the needs of the body if desirous of enjoying life. Unless disease is inherited, every mortal born into the world is physically healthy, and if proper attention be given to physical culture there is every chance of a long life; but if neglected, premature death is generally the result, for when disease attacks the frame there is not sufficient physical strength to resist it. Perfect health can exist only when the muscles are perfectly trained, and habitual exercise favours the elimination of effete matters from the system, food is more easily digested, and nerve-power enhanced. It is in the power of anyone to improve his physical condition, and all who desire symmetry of form, grace of action, and permanent health should give attention to the art of developing the body.—*Lippincott's Magazine (U.S.)*

INTOLERANCE IN QUEBEC.

When, a year or two since, an inoffensive French Protestant was fined, and on refusing to pay the fine, imprisoned, in a Quebec town, as the cause of a disturbance which he had done nothing to provoke, but which was stirred up, wholly, as shown by evidence in court, by compatriots who resented his change of views in religious matters, the people of other parts of the Dominion looked on with wonder, not unmixed with indignation, at this strange reversal of the usual maxims of a court of justice. It was, they perceived, the old fable of the wolf and the lamb illustrated. When, two or three weeks since, in the old city of Quebec, the places of worship of two or three assemblies of Protestants were violently assaulted, and windows and doors broken in with stones by a mob, and the police, instead of resolutely protecting the worshippers and dispersing the mob, hustled the parties thus attacked without shadow of provocation off to the protection of private houses, and failed to arrest any ring-leader of the attacking crowd, the natural inference was that we were to be treated to another exhibition of good justice. We are glad to know that better counsels have prevailed. Though, so far as we are aware, no attempt has been made to punish any of the guilty parties, other steps have been taken to vindicate the good name of the historic city of Canada. The press of the city has vigorously denounced the outrage. The Mayor has, we believe, had the damaged places of worship repaired at the city's expense. By order of the Bishop the priests have condemned the outrage from their pulpits, and it is reassuring to observe that in doing so several of them expounded the principle of religious liberty and free speech in sound and emphatic terms.

Mankind in the gross is a gaping monster, that loves to be deceived and seldom has been disappointed.—*Mackenzie*.

Christian Endeavor.

WORLDLINESS IN THE CHURCH; THE CHURCH IN THE WORLD.

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

September 2. John H. J. viii.

Soon after Christ began His public ministry He went up to Jerusalem to attend the Feast of the Passover, and when He entered the temple He found there some who bought and sold, others who changed money. When He saw these men conducting their business there He made a whip of small cords—probably a whip which had been used in driving oxen into the Temple—and drove out those who bought and sold. Then He overthrew the tables of the money-changers and cast their money upon the ground. Why did He do this? Was it not more convenient for the worshippers to purchase at Jerusalem those animals which were required for sacrifice than to drive them up from their homes perhaps many miles away? Certainly it was. As they might not always have the half-shekel with them, was it not a convenience to them to get their money changed in the temple? Certainly. Christ would have offered no objection to this business had it been carried on in a legitimate manner anywhere else, but He was indignant when He found that the Temple was converted into a market—into a place of merchandise. He was angry with the chief priest because He knew that they derived an income from rents collected from those who did business there, and from fees charged for certifying that the animals were without blemish. He was angry with the buyers, sellers and money-changers also because He knew they exacted exorbitant rates for any accommodation they might offer. He saw that they were gratifying their avaricious propensities under the cloak of religion. This was the form of worldliness which existed in the church then, and it was most reprehensible in the eyes of the Saviour.

No one will deny that worldliness in many forms can be found in the church to-day. Any one who reads the reports issued by the General Assembly on the State of Religion must be struck with the fact that one of the great crying evils in the church at the present day is worldliness. Many of these forms of worldliness must be as hateful and as reprehensible in the eyes of Christ as was that form which He so abruptly checked in the Temple. What is the difference between the bartering in the Temple and a modern church bazaar? Could we not plead excuses for the former as well as for the latter? Was the Temple any more like a place of business than the modern church when there is a bazaar in progress? Did the wily Jew charge high prices for his stock? Those who have patronized bazaars know something about high prices, too.

It is useless for the church to try to compete with the world in the matter of amusement. A few years ago the *New York Independent* contained the following paragraph: A Unitarian installation in New England had to be postponed the other day because the "Micado" was to be played in town that night, and the members of the choir had to sing there!

How it demeans the church of Christ when she undertakes by means of pink teas, neck-tie socials, promenade concerts and spectacular entertainments to raise money for the support of Gospel ordinances at home or abroad! What an edifying spectacle it is to see old members of the church paying for the privilege of casting votes at five cents each to determine which is the more popular of two young ladies! How Satan must laugh when he witnesses the performance! How admirably such a contest is calculated to promote a spirit of true Christian love and friendship! What a wonderful impetus it would give, say to a revival!

When the church adopts any questionable mode of raising money for carrying on her work, she degrades her high and holy mission; she turns aside from her lofty aim; she inculcates unscriptural views on the subject of giving, and she drags her pure robes through the mire and filth of the world.

And yet the church must remain in the world. What then is her mission there? She must keep herself free from the contaminations of worldly influences, and she must seek to be sanctified through the truth. She must remember that she is the salt by which society is to be seasoned; she is the leaven by which the world is to be Christianized; she is the custodian of the truth and she must endeavor by all legitimate means to proclaim the blessed Gospel unto the ends of the world.