

The general health of the person in question may remain very fair, but the muscular limb is no longer nourished as before, and it dwindles away, nature's will being, to supply nourishment to a part according to the work it performs. Hence idle muscles become not only smaller, but softer and much weaker while those which are freely used, as seen in the arm of a blacksmith, grow larger, firmer and stronger, in order that they may be equal to the efforts required of them.

Now what is true of a part is true of the whole, and when adequate exercise is neglected we must expect to find the whole muscular system weakened.

During muscular exertion, the tissue of which muscles are made up is being constantly consumed, rendering necessary an ever fresh supply of the principle drawn from the blood, in order to replace what has been removed by use, and enable the body to endure renewed or continuous efforts. Under a proper amount of exertion, enough to strengthen, but not to exhaust, nutrition exceeds waste, and the muscles of the body become larger and more powerful, and consequently fitter to perform their work, without that sense of fatigue being experienced which is so distressing a result of any unusual exertion in those who more closely resemble the sluggard than the ant in their habits.

When I speak of the salutary effects of exercise on the muscular system, let it be borne in mind that the amount taken must be proportioned to the strength of the individual in each case. This varies so much, that what is invigorating to one, may be prostrating to another; yet when a man is in health, mere weakness should never be made an excuse for avoidance of all exertion; for while such a course invariably tends to confirm rather than remove debility, even the feeblest will gradually gain strength, when the exercise taken is never such as to overtake his powers.

But a too sedentary life is fatal to health in many other ways than those I have spoken of. As I have already said, all the functions are affected by it. The stomach and alimentary canal do their duty in a languid and imperfect manner. The liver too, generally becomes more or less torpid, and the whole machinery of life becomes disordered, and the face, generally a correct index to the state of the system, has ill health legibly inscribed on its pale and sallow surface. The appetite is in many cases very trifling, which is easily explained, by remembering that where the body is little used, little is required to keep it up. Where more food than is necessary to do this is taken, and when it is digested, the blood becomes too rich and too plentiful. Every part of the body is over supplied. The brain is turgid. The too thick blood circulates slowly through its over distended vessels, giving rise to continual heaviness, sometimes approaching to stupor, and all the mental as well as physical sluggishness which such unfortunate (few in number among Ministers, happily,) labour under. These are choice subjects for apoplexy, which so often, and generally so suddenly, removes them, and they would not live nearly as long as they do in most cases, were it not for the wise provision being made, by which a great part of the superabundant material contained in the blood is deposited under the skin in different parts of the body, in the form of fat, where it does no harm, and although troublesome and oppressive in summer, it certainly reduces materially the Tailor's bill of its possessors, by providing a thick natural adipose coat instead of a comparatively thin artificial woollen one, to keep out John Frost in winter.

Such persons, though stout, are often far from healthy. Regular and free exercise would be life to them, and in many instances, would unquestionably prolong life by years.

But amongst Ministers in this country, these cases, as I have said, are very few in number.

The vast majority are feeble, troubled with dyspeptic and nervous complaints of every sort and kind, are always doctoring themselves, and never well, and while they are always wondering why they are so much weaker and less healthy than other professional men, they cling to the sedentary, and to their, in some cases also, too studious habits, which are at the bottom of all their troubles.

These dyspeptic complaints arise from the stomach sharing in the general debility, and every day they continue, they add to this,—for without healthy and perfect digestion we cannot have perfect blood, and as this is the sole nourishment of every part of the body, from the brain downwards, it follows that where this is inferior in quality, the whole body is and must be inadequately nourished; and as it is vain to expect a fire to burn brightly without abundance of proper fuel, so it is vain to expect any part, or the whole of the body to be perfectly healthy, and discharge its productions properly, without abundance of proper blood, the only source from which strength or power can be drawn.

After what I have just said, it is unnecessary almost to add that the nervous disorders I have alluded to, generally speaking, merely indicate the participation of the nervous system in the general disorder. Sometimes they result from too intense application to study, and consequent exhaustion, and of such cases I will speak in another article.

I have now shown that exercise promotes the functions of the skin, and that it increases the development and power of the muscles of the body. Every part indeed of our organization is stimulated by it, and performs its duties, or is enabled to do so vigorously, while without it, the whole body languishes, and becomes as feeble as to make it an easy prey to disease.

Now why is it that Ministers act so un-naturally to their bodies as to refuse them that exercise which is so essential? All of them tell us, that nothing can be more injurious to the mind than permitting it to remain in a state of inaction. They habitually and properly inculcate the necessity of exercising the powers of the soul, upon all who desire to enjoy spiritual health, yet fail to apply the same rule to their own physical natures.

It cannot be that it is considered unbecoming in Clergymen to do anything but visit, study and preach; yet it seems to me that even Theological Students in this country sometimes act upon strange ideas of this kind from the very moment they enter upon their studies. At home, we see young men as good and pious as our own, who are being educated for the Church, in the different Universities and Colleges, enjoy and invigorate themselves at intervals, by joining in innocent recreations, which only make them the better able to grapple with, and master even the most difficult and abstruse of their many studies. But here, there is as much study perhaps as there, but little or none of that exhilarating exercise taken, during the brief periods they allow themselves for relaxation. A walk may be taken, and this is very good, but you can frequently see that even the gait is measured, being neither slower nor faster than is consistent with their views of professional dignity. In such an one, a smile may, and often does mantle the cheek, as if nature, impatient of restraint, were trying for a moment to indulge in merriment which in former days was unchecked; but how frequently, when such an outburst is threatened, is she recalled to what is deemed propriety, and what would, and ought to have been a good, healthy, hearty laugh, is remorsefully cut down to a mere insignificant and un-

natural smile, beyond which it is, very foolishly, considered unbecoming in divinity students to go. I know and am glad to say that there are many, to whom the above remarks do not apply, who rightly think that this unnatural, as well as stiff, and appalling professional gravity, would lessen rather than increase their influence for good, while they would tell most freely of the health of body and mind, by crushing everything like harmless buoyancy of spirit, and excluding every innocent and health-giving recreation. I am far from thinking that frivolity should enter into the character of either ministers or students. What I declaim against is, that with which we too often meet, namely an aspect indicating our present melancholy, which in some is doubtless the result of an overworked brain, but in others, assumed at first probably for the sake of effect, and afterwards continued from habit, and which in every case deeply injures the body, while it clips the wings of the soul.

The most exact piety is not incompatible with cheerfulness, and surely no man has greater cause for happiness which should show itself in his very countenance, than he who self-denyingly devotes his entire life to advance the glory of God and the welfare of his fellow men.

Missionary Intelligence.

FREE CHURCH OF SCOTLAND.

CALCUTTA.—The Rev. Thomas Smith of Calcutta, has arrived in Scotland upon sick certificate. The departure of Mr Smith from Calcutta reduces the ministers of European labourers to two, viz: Dr. Duff and Mr. Gardiner, Mr. Powrie, having been called to be Pastor of the Free Church there, while Dr. McKay and Mr. Beaumont, were stationed at Chinsurah.

BOMBAY.—The following letter has been received from Dr. Wilson, communicating the reception into the communion of the Church, of a convert from the Syrian Catholic church. The individual referred to, Mr. Michael Joseph, had come to Bombay from Bagdad, for instruction in the doctrines of the Gospel, to which his attention had been directed by the reading of the New Testament in Arabic. Mr Joseph is the father of a promising son, who is at present twelve years of age.

JAVAN MISSION.—The *Home and Foreign Record* for September gives the particulars of an attempt on the life of the Rev. Mr. Swartz, the excellent Missionary of Amsterdam.

"Some previous excitement had been created in the Jewish community of Amsterdam by the somewhat indiscreet proceedings of an English visitor. This person visited the Synagogue, and began distributing controversial tracts during service. A tumult arose; the Englishman was assaulted: his clothes were torn in rags, and he was finally handed over to the police. It was some fortnight after this that the more serious tragedy to which we now refer was enacted.

On Sabbath morning 1st. August, Mr. Swartz had entered his pulpit, and was about to commence the service. At that moment a young Jew rushed up the pulpit stairs, and began to strike at him with a long knife. Mr. Swartz