### Poetry.

For the Prosbyterian Banner and Advocate. Addressed to a Very Young Person. How young and tender is your age, Just passing o'er its first turned page : Like flowers in early Spring just blooming, Your life seems as it were just coming.

Its opening petals bursting forth, Disclosing now its innate worth, To enter firmly on life's duties, Like flowers burst forth display their beauties

May all your future days and years Be filled with joys, and free from tears; May flowery steps still mark your way, Till life shall see its final day.

Yet let not pleasures, here below, Absorb your mind, nor let them grow Within your breast, but may your heart With promptness choose the better part.

May truth and mercy guide your steps, And rule your mind in all its depths; That so to you it may be given To make your home at last in heaven. Chartiers, Pa.

## Literary Hotices.

BOOKS sent to us for Notice, will be duly attended to. Those from publishers in Philadelphia, New York, &c., may be left at our Philadelphia Office, 111 South 10th St., below Chestnut, in care of Joseph M. Wilson, Esq.

AN EXPOSITION OF THE EPISTLE OF SAINT PAUL TO THE PHILIPPIANS. By the Rev. Jean Daille, Minister of the French Reformed Church at Charenton, A. D. 1639. Translated from the French, by the Rev. James Sherman, Minister of Surrey Chapel, London. 8vo., pp. 479. Philadelphia: Presbyterian Board of Publication, 821 Chestnut Street. 1857.

Jean Daille was born in the year 1594. He early displayed an intense love of knowledge, which his father gratified, and accordingly he studied at Poitiers, Chattellerault, and Saumur. A the last mentioned place he commenced the study of theology in the year 1612, and became tutor to the grandsons of the illustrious M. du Plessis Mornay-Much of the celebrity to which Daille afterwards attained, arose from the advantages which he enjoyed in this noble family. In discharge of his duties to his noble pupils, he traveled with them through Italy, Venice, Lombardy, Geneva, Switzerland, Germany, Flanders, Holland, and England, and returned to France in 1621. In 1623 he entered the ministry at La Forest, a castle in Lower Poiton, belonging to M. du Plessis-Mornay. great, and he presided in the last, which was held prior to the revocation of the Edict of Nantz Daille was a learned and eminent theologian, and a voluminous writer. His most celebrated work, on "The Use of the Fathers." was published in 1631. Bayle rightly described this book as "a very strong chain of arguments, that form a moral demonstration against those who would have differences in religion to be decided by the anon to be decided by the authority of the fathers;" and the famous Dr. lem really discussed, is the seeming inequal-Fleetwood, Bishop of Ely, said of it, that it ities of Divine providence. These are here pretty sufficiently proved the fathers were of reconciled with the justice of God." The no use at all." This very masterly performance key text of the writer in the Review, is, has been widely circulated by our Board of Pub- chapter seven, verse fifteen: "There is a lication, and we are now happy in being able to just man that perishes in his righteousness, announce the appearance of the Exposition of and there is a wicked man that prolongeth the Epistle to the Philippians also. It is an ad- his life in wickedness." The discussion of mirable Commentary, evangelical, fervid, and the question, why it is so, is supposed by practical. We hope that our Board will soon the writer, to be the scope of the Book of issue his equally excellent Exposition of the Ecclesiastes. Epistle to the Colossians, of which a devoted | Scott, the commentator, says: "It is evservant of Christ has left the record, that he con- idently an inquiry after the chief good." sidered it the most eloquent book in his library.

ESSAYS IN BIOGRAPHY AND CRITICISM. By Peter Bayne, M. A.; Author of "The Christian Life, Social and Individual,"&c. First Series. 12mo., pp. 426. Boston: Gould & Lincoln. New York: Sheldon, Blakeman & Co. 1857.

Mr. Bayne is one of those few authors, who, by one step, ascend to the highest rank of literary power and fame. His celebrated work, "The Christian Life," made his name popular, not only in Scotland among the ordinary readers of works of a character in which religious truth, profound happiness beyond the grave." philosophy, keen analysis of character, great beauty and fertility of imagery and illustration were commingled, but it carried his fame, with mon wrote the Ecclesiastes, as indicating wonderful rapidity, throughout England, and still what were his views when subject to gloom more, we believe, throughout the reading classes and skepticism, and when in a state of aposof our own country. We know no work of mod- tacy from God. He says that "inspiration ern times, in which Christian Biography and recorded the sentiments, not as pearls of sound philosophy are so delightfully blended, as truth and wisdom, but as the apples of Bayne's "Christian Life." That we are not singular in forming such an high estimate of Mr. fact, that on the melancholy demise of Hugh Miller. the popular voice of Scotland at once proclaimed him as the fitting successor to the great ghastly form of skepticism." Christian Geologist, in the intellectual management of the Edinburgh Witness. He has consented to accept the position tendered, and it is understood that in the month of September he returns to Edinburgh, from Germany, where he has been residing for some months. Meantime, the volume of Essays now before us has been published; and, we are happy to add, it is speedily to be followed by a second, of a similar character. The Essays has all the parts of a sermon, the text, the are eight in number, on the following themes, arrangement, and a formal conclusion. The viz.: Thomas De Quincy; Tennyson; Mrs. Bar- sermon commences with the third verse of rett Browning; Glimpes of Recent British Art; the first chapter; and this verse (rather than John Ruskin; Hugh Miller; The Modern Novel; the second, as many suppose,) is the key or Dickens; Bulwer; Thackeray, and Currer Bell; clue to the whole discussion. It is the text. Ellis; Acton; Currer. The powerful hand of a The editor, whoever he was, seems to have great master is visible in all these pages.

OUR BOARD has also published "Lucy Dunlevy," pp. 156, by S. S. Egliseau; "The Joy of This appears from his speaking of the Morning, and "Stray Lambs," both written for Preacher in the third person. Nor is it unthe Board. These little volumes are neatly illust reasonable to suppose that these are the

No. 197-"The worship of the Presbyterian troduction, apparently by another hand. Church," extracted from "Presbyterianism the The introduction to the Book of Proverbs truly Primitive and Apostolical Constitution of gives first the author, (v. 1) and then the the Church of Christ," by Samuel Miller, D.D. object of the Book (v. 2—4.) Who pre-No. 198-" Before and after Church," written for the Board, by a Country Pastor; and No. 199-"Why are you not a Christian?" written for the spoken of in Prov. xxv: 1, who copied Board, by the Rev. James N. Lewis, Wytheville.

THE PRESENTERIAN MAGAZINE, for August. 1857, is on our table. We adhere to our oftenexpressed opinion, that this is the cheapest Magazine in the country, and we again entreat our thus: "God's way in the deep. Dr. Van nastors and elders to use their influence in expastors and elders to use their influence in extending its circulation. The Magazine is edited by the Rev. Dr. Van Rensselaer, and published by meets the eye of the reader: "Thy way is J. M. Wilson, S. Tenth St., Philadelphia.

August, 1857, ably edited by Dr. Butler, of Bur- siastes) as it were on the title page, the aulington, N. J., and published by J. M. Wilson, Philadelphia, is now before us. We commend Preacher, the son of David, King in Jeruthe article on the question, "Is the Negro a Dis- salem. Vanity of vanities, saith the Preach-

on plays the same high literary character.

THE ECLECTIC MAGAZINE.—The number for September, among many good articles, contains an excellent one on the Christian Sabbath, from the London Quarterly. The Eclectic is always

For the Presbyterian Banner and Advocate. Supplies Appointed by Erie Presbytery. The Presbytery of Erie have appointed the following supplies:
Warren.—Messrs. Blackburn and Dickey, at

Concord.—Mr. Alexander, Third Sabbath of August. Mr. M'Cullough, Third Sabbath of Deerfield.—Mr. Alexander, Fourth Sabbath of August. Mr. M'Cuilough, Fourth Sabbath of

Irvine .- Mr. M'Cullough, First Sabbath of November,
Milledgeville.—Mr. M'Cullough, Fifth Sabbath

of August; to administer the Sacrament, and take up collection for Board of Foreign Missions. Sandy Lake.—Mr. M'Cullough, Second Sabbath of October, and First Sabbath of January, 1858. Mt. Pleasant.—Mr. Shields, Second Sabbath of October; to administer the Lord's Supper, and take up collection for Board of Foreign Missions. Mr. Findlay, First Sabbath of December. Mr. M'Cullough, Third Sabbath of January, 1858.

Sugar Grove.—Mr. Dickey, Fourth Sabbath of August; to administer the Lord's Supper, and ake collection for Board of Foreign Missions. Mr. Blackburn, one Sabbath at discretion. Salem .- Mr. M'Cune and Mr. Grier, at discre-

Sturgeonville .- Mr. Zahniser; to administer he Lord's Supper, and take up collection for

loard of Education Girard.—Wr. Zahniser, at discretion. Girard and Sturgeonville.—Mr. Dickey, First sabbath of January, 1858.

Sugar Creek.—Mr. Reynolds, one Sabbath at

Mill Creek .- Mr. M'Cune, one Sabbath at dis-By order of Presbytery.
W. M. BLACKBURN, Temp. Clerk.

# The Bible.

Another View of the Scope of the Book of Ecclesiastes.

BY REV. LOYAL YOUNG, OF BUTLER. PA. New attempts are still made to elucidate this remarkable Book. Valuable suggestions are coming from various quarters, from time to time. The last Princeton Review has an interesting article on the sebject. Any one that thinks he has any light to present, should be allowed to offer it, however humble his attainments. Much obscurity certainly rests upon this ancient inspired production. It is said that Professor Stuart. of Andover, once remarked to his class, that he would be willing to spend his whole life in the most diligent research, if In 1625 he was elected minister of the church at the result of his investigations might be a Saumur, and in the following year he was called development of the meaning and design of to Charenton, where he resided until his death, the Book of Ecclesiastes;" and that "insuin the year 1670. His influence in the Synods of perable objections presented themselves to the French Protestant Church was deservedly all the theories" of others, and to "all the explanations which had suggested themselves to his own mind."

Who then shall open up this mine of golden ore, and enrich the world with its "hidden treasures?" Who shall find the key which may open up the labarynth?

The Princeton Review says: "The prob-

He also says that the writer of the Book had two objects in view; first, to show where happiness could not be found," (in vain and perishing things;) "second, where it might," (in the fear of the Lord.)

Horne says: "The scope of this Book is explicitly announced in the second verse of the first chapter:" viz., to demonstrate the vanity of all earthly objects, and to draw off men from the pursuit of them, as an apparent good, to the permanent good in this life, and to show that men must seek for

President Mahan, of Oberlin, with great ingenuity, has attempted to show that Solo-Sodom, which the mind must generate and feed upon, which, in its departure from the and the sensual, as the chief good, and at the same time, receives to its embrace the

Another theory will now (with great deference to the above views) be presented, more satisfactory to the writer's mind than any that he has yet read. If they should not so strike the minds of others, they may perhaps awaken a train of thought that will be useful to some.

The Book of Ecclesiastes is a sermon about the length of a modern sermon. It prefixed to the discourse the first and second verses, and to have introduced a few verses into the last chapter, (xii: 8-12.) words of another, for we have, in each of The Board has also added to the list of Tracts: the other Books written by Solomon, an in- quires, "Who knoweth the spirit of man fixed these introductions cannot now be known. Perhaps the "men of Hezekiah," out many of Solomon's proverbs, under Divine direction, by Divine direction also inserted these introductory verses. The first and second verses of Ecclesiastes, are like the "title page" of a pamphlet. A pamphlet now lies on my table. The title page reads Arctic." Turning over the leaf, the text in the deep, and thy path in the great waters, and thy footsteps are not known." So THE MEDICAL AND SURGICAL REPORTER, for | we have, in the pamphlet before us, (Ecclethor and the subject; "The words of the

"What profit hath a man of all his labor | As the Preacher draws toward a concluwhich he taketh under the sun?" And cer- sion, he points more explicitly to the importainly it is more natural that the writer tance of doing present duty in view of a should place his theme at the commence- reward hereafter. ment of his discourse, than that he should first fully announce it in the 7th chapter, as the Princeton Review suggests.

But is there evidence that the writer of only fanciful. Let us see.

general announcement of the subject, above? or on the supposition that the things | comment.) under the sun" are the entire portion of the soul? The expression is somewhat clusion, formally announced, which is in varied in the sixteenth verse of the fifth keeping with the entire teachings of the chapter, where the question is asked, Book. "Let us hear the conclusion of the What profit hath he that hath labored for whole matter: fear God, and keep his comthe wind?" As Scripture is the interpreter | mandments; for this is the whole duty of of Scripture, this last verse throws light upon | man," his whole interest; that for which he the other. Taking labor under the sun, is was made; and the whole enigma of life is

The scope is not, then, as the Princeton Review will have it, to reconcile the justice of God with the seeming inequalities of Divine providence, but an inquiry, what advantage has life without a future life? and he waits for further light. thence a deduction that there is a future state, which the writer at length clearly

It is not, as Scott views it, strictly speaking, an inquiry after the chief good; but an inquiry, what good is there on the supposition that there is no hereafter? It is not, as President Mahan teaches, the utterance of a heart full of skepticism; but the utterance of one who would teach, that on the principles of the infidel, whose hopes terminate with earth, life has no satisfactory object; and that consequently there is, there nust be, a future.

Following out his plan, the author of the Book does, it is true, reconcile the justice the phrase "under the sun," though not found in any other part of the Bible, is employed not less than twenty six times in the look of Ecclesiastes. This phrase, therefore, contains an idea that seemed to dwell upon the mind of the Preacher, and which he would enforce upon those whom he addressed. This is an additional argument for supposing that it is the key-note to the

And now let us apply the sentiment of the text to the reasonings of the discourse, haps, be able to trace the pertinency of every passage, but the main drift of the sermon will show that the theme is kept constantly in view. Let not the reader of this fear that a commentary is about to be inflicted upon him. A few passages only will

be adduced, in illustration. What follows the text to the end of the eleventh verse, is a pertinent introduction. It calls up nature's changes, and shows that in the old enduring earth there is nothing new to satisfy the longing soul, even though there are constant changes. These are ever promising, but only to disappoint. Generation after generation comes and goes; the sun rises and sets; the wind continues to sweep and whirl; the rivers run on pouring into, but never filling the sea; and, in short, those that seek something new among the things of earth to satisfy the immortal mind, are destined to disappointment; for, "there is no new thing under the sun." Next, he tells about his own investigations. (12-18.) Being a king, and having great wisdom and experience, he had an opportunity of examining. He found that crooked things could not be made straight at pleasure, and that the things wanting to produce happiness could not be numbered, (v. 15.) Even he that increased in earthly knowledge

without heavenly wisdom, increased in sor-12: "For what can a man do that cometh

The fool and the wise man died alike, can be interpreted, by keeping the scope of Juvenile Magazine.

the Book constantly before the mind. Take the following passages, which have so often perplexed the unlearned and the learned: Chap. iii: v. 19, 20;—"That which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth. so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast. All go into one place; all are of the dust, and all turn to dust valuable ends, on the supposition that there is no future, and that he labors only for things under the sun. The next verse inthat goeth upward, and the spirit of the beast that goeth downward to the earth?" we cannot know the difference. But the verse implies that there is a solemn difference. The spirit of man at death is new

the spirit of the beast dieth with its body. scurity that rests on portions of the ninth

er, vanity of vanities; all is vanity." But find, (iii: 17) a decided testimony: "I said Michigan Journal of Education. this is only a general announcement of the in my heart, God shall judge the righteous Blackwood's Edinburgh Magazine, August, subject, and by no means so explicit as the and the wicked, for there is a time there for text. Then follows the text or theme of every purpose and for every work." See, care to correct in yourself. discourse w It consists of the inquiry, also, iv : 8; and viii: 11-13.

Chap. xi: v. 1; "Cast thy bread upon the waters," (for though infidelity may suggest that it is lost,) it shall be found "after many days." The present life is big with Ecclesiastes really discusses the question a future reward, as the collecting clouds contained in the third verse of the first will, after a while, pour their treasures on chapter? If not, the above remarks are the earth; (v. 3.) and the reward will be according to the life and doings here, as the As before stated, the second verse is only tree will lie in the direction in which it falls. Attend to present duty, though the wind

needing some restrictions. To say that "all may threaten you, as a sower, and the clouds, is vanity" in its widest sense, is to call in as a reaper, (v. 5.) Leave events with question the wisdom of the great Creator. God, who will bring about, in his own silent When he formed the world, and saw the way, the birth of all his glorious purposes, works of his hands, he pronounced it all as he does the birth of an infant. (v. 5) It very good. God's creatures are "good is not best to settle down in the enjoyment of this life only, though the light is sweet; but to be despised, of this life only, though the light is sweet; but to be received with thanksgiving. How for a long life of earthly prosperity may be then is the expression, "all is vanity," to followed with days of darkness, (7, 8) And be understood? The third verse teaches the youth who walks in the ways of his is. All things are vanity, viewed in the heart and in the sight of his eyes, shall be light of this world merely, and on the supposition that there is no hereafter. This the young remember their Creator early, seems to be the force of the phrase, "under (12, 1.) for old age, with its infirmities, the sun." "What profit hath a man of all will come on apace, and death shall close his labor which he taketh (for things) under the earthly scene, (2-7) (Verses 8-12 the sun;" leaving out of view, things seem to be inserted by another, as a kind of

> The last two verses are the consecret thing, whether it be good, or whether it be evil."

Such, to the writer's mind, are the plan and teachings of this interesting Book. But

## For the Poung.

Faith-An Anecdote.

A few weeks ago, a little boy sailed down the waters of the St. Lawrence. He was but such an enormous circulation was obtained six years old, and images of beauty floated for these publications. Hawkers plied for him on every distant cloud. His favorite reading for many months had been De | brought their literary wares to the very door Foe's "Robinson, Crusoc." And as the of the laborer's cottage. boat passed in and out among the many thousand islands of the river, he painted to poison society to monopolize the hawking of God with the seeming inequalities of his mother, in glowing colors, all that it system? Would not the laborer, it was Divine providence, or he does teach what is would be possible to do, if thrown adrift asked, purchase books of a higher characthe chief good; but neither of these is his upon a spar, he should, by some strange ter, if they were in like manner forced into main theme. It is worthy of remark, that | chance, find himself alone upon the pebbly | his notice?" beach. Very charming he thought the fairy-

The day wore on; the islands were passed, and now the boat began to descend the rapids. A head wind lifted the breakers, the sky was darkened, but the child and mother felt the excitement of the scene. Like a living human creature the strong boat kept its way. It took a manly pride, it seemed. and it will be seen that Solomon did not in mastering the obstacles to its course, and wander from his subject. We may not, per as it rose and fell with heavy swing, a sense power half Divine filled the

souls of the passengers. The boy stood still. Tighter and tighter he grasped his mother's hand, and with blue eyes darkened with earnest thought, looked upon the face of the water. Soon the rain began to fall heavily, the water was when the keel of the boat grated against the rocks, visions of storm and wreck passed through the little one's mind.

She saw that he was frightened, and began to question whether it would not be best to carry him to the cabin, and by song and story beguile his excited mind. Just at this moment he gently pressed her hand, and looking down upon him, she saw the expression of serious thought give way, a sweet smile dawned on his lips, as he said softly to himself, rather than to her, the following

"Then the captain's little daughter Took her father by the hand, Saying, 'is not God upon the water, Just the same as on the land? ""

The pleasant poet who wrote these simple lines, of which the above were the child's broken remembrance, is now in a foreign land. The drawing-rooms of the noble open readily to his genial presence, and the tables of the literati, with their cheer and merriment his joyous tones excite; but no words of experience, as an argument to prove that courtly compliment, though spoken with nothing earthly is satisfactory in itself, (v. royal lips, will fall more sweetly upon his ear than would these words of that trusting after the king?" After a king of such | child, could he have stood by his side and Bayne's genius, will appear when we state the living God, grasps the temporary, the finite, wealth and experience, who found no profit watched the dawn of faith in his soul as he in the things of earth, in themselves consider spoke. O, little children! God teaches us ered, what other man could pretend to find in many ways that to make others happy is one of the truest objects of life. It is better to make others good, but it is the best of all on the supposition that this world is all; to turn the heart of a little child in trusting (15, 16,) and they left their property to love to his heavenly father. If, like the others, perhaps to fools that had not labored absent poet, we are ever able to speak or for it. Thus it might be shown, that nearly write one word which shall do this, let us all the teachings of this mysterious Book bless God for the high privilege. - Montreal

The Happy Boy.

And now, to prove that happiness does not depend on the place you are in, or the fine things you possess, I will tell you a true story. I once knew a little boy named Joseph. He was nearly an orphan; his mother was dead, and his father became a poor drunkard. Besides this, Joseph was again." This passage becomes plain on the was slowly withering away, with much application of our rule. Man ends his expain, so that our little friend had before him lame. One leg had been injured, and it istence like the beast, and lives for no more a life of pain and poverty, or dependence, and yet he was the happiest boy in our school. All the boys loved to be with him. because he was not only happy himself, but made every body else happy. He was always kind and generous. Every body knew that this noble boy would do them a favor i. e., if we adopt the views of the skeptic, if he could. His cheery smile seemed like a gleam of warm sunshine. He appeared never to think of himself, and so every body thought of him, and for him. Even stern fledged for soaring to loftier heights; and men loved him, and many a time have I seen them turn from their business and return his The same interpretation clears up the oblively greeting, and laugh at his pleasant wit. Honest as daylight he was, and men chapter, v. 2, 3: "All things come alike to trusted him everywhere. He grew up to chapter, v. 2, 3: "All things come alike to all: there is one event to the righteous and to the wicked," &c. (v. 5, 6.) "The dead know not any thing, neither have they any more a reward. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun."

But does Solomon teach, in this Book, that there is a future state of reward and that there is a future state of reward and have made so many others happy. Noble, punishment? Yes, clearly. We find an oc- generous boy! many a tear starts now at casional avowal of it all along, but more the remembrance of his name. Would that particularly in the last two chapters. We the world were full of such bright spirits.—

## Miscellaneous.

Book-Hawking in England.

For many years, Christians in the mother country have sought to withstand the influence of vile publications, and gain some of the ends to which Colportage is found so eminently adapted, by the sale at low prices, of attractive books, of a moral and religious character. The Religious Tract Society have a large series of tracts and sheets prepared especially for this circulation. A Society has been formed on purpose to counteract the poison diffused in an infidel and licentious literature; and recently the London Times has called attention

"It may not perhaps be known to some

of our readers," says the Times, "that of late years a systematic plan has been adopted for supplying the poorer classes with healthy literature. To this scheme the name of 'book hawking' is now universally applied." While schools had been training up readers, it was found that "the emissaries of evil were actively at work. While men slept, the enemy sowed tares. The haunts of the lower classes were flooded with literature of the vilest character. It was proved in evidence, given before the House of Commons in the year 1851, that the sale of immoral and infidel publications amounted to twenty nine millions annually It is difficult to take in figures, but it is appalling to be told by the Edinburgh Re view that this is more than the total issues taking labor wholly for the world—labor solved by the closing verse: "For God shall of the Society for the Promotion of Chrisbring every work into judgment, with every tian Knowledge, the Religious Tract Society, the British and Foreign Bible Society, the Scottish Bible Society, the Trinitarian Bible Society, and some seventy religious magazines combined. Handbills too, and pictures of a depraved character, were being

> widely spread abroad. "Thus were sold of the last dying speech and confession of Good, 1,650,000; of Courvoisier, 1,666,000; of the Mannings. 2,000,000; of Rush, 2,700,000; and of Greenacre, 2.666,000. The trash sold with reference to Palmer's case must have greatly exceeded any of the above sales. Nor was there any mystery as to the way in which their trade in town and country, and

"But why were those who thus sought to

The archdeacon of Winchester, in 1851 like islands, with their tender screens of and numerous bishops and dioceses since birch and maple, veiling just enough from | co operating with him, have engaged acfeeble human sight the warm glory of the tively in employing book hawkers in their service, one of whom in eleven months sold books and tracts to the amount of £217, or more than \$1,000. And the demand for books does not diminish. If proper books are provided, and the best means used for their circulation at or below cost, the interest of readers continues, in many cases increases, and a promising field of Christian enterprise is thus opened -Am. Messenger.

The Food Question

The Tribune a few months ago published an article headed "What can be done on ten cents a day," in which it set forth how a poor woman lived and supported some two or three little ones on steady work at ten cents per diem. The following, however, still more agitated, and the mother felt that which we find in an exchange, dissertating on the benefits of simple diet, rather throws the ten cent story in the shade. It purports to be the result of some experiments made in a prison, where it was found that ten persons gained four pounds of flesh each in two months, eating for breakfast eight ounces of oatmeal, made into porridge, with a pint of buttermilk; for dinner three pounds of boiled potatoes, with salt; for supper, five ounces of oatmeal porridge, with one pint of buttermilk: which cost twopence three farthings per day. Ten others gained three and a half pounds of flesh, eating six pounds of boiled potatoes daily, taking nothing with them but salt. Ten others ate the same amount of porridge and buttermilk, without the potatoes as the first ten, but for dinner had soup; they lost one and a quarter pounds of flesh each—and twenty others, who had less diminished in size likewise.

From this it would seem that potatoes were a better diet than smaller quantities of animal food, at least for persons in confinement. The meat eaters, if they had been allowed ordinary exercise, might have exhibited a very different result.

TRUTH AND ERROR -A quiet exposition f truth has a better effect than a violent attack on error. Truth extirpates error as grass extirpates weeds, by working its way into their places, and leaving them no room

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