The following Parliament House ditty is in circuation in Edicburgh, and may amuse our clerical prionds in Canada, as it has done many in Sectland:-

THE SONS OF THE MANSE.

Air-"This Brown Jug."

Of Law is a trade that's not easy to learn, And a good many failures we daily dissern; But, touching this mutter, I'm anxious to mention, One fact I've observed, that may claim your atten

If you look round the Bar you will see at a glauce Not a few of the foremost are Sons of the Manse.

Some glibly can speak what is not worth the speak ing: Some can think, but they still are for words vainly

seoking; If the tongue and the brains aren't duly united: But if men who have toth archere asked to advance

You willfind out that many are Bons of the Manse. In both Heads of the Court my assertion is proved For a Grandson is morely a Son once removed;

Others' names I don't mention-the task would be tedions. And perhaps may be found not a little invidious: But I have now and then witnessed a gay legal dance Where the whole four performers were Sons of the

Manse.* The Son of an Agent, his Eon-in-law too, May be certain at first to have something to do: Political friends may secure one a start Nay, a Clork from an office may play a fair part:

But in time these will not have a ghost of a chance With those dangerous rivals, the Sons of the Manso I don't know how elsewhere these matters may be, Though I daresay in England the like things they

I remember at least that the race of the laws Had both Bishops and Judges that mot with ap

But in Italy, Spain, and in most parts of France They can scarcely have legitimate Sons of the Manse.

But talking of England, you'll keep it in view That the Manse has sent thither a nursling or two; Plain John through high honours successfully past And the Woolsack sustained his Fife "hurdies" at

While Brougham, in his pride, loved to caper and When confessed, through his mother, a Son of the Mause.

I don't mean to say that these shoots from the Church

Have left all their brothers-in-law in the lurch : Good Sons of lay Sires, not a whit behind these, Have their share of the talent, their share of the fees;

But all parties will own that my song's no romance. And that both Bonch and Bar owe a debtto the

Such wondrous results there's no way of explaining. If we do not ascribe them to clerical training; The trio begins with "the Chief End of Man." And "Effectual Calling" completes the great plan; Both Language and Logic his genius enhance Till he comes out a genuine Son of the Manse

Then here's to the Mansel both Established and

And don't, I beseech you, leave out the U.P.; Beceders good service performed in past years, Though I'm sorry they call themselves now Volum tcers;

At the old Burgher Sect I can ne'er look askance When I think Robert Jamieson came from that Manso.

I'm bound, too, I feel, on this joyous occasion, To remember our Scottish Prelatic Persuasion; And in justice, as well as with pleasure, to tell. How our law is indebted to George Joseph Bell: Though their Church was held down and was weak

Bell, Sandford, and Alison came from the Mause.

The Manse and the Pulpit, the Bench and the Bar. With the same godless enemies over wage war. They seek to subdue, by the pen, by the tongue, Dissension, Disorder, Injustice, and Wrong How changed for the worse were broad Scotland's If she hadn't the Parliament House-and the Manso

The Manse has done its part well in Scotland and it will do the same in Canada in due time.

LEFT BEHIND.

The twilight deepens round me, All alone for evermore. Still clinging to a clay-cold hand, No'er cold to me before, As I hear my children's voices Pass laughing by the door.

God help me ! I am wicked. But I cannot bear their mirth, They all innocent of sorrow I the saddest soul on earth. O my husband i was it only The wife who knew your worth?

Love, try to look upon me; Clasp my fingers once again, For my woman's heart is breaking With its bitter load of pain, As I lay my head beside you And call you, all in vain.

Never more to neatle by you. Nover more to hear you laugh, Nover more to run to meet you Coming up the garden nath 1 Was the Hand that took you from me Raised in mercy, or in wrath?

Did I love you all too dearly? Am I punished for my sin? But I cannot live without you
Who mystrength have ever been; And you did not want to leave me? Darling, tell me once again t

Must your little ones forget you? Will they wender when they see Their widowed mother weeping as She lifts them on her knee Their little chorub faces each The counterpart of thee?

O my darling! I am weary With my weeping here below, While the moonlight through the curtains Glimmers faintly on your brow; I am half afraid to kiss it, .For it strikes so coldly now

Yet I cannot bear to leave you Lying there so still and white, Though I hear my baby's wailing Pierce the silence of the night, And I know that while I sorrow You have passed into the light.

-Caeseil's.

SILENT CHRISTIANS.

BY REY, THEODORE L. CUYLER, D.D.

The man who says a great deal ought to have a great deal in him to say. A full man has a right to speak often in the pray-er meeting. If he comes to the family gathering of Christ's flock with a rich experience, or a glowing suggestion, or a hap-py clucidation of Scripture, let him out with it i Such speech is golden. To speak at the right time, and in the right way, and to know when to stop, is a happy Those brothron who can pray with foryor, and address the meeting with pith and unc-tion, are the joy and strength of the pray-er circle. Happy is that church "whose quiver is full of them."

But every good man is not born with the gift of public speech. There are deep-minded, devout and carnest Christians who can do everything else better than to address a mixed assembly. They are constitutionally timid, and slow-tongued; there is pure gold within them, but they cannot coin it readily into current words. They can give for Christ, and they can live for Christ; but they cannot speak for Christacceptably in a public assembly. Their lives are elequent. Their actions speak louder than words. One of the most eminent scientific men in America united with the Church in middle life, and adorned his profession by a most exemplary walk; but he made a stipulation with the session that they should never call on him to take part in any devotional meeting. After forty years of age it is not easy to conquer a constitutional repugnance to public speaking. With some timid persons it is a moral impossibility. If they attempt to utter a "few remarks" they are no soener on their feet than their ideas take wing like frightened birds, and nothing comes out of them but a terrible perspiration; they sit down mortified and determined never to "make fools of themselves again."

I have a hearty liking for these shy, silent brethren—especially after I have been pestered with Brother Garulous Glib's stereotyped exhortation, which I have just heard for the forty-fifth time. These speechless Christians number in their ranks some of the most pure-minded, useful disciples that I encounter. They love the place of prayer, even if no one hears them there but that God who overhears the breathings of the inmost soul. They are always at the meetings. They sing; they listen intelligently; they are good hearers and good doers. Whatever sins they commit, they are never guilty of "vain babbling," or of talking nonsense in the name of the Lord. Bunyan's "Mr. Fearing" and Miss Much-afraid" suffered not a little Miss Much-afraid" suffered not a little from their bashful timidity; but they made better headway for heaven than loquacious "Mr. Talkative," who had a "hundred Scriptures" at the end of his noisy tongue. I can show more than one tongue-tied church member whose life is a power in community. He can open his purse for the Lord easier than he can open his mouth; he can glorify his Master by bearing much fruit in godly living. But in public meetings, his "strength is to sit

It is not the duty of pastors or of leaders of prayer-meetings to persecute these shy brethren by continually "calling them out." They will not come. It was not forcor dained that every converted man should edify the brotherhood by speaking in meeting, or else conversion would bring with it the gift of fluent speech. Christ needs gift of fluent speech. workers and givers, as well as speakers. Let those who are so invincibly diffident that they cannot serve their Master with their tongue be content to serve Him in other ways. They can commune with God in secret. They can come and worship in devout silence, or in the song of praise. They can consecrate their money and influence to the Lord. They can visit the poor, and distribute Bibles and wholesome tracts; they can let their light shine in an hundren ways. God will not held them responsible for what they can't do; but only for doing what they can. Dorcas' needlo was more useful than some tongues that I wot of. Andrew has left no recorded speeches, but he brought his powerful brother Poter to the Lord. Be of good cheer! yo shy brethren who possess your souls in silence; if you cannot speak publicly for your beloved Master, you can witness for Him by holy and useful lives. "I canna speak of my Lord," said the timid and confused Scotch woman, "but I could dee for Him."

EXPANDING THE CHEST.

Take a strong rope and fasten it to a beam overhead; to the lower end of the rope attach a stick three feet long, convenient to grasp with the hands. The rope should he fastened to the centre of the stick, which should hang six or eight inches above the head. Let a person grasp this stick with the hands two or three feet apart, and swing very moderately at first—perhaps only bear the weight, if very weak—and gradually increase, as the muscles gain strength from the exercise, until it may be used from three to five times daily. The connection of the arms with the body, with the exception of the clavicle with the breast bone, being a muscular attachment to the ribs, the effect of this exercise is to elevate the ribs and enlarge the chest; and as nature allows no vicum, the lungs expand to fill the cavity, increasing the volume of air the natural puor deposit of tuberculous matter. We have prescribed the above for all cases of hemorrhage of the lungs and threatened censumption for thirty-five years, and have been able to increase the measure of the chest from two to four inches within a few months and with good results. But especially as a preventive we would recommend this exercise. Let those who wish to live cultivate a well-formed, capacious chest. The student, the merchant, the sedentary, the young of both soxes—ay, all—should have a swing on which to stretch themselves daily. We are certain that if this were to be practiced by the rising generation in a dress allowing a free and full development of the body,

MENTAL AND PHYSICAL EDUCA-TION.

There are abundant instances of the reciprocal influence of the imagination and the physical organization. Commonplace, however, as is the destrine, we have perhaps hardly learned to apply it as system-atically as could be wished. One favorite piece of contemporary slang sets forth the advances of physical education. Our young men interpret this theory after their own fashion by endeavoring to convert them-solves into finished athletes. But the misfortune is that they overlook the intimate connection between the two purposes of education. They argue—assuming, indeed, that they argue at all, which is, we need not add, a very bold assumption—that because the mind and the body are intimately connected therefore the more you develop your body the more you must improve the mind. The fallacy is obvious enough. Neither the mind nor the body can be in perfect order without a corresponding development of its ally; end any change in one reacts upon the other. But it does not follow that you can stimulate the imagination by improving the digestion, or reciprocally, that a cultivated imagination is compatible with dyspepsia. No part of this complex machinery can be touched without some influence being propagated to every other part; but the inference is not that we are at liberty to attend exclusively to one set of functions, but, on the contrary, that a good system of education should regard the harmonious development of all.

Familiar as the observation is in theory, it is strange to observe how completely it is neglected in practice. Mr. W. G. Greg has lately published an interesting essay on the Non-survival of the Fittest. If we examine into the meaning of his rather melanchely forebodings, we find that they rest chiefly on the neglect of which we are speaking. We will take one instance. The "fittest," in one sense of the word, are the men of highly-developed brains. Now it is said that in America, for example, the most intelligent and cultivated classes scarcely increase at all : while they are being gradually swallowed up by the comparatively brutal and ignorant, but more prolific masses. If this be true, it is really a case of the evil consequences of one-sided development. One class cultivate brain at the expense of the muscle; and the other muscle to the neglect of brain. Now, whatever the value of our higher faculties, it is plain that the lower are in one sense more necessary; they supply the base without which there can be no satisfactory superstructure. A man can menage to live, and even to thrive, with a very limited allowance of intellect; but nobody, were he a Shakesneare and a Newton combined, could thrive or live without a stomach. If, therefore, society is so organized in any case as to stimulate intellectual activity at the price of the still more essential quality of sheer vitality, we shall have such a phenomena as that which Mr. Greg laments. With all the advantages of keener intelligence, the weaker race will be gradually worn down by the stronger. The fittest—if by the fittest we mean the cleverest-will not survive; but the true inference will be, that in the case suggested the fittest are really the most vigorous. In short, it is plain enough that, permanently to improve any breed of men, their animal nature must be developed simultaneously with their spiritual faculties. However civilized we may become, that nation will have the best of it in the long run which has the toughest physical fibre, and the problem is how to combine this with the greatest intellectual energy.

If we ask how far our modern methods are favorable to such a result, the answer does not at first sight appear to be encouraging. Granting the general proposition that physical and spiritual health are closely connected, the doctrine scarcely seems to be verified in individual cases. There is an obvious limitation to Mr. Galton's doctrine of hereditary genius. It has often been said since the time of Bacon—though we do not know that any one has collected statistics to prove the fact-that great men seldom leave descendants. If we run over a few of the most eminent names in English literature, it certainly strikes one that the doctrine has at least a prima facie justification. If we take the eminent names that occur at the moment, they almost all give the same result. Nobody now living can boast of a descent from Bacon himself, or from Shakosnara, or Milton, or Hobbes, or Locke, or Swift, or Popo, or Addison, or Johnson, or Humo, or Gibbon; and it would be easy to increase the list without mantioning more recent names If men of ex-ceptional ability are seldom the forefathers of a distant posterity, it is evident that we cannot expect to breed men of genius as we breed race horses; and, beyond this, it seems to be also true that an abnormal develonment of certain faculties is generally accompanied by a defect of others. The man of genius is more liable to certain temptations than his commonplace brothren, though the highest results are obtained where the other faculties are too strong to be overpowered, and first-rate intellectual power is consistent with perfect health. For the great bulk, however, of even the most cultivated classes, these instances are not quite in point. Few men's minds are so powerful as to upset the balance of their faculties. But it still may be argued that, even in a class far below the great leaders of thought, the tendency is in some degree to sacrifice general constitutional vigor to the development of special talents.—Saturday Review.

NEVER AN ENCOURAGING WORD."

"He never speaks an encouraging work to us," said a servant of Mr. Towno. "Is that so?" "You may try your life out to please hum, and he never speaks an encouraging word. It is life under the harrow

there, and I've left." Ris children cannot leave home. He has

drizzle of fault-finding falls from his lips. A sound scolding, a genuine cuffing when they deserve it—and children know they serve it sometimes—like a thunderstorm, purifies the air and makes everything the better and brighter. Then the clouds clear away, and the gladdest sunshine follows. That is not Mr. Towne's way. He is nover thunder and lightning and over with it, not ho; but a perpetual drizzle, dark, damp, murky. Nothing pleases, nothing suits him. Putting his eye on his boy is a mark of ill-favor. Every child dreads his gaze, lina. Futting ms eye on ms on is a man of ill-favor. Every child dreads his gaze, shuns it, is ill at ease, awkward, squirming, autil it wriggles out of the way and is gone. There are no glad voices in his presence; no outspoken, frank, honest utterances; in consequence, self-contrally hesitation in consequence, self-contrally hesitation. only hesitation, in consequence, self-contra diction; for fear always beclouds the brightest mind and the simplest heart.

"There is no use telling it before father," the boys say, in bringing home a bit of news or a tale of adventure.

But, worst of all, "There is no use in try ing," as they often say. And the disheart-enment will presently merge into indiffer-ence, possibly into something more active. Eyil "speaks pleasantly" at last, and many a young person has turned from home and sought other companions for no other reason. The heart, with all its warm impulses, and with them its sense of shortcoming and incompleteness, needs enlargementmust have it in order to grow strong.

"Not one encouraging word from fathor l' Poor boys! Bridget can leave, they can't.

Nor can his wife leave. Poor woman She is a brave woman, too. What a hopeful smile she often wears. It is because she will bear up; and smile she must, an answering smile to the love of friends, the courtesy of society, the beauty of flower and grass, and the slant sunshine, through the trees. But there is no joy within. Home is a joyless spot; for her most careful housewifery there is never an encouraging word; for the taste and grace with which she tries to make home attractive there is never an encouraging word. To her love, her devotion, her painstaking, her sweet solicitudes to please, there is never an encouraging word. The glance of her husband's eye only takes in what happens to offend; the word of his mouth only expressionally her fields and these ways for the content of the ses what he finds, and those are faults, spots, something forgotten or overlooked. She dreads him, she fears him, she shrinks from him. There is no freedom or sunshine in his presence. Perhaps in her yearning woman's heart she has longed for his return, forgetting and forgiving in his absonce the small tyranny of his exacting spirit; but the thrill of his coming is soon deadened—"no encouraging words;" and she silently slips out of his sight, to awallow her disappointment and heart-breaking alone.

There is a sense of misery in the house which no stranger can detect; perhaps this is too positively expressed; it is rather an absence of joy; everything spontaneous and cheerful, and glad held in check. A minor tone runs through the family life, depressing to every one. The prints of an iron hand are on every heart.

"Never a word to encourage !" elipped unawares from her lips one day. It does not seem much; but who that has felt it does not know that it is the secret of many a joyless childhood, many a broken spirit.

PIETY OF SCHILLER'S FATHER.

With the father's return out of war, there came a new element into the family, which had been so long deprived of its natural guardian and counseller. To be housefather in the full sense of the word, was now all the more Captain Schiller's need and duty, the longer his war service had kept him excluded from the sacred vocation of husband and father. For he was throghout a rational and just man, simple, strong, expert, active for practical life, if also some-what quick and rough. This announced it-self even in the outward make and look of him; for he was of short, stout stature and rowerful make of limbs; the brow high arch ed, eyes sharp and keen. Withal, his erect carriage, his firm step, his neat clothing, as well as his clear and decisive mode of speech, all testified of strict military training; which also extended itself over his whole domestic life, and even over the daily devotions of the family. For although the shallow illuminationism of that period had produced some influence on his religious convictions, forebeers, read regularly to his household out of the Bible, and pronounced aloud, each day, the morning and evening prayer. And this was, in his case, not morely an outward decorous bit of discipline, but in fact, the faithful expression of his Christian conviction, that man's true worth and true happiness can alone be found in the fear of the Lord, and the moral purity of his heart and conduct. He himself had even, in the manner of those days, composed a long prayer, which he in latter years addressed to God ever morning, and which began with the following lines:

"True Watcher of Israel! To Theo be praise, thanks, and honor. Praying aloud, I praise Thee, That earth and heaven may hear."

TO MAKE SOREWS HOLD.

In driving screws into soft wood, do not use a bit to make a hole. For the bit use the gimlet screw, and make a hole with the l-awl, just chough to allow the screw to t. The screw will cut its own way, as ctart. the wood is all there, it becomes compressed, and the threads are well filled and solid. In hard wood, bore a hole no larger than the core of the screw, leaving the screws to cut their full depth. A little linseed oil will assist the running of the screw in and pre-vent the breaking of the thread in the wood it will also preserve the screw against rust
—Carriage Journal.

RISKY.

are certain that it this wore to be practiced by the rising geogration in a dress allowing two boys. They are sometimes at work in the gardon, pulling up weeds, cutting the grass, making martin houses and wind independently of its beneficial results, the exercise is an exceedingly pleasant one, and as the apparatus costs very little, there need be no difficulty about any one enjoying it who wishes to Dio Lawis in "To Day."

It is children cannot leave home. Ho has had not be two boys. They are sometimes at work in the gardon, pulling up weeds, cutting the Baltimore, recently declared a policy for life insurance void, as the man to whom it was issued died of dolirium tremens. Husbands and fathers who wish to make this provision for their surviving families, must be careful how they form habits that may be careful how they form habits that may lead to this end. Judgo Doobin, of the Supreme Court in

Scientitie and Ageful.

PLAVOR OF AMERICAN CHEESE.

We observe that the principal objection to the cheese made in this country is its rank flavor. It is richer and more buttery than English made cheese, but it is "too than English made chaese, but it is "too strong." We have carefully looked at the reported transactions of our cheese makers here, in order to learn what causes this rank flavor, and find it impute to "ripening the cheese too rapidly." This may cause its tone in some degree, but we are inclined to think it is the use of the rennet. That is used in too large quantity, out has in itself used in too large quantity, or it has in itself at the time of using, the germs which soon ripen into the objectionable flavor.

NRW SYSTEM OF BREADMAKING.

Very interesting apparatus has been introduced into Edinburgh by Mr. Henderson, baker, Fountainbridge, which promises to effect a complete revolution in the manufacture of bread. We had the other day the pleasure of visiting the premises while the manufacture was going on, and found a larger clean, well-vertileted feature structure. large; clean, well-ventilated factory, situated near Grove Street. By this new system. fermentation, sponging, and doughing are done away with, so that the bread never turns sour or sodden. In the centre of the bakehouse is a large, beautiful, and elaborate machine. The flour, salt, and water being introduced into iron vessels, they are immediately closed, the atmospheric air exhausted, and prepared air introduced, and by means of powerful mixers is thoroughly incorporated with the dough; thus, untouched by the hand, the bread is prepared in an be by the hand, the bread is prepared in an hour and a half for the oven, the machine weighing the bread and preparing it in every way. It is then received into small pans, and, still untouched by the hand, put into the oven. By this new system the bread is kept clean and pure. The new system was brought to perfection by Dr. Dauglish, and its provite ware achieved as least the provise ware achieved as the provise ware the provise ware achieved as the provise ware achieved achieved as the provise ware achieved achiev its merits were acknowledged by the British Association and many eminent medical gentlemen. To the journeyman baker it is goutlemen. To the journeyman baker it is an inestimable boon, giving him regular and shorter hours, a more healthy atmosphere to live in, and more pleasant work. To the public it is also invaluable. They need have no disagreeable feelings in looking into the baking process as beforetime, when the kneading, sponging, and other operations might give rise to unpleasant sensations to any one privileged to get behindthe scenes.

TO COOK RICE.

In the American Grocer we find a new method of cooking rice which may be worth a trial:—"Take a nice clean stew pan, with a closely fitting top. Then take a nice clean piece of white cloth, large enough to cover over the top of the stewpan, and hang down inside nearly to, but not in contact with, the bottom, and thus form a sort of a sack into which you put your rice (or anybody else's, it will cook as well). Then pour over it two cupsfull of water, and put on the top of the top of the stewpan so as to hold up the cloth inside and fit tight all around. Put it on the fire, and the steem generated by the water will cook the rice beautifully. More water may be added, if necessary, but only enough to keep the steam up. You need not leat it so hot as to cause the steam to blow the top of the boiler off. If you do, put it on again."

CURE, NOT COYER UP.

The odor of burning coffee or feathers does not purify the air in a room, it only disguises ill-odors. The only true way to get rid of a bad smell is to get rid of the cause, and replace the impure air with fresh. The same principle applies in every de-partment of life, the evil must be cured, not covered up. For invalids and children who spend most or all of their time within walls is of the greatest importance, as everybody by this time ought to know, that the supply of lung food should be abundant and of the best quality. There are constantly at work multitudes of vitiating forces, and only wisdom and vigilance can outwit them.

The nose stands as sentinel and cries, "Danger!" when it detects the enemy. But it can be bribed, and an injudicious draught of perfume will intoxicate it so that it cries "All right," while the foe creeps into the citadel. Let nothing about the person, the citadel. clothing, the apartment, or the domicile, re-

ACTION AND REST OF THE BRAIN.

The brain, the organ of the highest manifestations of life, performs its action like the spinal cord, and an elaborate net-work of blood-vessels distributes the nutritive fluid throughout all its parts. Yet, the mass of the brain does not keep its functional activity constantly at work. The whole organism rests after the day's labor; the brain, when not walking, preserves only its life of nutrition; therefore the relicions of another therefore the relicions of another therefore the relicions of another therefore the relicions. tion; therefore the religious of ancient Greece, not without reason, regarded Sleep as the brother of Death. The quantity of blood transferred into the organ during these two conditions, so different of sleep and wakofulness, is not the same. Dr. Pierquin had the opportunity of making observations upon a woman in whom disease had destroyed a large part of the bones of the skull, and deprived the brain of its membraneous covering, the nerve-mass, quite exposed, shone with that brilliant lustre observed in all living tissue. While at rest in sleep, the substance of the brain was pink, almost pale; it was depressed, not protruding beyond its bony case. At once, when all the organs were quiet, the patient attered a few words in a low voice; she was dreaming, and in a few seconds the appearance of the brain complotoly changed; the norve-mass was lifted, and prominent externally; the blood-vessels grown turgid, were doubled in size; the whitish tinge no longer prevails; the eye sees an intensely red surface. The tide of blood increases or lessons in its flow, according to the vividness of the draam. When blood increases or lossons in its now, according to the vividness of the dream. When the whole organism returns to quiet, the lively colors of the infused blood fade away by degrees, and the former palences of theorgan is observed again. The succession of these phenomena permitted the conclusion that increasing action of the cerebral colla attracts a considerable quantity of blood to them. - Popular Science Monthly.