

bodily strength has been no special part of the working code of this people; they have never been noted for physical power. During periods of persecution, this told heavily against them, yet for vitality they stand first among the nations of to-day. This race, which has never cultivated the sports called invigorating, hardy and bracing, still holds its own; and, when relieved of the cruel restraints often placed upon it, shows real and high genius in art, commerce, science and literature. This one case shows clearly that violent exercise is not necessary for the production of either mental or physical greatness.

Severe physical work does kill, however, when it is out of proportion to the powers of the individual. Man is limited in the amount of physical energy he can produce. He can only take a certain amount of food; and this begets only a certain amount of energy. If he goes beyond this, it is by using up his stored supply of body material, which was not required for the ordinary actions of life, and so

formed a reserve fund. Should he trespass upon this, while at the same time he is using all the force he can get from his food day by day, a collapse is not far distant. The struggle, in the most favourable circumstances, is an unequal one against time; and, if the person be not careful of his whole organism, the odds are turned very decidedly against him. The useless waste of muscle and nerve power begins to tell heavily upon the three great involuntary functions of life, respiration, circulation, and digestion. Depend upon it, the physical being can only do a certain amount. If too much of the energy be squandered upon voluntary actions, as rowing, running or other sports carried to excess, there is not a sufficient amount left to carry on in an easy, smooth manner the great involuntary functions, which can never be allowed to rest. Here it would be well for the student to bear in mind the maxim of Aristotle, "That safety lies in the mean between too little and too much."

CLERICAL BROTHERLINESS.

BY REV. JAMES HASTIE.

THIS short paper is a plea for a larger development among ministers and candidates for the ministry of a Christ-like brotherliness for mutual encouragement and protection. The difficulties which beset a faithful minister in Canada, as everywhere else, are legion. Soldier life is synonymous with risks and dangers. Some of these spring directly out of the large powers possessed by the people to whom he ministers. Were a school teacher as much at the will of his pupils, or a judge at that of litigants, as ministers are subject to the will of their people, both judge and teacher

would not unfrequently be summarily dismissed when discharging their duties most faithfully and efficiently.

Time was in the old country, and to some extent is so still, when a minister was, to a large extent, independent of his people financially. He could reprove, rebuke, exhort fearlessly, riskless that income might be suddenly stopped, or that some offended offender would notify him that his services were no longer required.

But, in this country, and in some bodies, a minister is almost as much at the beck of the *vox populi* as is a