

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

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"Glory to God in the highest, and on earth Peace, goodwill toward Men."

EDITOR AND PROPRIETOR

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BAPTIST HISTORY

Of these Lower Provinces.

COUNTY OF DIGBY.

CHAPTER XXXI.

The "Second Digby Neck Church" was organized in 1836. Its members are principally residents of Sandy Cove and Little River, two thickly-populated localities, situated four miles apart. The former is a Port of entry of some commercial importance, to which belong several vessels that are employed in the European and West-India trade, while others are engaged in coasting or fishing. Sandy Cove, too, enjoys, from its position, great facilities for taking codfish, pollock, mackerel and herrings, which at certain seasons of the year, are abundant in both adjacent bays. At this place there is a spacious and well-finished Baptist Meeting-house, which was completed and opened for worship in 1849. At Little River, too there is another building that was erected for the same purpose many years ago; but the increase of population and of wealth is already forcing upon the consideration of the brethren there the necessity of a new one, which will be more in harmony with the growth of the Church, and with the improved circumstances of the people.

In both these localities Father Towner preached the Gospel fifty-nine years ago, and was instrumental in sowing the imperishable seeds of grace in the hearts of some, who afterwards became "living stones," in God's spiritual temple. Father Crandall, too, ten years later, came there on the same divine errand, and the same results followed. Thus originated a religious interest in the places referred to, which we trust will not be extinct when the archangel, with hand uplifted to heaven, shall swear that time shall be no longer.

After the organization of the Second Digby Neck Church, there is little of interest in its history to record, (except that Elder Morse had become its Pastor,) till 1842, when the revival influences of that remarkable season of Almighty Grace, added a number of young converts to the family of the saved. It was in this Revival that Elder Morse, almost immediately after his ordination, first led believers into the baptismal waters. The in-gathering to Zion at that memorable period greatly encouraged and strengthened the hands of both Pastor and people. In 1851, as the result of a protracted meeting at Sandy Cove, a few more were added to the Church. The four succeeding years were years of trial to the Pastor and of discouragement to the brethren. The Church may be said to have been in the furnace. Happily, however, its difficulties arose less from internal defection than from outward hostility.

When Elder Morse removed to Sandy Cove, the whole community, saints and sinners, were pleased with the idea of having a resident clergyman in their midst, and all contributed to his support. For a time, matters moved smoothly, and each strove to be foremost in administering to the necessities of the necessities of the Minister. A length, he felt it to be his duty to take a decided stand against intemperance, sabbath-breaking, and other prevailing sins. This course was distasteful to the drunkard; and many of profane habits; and others took offence because he inculcated from the pulpit the distinguishing doctrinal sentiments and practices of the Baptists. This faithful course soon aroused a spirit of animosity against him. Men, who were willing to sustain him while he preached "smooth things," averred that, as they contributed to his support, he was doing very wrong to utter a word that was denominational in its tendency, or fraught with reproach to those who loved the drunkard's cup, or were guilty of other open acts of immorality. Some, indeed, owing to the causes specified, became so inflamed with enmity, that they threatened, by withholding their pecuniary support, to compel him to withdraw from his field of labour. But the Church, at this trying juncture, remained firm and unmoved by the demon of opposition that was raging without its walls. This storm, however, was succeeded by a day of God's power, that transformed enemies into friends, many of whom have confessed their sins, and sought forgiveness; and Elder Morse has lived to see the spirit of hostility against him almost wholly allayed, and the community generally cherishing towards him feelings of friendship and respect. Many who were formerly offended because of his admonitions are now thankful for his faithfulness.

Through all the difficulty just alluded to, the Church had been struggling and groaning in prayer; and in the Spring of 1855, God, who had "heard the groaning" of his people, "came down to deliver them." It was indeed a day of notable deliverance. A protracted meeting, which continued a fortnight, was held. Elders Randall, Caldwell, Balcomb, and Brother Plumb assisted the Pastor during the exciting services of this extraordinary effort on the part of the Church to humble themselves before God, and implore his saving mercy. It was a time when the holiest felt that he had need of deep repentance; and when the will that told that the blood of Jesus Christ was sufficient to cleanse from all sin. The Church were in the dust—backsliders, bathed in penitential tears, were again on their knees—and harrowing confessions, that came from broken hearts, were publicly made. A genuine religious Revival in an individual, or in a community, is a time of soul-honesty,—of heart-disclosure. Then hypo-

crisy vanishes—refuges of lies are abandoned—and cold formality disappears. The true penitent then feels as did the Psalmist when he cried, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

This series of meetings commenced on Sunday the 1st of April; and the result was, twenty professed faith, and were baptized on the ensuing Sabbath. That baptismal occasion was delightful. It was a beautiful sun-shiny day—no cloud darkened the bright blue sky—the welcome birds of early Spring were filling the air with music—and the surface of the water was as smooth as a mirror. The candidates were joyful in their obedience—the spectators were deeply interested and solemn—the minister, with unfettered soul and loosened tongue, was divinely aided in his solemn duty—and the Holy Spirit, though not "in a bodily shape like a dove," descended and sanctified the impressive scene.

During this eventful week, the religious gathering had been confined to Little River, and that branch of the Church had participated in the bestowed blessings; it had been watered, and was made fruitful and flourishing, while the Sandy Cove branch still remained dry and barren. Under the circumstances, it was decided to remove the religious services thither. Accordingly, on Monday evening, Elder Caldwell, whose spirit was burning with a message from God to the people, addressed a large congregation in the Sandy Cove Meeting-house. The effect of this sermon and the clerical exhortations that followed, was unmistakably solemnizing. The people knew and felt that the God of salvation was in the land. There was a spiritual stirring far down in the deep places of many a heart. The meetings were continued with increased solemnity and interest during the week, before the close of which it was thrillingly manifest that Jehovah was graciously exerting his regenerating power. It was apparent that eternal life had been imparted, and was to be recognized in the penitential up-heavings of soul, which sought vocal utterance in the impassioned language of earnest prayer, or in alleluias of joy! There was, indeed, a mighty moral transformation in Sandy Cove. For four long years the brethren there had been in trial; and their mourning was now succeeded by songs of deliverance.

Sunday came—the day was bright and cloudless—and the air was generally warm and pleasant. The sea shore was thronged by a large crowd, while thirty converts were baptized, alternately, by the Pastor and Brother Randall. Our readers will see that this must have been a mighty spiritual movement to produce such sudden and unexpected results. During its continuance, sixty professed disciples were baptized and added to the Church. On the first of April the Church was apparently dark, cold, and apathetic—but on the fifteenth, a fortnight later, the whole scene was marvellously changed. What cannot God do?

(For the Christian Visitor.)

LETTER FROM A CONVERTED INFIDEL!

Mr. Editor and Dear Brother,—

I am one of those simple ones who believe that we live moment by moment as God gives us breath, and in His good pleasure continues us in being. I am also foolish enough to believe that I exist this moment by the Divine will and direction, and that every step of my life up to the present moment God had marked out; He knew that in such a path I would tread, and His Providence sustained me when I was in open rebellion against Him, and His hand was over me for good when, to all human appearance, I was forsaken of God and man! And since He graciously opened my eyes and put his Holy Spirit within me, making me love and delight in Him, and love and delight in telling others what He has done for my once infidel soul, I can see His hand daily leading me, and a loving, gentle, kind hand it is, Brother, ever open to do me good, to clear my way, and to lead me beside the still waters. I believe in particular Providence, I believe that the same God who made all suns, all systems, made me; I believe that the same God who led His people like a flock by the men that He had for the work chosen, namely, Moses and Aaron, also leads me a poor despised reformed drunkard and very happy converted infidel, and this God, brother, I feel assured will be my God for ever and ever, and that He will be my guide even unto death of this body, I have not the slightest doubt. I was preparing on Sabbath morning, 8th inst., to attend Church, and intended to go to that branch of the visible Church with which I am in membership; when leaving the house at which I lodge in this city the proprietor informed me of a Baptist Church in the vicinity, and I went there. Now Sir, I am fool enough to believe that God moved the boarding house keeper to speak of the Baptist Church, in order that I might go there and be blessed, as I was in hearing a most faithful discourse from Daniel 3rd chapter, 16th, 17th, and 18th verses. To the graceless, to the pharisaical, to the formal, to the poor infidels out of whose ranks God called me two years ago, it will seem very childish for a man to write as I do, but this language, sir, does not appear foolishness to those who have been made partakers of like precious faith with myself, and who by happy experience know what is meant by Ephesians 2nd chapter, or Romans 8th chapter, and any reli-

gious experience that does not make its professor happy, and VERY HAPPY, is not an experience such as all have, into whose heart God has shed abroad His love. All whom God has called in Christ Jesus and adopted, have their trials to be sure, and their infirmities, but with all they have love, light, and liberty. They have not received the spirit of bondage again to fear, but the spirit of love and health and power, and of a sound mind. All my brethren and sisters in Christ Jesus, who take your excellent paper, and who will read this letter, fully understand the language that I make use of. This letter will not to any of them prove a stumbling-block, neither will any of them call it foolishness. If your readers will take the trouble to turn to Daniel 3d Chapter, and read it over, they will see much that describes the condition of the world at the present day. We have the golden calf or golden image in our day too, as in the days of old, and the worshippers of the Golden God are many; the worshippers of the Living and true God are few, now, as they were in those days.—Idolatry is as imprudent, and bold, and base, and as wicked now as it was in those days, and the genuine children of God are, it is to be feared, just as rare and few and far between now, as in the days of the faithful Shadrach, Meshack, and Abednego. There might be excuses offered for the idolators of those days, just as a certain spurious and sinful style of preachers are ready in these days to excuse glaring iniquities and gross departures from the path of moral rectitude.—Satan, in our day Sir, has his images, and he has his shouters, some of them in Pulpits, some of them in charge of the Press, some in lowly, some in lofty places, all shouting the praises of the Devil's images, and all ready to cast into the furnace of persecution those who refuse to fall down to Satan and his works. How eagerly the golden god is worshipped now! How many eloquent, carnal minded edifying sermons have been preached under the inspirat on of MAMMON!—How many a Church that some think was erected as a Temple of the GREAT JEHOVAH, is nothing more nor less than a Temple of MAMMON! Have you none of these in St. John? If you have not you are a highly favored City! If you have not some of the MAMMON adoring, GOD ALMIGHTY mocking Priests and Ministers in New Brunswick, you are better off, more fortunate than we Canadians are. Don't let any one be so simple as to think that by Priests, I mean merely Roman Catholics, I mean men who stand in Pulpits or Preaches of the Gospel let them be Catholics or Protestants, Methodists, Baptists, Presbyterians or what not.

(To be Continued.)

BAPTIST DEPUTATION TO SWEDEN.

DEAR SIR:—The Committee of the Baptist Union think you will be interested in the following statement:—

The General Conference of the Swedish Baptist Association commenced on Saturday morning June 12, under the presidency of the Rev. A. Wiberg, elder of the Church in Stockholm. The assembly consisted of somewhat more than a hundred persons, and was composed of elders and members of forty-five Baptist churches in various parts of Sweden (all formed within period of three years), an undefined number of Lutheran brethren, and of two foreign deputations—Messrs. Oncken and Kobner, from Germany, and ourselves from England. The English deputation were received with the liveliest demonstrations of interest and affection; and they having presented the letter which they bore from the Committee (which was read in Swedish by the Chairman,) and having also severally expressed their sentiments of Christian regard, a vote of welcome was most fervently passed by the assembly, and presented to them in an address by the Chairman. At two o'clock dinner was partaken of—standing, after the manner of an English soiree, the Foreign brethren alone, together with a friend who kindly acted as interpreter, being supplied with seats and a table. This little round table soon became the centre of attraction to almost the whole company, many of whom seemed to look with an insatiable curiosity upon Christian brethren who had come so far to see them, while a circle gathered closely round to listen to the conversation which the deputation carried on with several individuals. The interest and gratification felt by all parties was evidently intense.

On Sunday morning we held communion at the Lord's table with the brethren, and in the evening we successively addressed, through Mr. Wiberg as interpreter a crowded and deeply interested congregation. After the communion in the morning we witnessed the examination and acceptance of four candidates, and had an opportunity of addressing to the church some affectionate, and we trust salutary, counsels. On Monday we attended the Conference both in the forenoon and the evening, and, at the request of the brethren, we expressed our sentiments on several important subjects. This day, in company with the German deputation, and the principal Baptist and Lutheran brethren, we partook of the hospitality of Mr. Wiberg.

The general impression made upon us by the aspect and proceedings of the Conference, and by our varied intercourse with the brethren, was of the most favourable kind. We soon felt that they were one with us, and with the English Churches at large, in all that is essentially Christian; while their continual display of good sense and good

feeling, together with their air of firmness and resolution, made us feel them to be a body of men from whom, under God's blessing, no trifling results might be expected.

In connexion with the proceedings of the Conference we may mention that the Lutheran brethren—not Baptists—who were present at it invited us to dine with them on Tuesday, and gave us a most cordial and Christian entertainment.

The Conference being ended, we directed our attention to another aspect of our mission; namely, to interviews with public men in relation to the question of religious liberty.

Through the kind foresight and arrangement of a personal friend of Dr. Steane—to whose assiduous attentions throughout the whole of our visit we were deeply indebted—we had already seen the Chancellor of Justice, Mr. von Koch, having devoted the early part of Saturday morning to this important interview, Mr. von Koch, being about to leave Stockholm on the following day. This gentleman kindly explained to us at some length the position of the question of religious liberty in Sweden, together with the views and difficulties of the Government, the earnest attention of which he strongly assured us would be directed to the preparation of an acceptable measure for the next Diet.

On Wednesday morning we had an interview with Dr. R. Uterdahl, Archbishop of Upsala, the first eccle-iasitic in the Swedish Church. On Thursday afternoon, through the kind interposition of the Hon. Mr. Grey, the British Charge d'Affaires—to whom we had a letter of commendation from Lord Malmesbury, and whose courteous attentions we have most gratefully to acknowledge—we had an interview with Baron Manderstroem, the Swedish Minister for Foreign Affairs. On Friday we had an interview with Mr. Anjou, the Minister for Ecclesiastical Affairs, to whom Count Platen, the Swedish Ambassador in England, had obligingly given us a letter of introduction. And on Saturday morning we concluded our series of calls on official personages by waiting on Count Hamilton, the Governor of the City of Stockholm to whom we had presented sincere thanks for the course he has pursued towards our brethren there. Through an influential quarter we had made an application for an audience of his Royal Highness the Crown Prince, and we had reason to think that, had it been possible, he would have granted our request; but the pressure of public business, the causes of which were sufficiently obvious, deprived us of this gratification. The Memorial to the King which had been prepared by the Committee, and entrusted to our discretionary use, we did not, under the circumstances, think it either necessary or desirable to present. All the official personages we saw unequivocally reiterated to us the assurances we had received from Mr. von Koch, that it was a matter of universally admitted necessity to relax a law which Sweden had outgrown, and to make some well considered concession in regard to freedom of worship; and that the Government would earnestly apply itself to the solution of this question in anticipation of the next Diet.

In conclusion, we call upon the Committee, and upon all the churches for which they act, to unite with us in giving God thanks for his abundant mercies towards us, and in prayer that the service we have willingly rendered may be acceptable to him through Jesus Christ.

EDWARD STEANE,
J. H. HINTON.

London, July 9th, 1858.

To this Report of the Deputation, of Committee add with much pleasure the following letter:—
To the beloved Brethren in Christ composing the Baptist Union of Great Britain and Ireland, the Executive Committee of the United Baptist Churches in Sweden send Christian salutation, Grace, mercy, and peace from God our Father, the love of Jesus, and the communion of the Holy Spirit be with you for ever.

The Committee in behalf of the Swedish Baptist Association, tender to you their most sincere thanks for the affectionate letter received from you through our beloved brethren, the Rev. E. Steane, D.D., and the Rev. J. H. Hinton, who so kindly favored us with their presence during the sessions of our Conference. Their presence, together with that of the Rev. J. G. Oncken, and the Rev. J. Kobner, of Germany, has been greatly refreshing to our spirits, and we believe that their influence, counsel, and kind Christian deportment, will be crowned with a rich blessing from on high. Of the general state of things among you, your Deputation will no doubt, give you an impartial account on their return to you.

In view of what the Lord has done, and is now doing among us, we feel encouraged perseveringly to go forward, notwithstanding the difficulties and obstacles which may present themselves before us, with the full assurance that He who has begun the good work will carry it on, and bless our humble instrumentality in the conversion of many precious souls. There have been added to our churches during the last year by baptism 1,292, making the total number of Baptists in Sweden up to December, 1857, 2,105. We hope and pray that the Lord will keep by His grace all those who have named the name of Christ faithful to the end. Our churches, which now number 45, are as yet but in their infancy, the eldest being but a little over three years old; we feel, therefore, that much prudence and constant watch-care are necessary to preserve them

in the simplicity of the Gospel, amidst the conflicting elements by which we are surrounded.—Those who have the oversight of these churches are without a single exception humble, devoted Christians, some of them having made sacrifice of all their living for the maintenance of what they believe to be the only Scriptural mode of baptism. As yet we have no meeting-houses our members being generally those who are poor in the things of this world; but our trust for the future, both in things temporal and spiritual, is in the hands of Him who has promised to supply all our wants out of His inexhaustible fullness, treasured up in Christ Jesus our Lord.

We most sincerely thank you for sending the beloved brethren, Dr. Steane and J. H. Hinton, among us May the Lord abundantly bless you and reward your labour of love. Our prayers shall follow our beloved brethren on their homeward voyage, and we trust they will be safely restored to the bosom of their families and your embrace.

Beloved brethren, pray for us and the exaltation of the Redeemer's kingdom in this country.

In behalf of the Executive Committee,
A. WIBERG, Chairman.
Stockholm, June 28th, 1858.

JONATHAN EDWARDS—HIS RESOLUTIONS.

Resolved, That I will do whatsoever I think to be most to the glory of God and my own good, profit and pleasure, in the whole of my duration, without any consideration of the time whether now, or never so many myriads of ages hence.

Resolved, To do whatever I think to be my duty and most for the good of mankind in general.

Resolved, Never to lose one moment of time but to improve it in the most profitable way I possibly can.

Resolved, Never to do anything which I should be afraid to do, if it were the last hour of my life.

Resolved, To be endeavoring to find out fit objects of charity and liberality.

Resolved, Never to speak evil of any one so that it shall tend to dishonor, more or less, upon no account, except for some real good.

Resolved, To maintain the strictest temperance in eating and drinking.

Resolved, To study the Scriptures so steadily constantly and frequently, as that I may find, and plainly perceive myself to grow in the knowledge of the same.

Resolved, Never to count that a prayer, nor let that pass as a prayer, which as so made, that I cannot hope that God will answer it; nor that as a confession, which I cannot hope God will accept.

Resolved, Never to say anything against anybody but when it is perfectly agreeable to the highest degree of Christian honor, and of love to mankind; agreeable to the lowest humility and sense of my own faults and failings, and agreeable to the Golden Rule; often when I have said anything against any one, to bring it to and try it strictly by, the test of this resolution.

Resolved, To inquire every night as I am going to bed, wherein I have been negligent; wherein I have committed; and wherein I have denied myself. Also, at the end of every week, month and year.

Resolved, To enquire every night, before I go to bed, whether I have acted in the best way I possibly could with respect to eating and drinking.

Resolved, to endeavor, to my utmost, to deny whatever is not most agreeable to a good and universally sweet and benevolent, quite, peaceable contented and easy, compassionate and generous, humble and meek, submissive and obliging, diligent and industrious, charitable and even patient, moderate, forgiving and sincere temper; and to do, at all times, what such a temper would lead me to, and to examine, strictly, at the end of every week, whether I have so done.

On the supposition that there never was to be but one individual in the world at any one time who was properly a complete Christian in all respects, of a right stamp, having Christianity always shining in its true lustre, and appearing excellent and lovely, from whatever character viewed—Resolved, To act just as I would do, if I strove, with all my might, to be that one who should live in my time.

THE LITTLE ONES.

Now that the warm weather has come, let your children amuse themselves out of doors. Don't keep them shut up like mouse-pelts, until they become as pale and as thin as ghosts. Strip off the finery, put on coarse garments, and turn them out to play in the sand—to make "mud cakes"—to dab their faces with anything of an "earthy nature," which will have a tendency to make them look as though they had entered into a co-partnership with dirt. Keep them in the house, and they will soon look like, and be of about as much value as a potato which grows in the caller, pale, puny, sickly, sentimental wrecks of humanity. Turn them out, we say, boys and girls, and let them run, sniff the pure air, and be happy. Who cares if they do get tanned? Leather must be tanned before it is fit for use, and boys and girls must undergo a hardening process, before they are qualified to engage in the arduous duties of active life.

CHRIST THE DOOR.

"Mamma," said little Charles to his mother after she had, one Sunday evening, been reading to him the tenth chapter of St. John, "I do not understand a part of what you have been reading."

"What is it my child, you do not understand?" "It is, mamma, where Jesus says, 'I am the door.' How could Jesus be a door? He was a man, when he spoke these words, mamma, was he not?"

"Listen, my son, and I will try and explain it to you, so that you may understand it. A great part of the Bible is written in figurative language—that is, it likens the truth it teaches, to some other well known thing. Thus, in the first Psalm, the ungodly people are likened to the chaff which the wind driveth away, because chaff is of no value. And in the 13th chapter of St. Luke, 32d verse, Jesus calls King Herod a fox, because he was in nature like that animal. And, in many places, Jesus speaks of himself in this kind of language, as in the chapter I have now read, where he calls himself the good Shepherd. Now, my child, you know Jesus was not a shepherd but a carpenter, and, therefore, he did not mean here that he took care of sheep, but that he was like one who did, because he takes care of those who love and serve him. Pray to God that you may be one of his lambs, my boy. So, in like manner, he calls himself a door."

"But how is he a door, mamma?"

"In this manner," my child,—he is the door to heaven. You wish to go there, do you not?"

"Yes, mamma."

"Then you can only go through him." The same as to get into this room, you must come in, through the door. Some people think they can get into heaven without Jesus, by doing good works and living good lives. But they are wrong; this is not sufficient; you must love Jesus, and believe on him. And have you not cause, my boy, to love him? Did he not leave his bright home above, where he was worshipped as a great King, and come down and be born as a little babe, and live a life full of sorrow, and, at last be put to a cruel death, that we might be made fit to live with him forever in heaven—For you know, Charles, we very often sin against our good and kind God; and he is a just God, and does not like sin; therefore, we ought justly to be punished; but Jesus has borne our punishment for us, and made us fit for heaven. This is how he is the door."

How must I enter this door, mamma?"

"If you believe from your heart that he suffered all his suffering for you, you must love him; and if you love him, you will try to do as he tells you. This is how you may enter."

LIFE'S DARK SIDE.

It is certain that whatever sunbeams God has hrown across our path—and his mercy has made him both bright and numerous—there are also clouds to cast their shadows over every career, however prosperous. Few summer days pass without rain, and often their sultry heat brings death with it. So every successful life has its disappointments, every happy one its sorrows; even every Christian one its crosses. Unavailing strivings against oppression—heartless resistings of a pinching poverty—the gripping demands of an avaricious selfishness—the prevalence of wickedness and depravity—these are life's dark sides, that shall never be removed till sin is destroyed. Let this inseparable union ever be ore in mind. Sin rules with a high hand in that back street, or in your narrow lane, and by an unavoidable consequence, these are the abodes of the deepest and darkest sorrow. Personal ungodliness ever entails the stings and vexations of an uncovered state. Family irreligion is the sure precursor of intestine tumults and heart-recking separations. Social depravity brings prisons and work-houses, and police establishments with it. Life's dark side is life's sinning side. Every time we lift the hand of rebellion against God, we throw its shadows of sorrows back on ourselves. Strive to make life holy, to crush sin in your heart, and rebuke it abroad, to guide your steps by the lamp of God's truth.—You will thus brighten life, and lessen its dark shades while the reflection of your good works may throw a gleam of sunshine on the career of another, less hopeful or more sinful than your own.

A GOOD REASON FOR NOT BEING AFRAID TO DIE.

"Do you think you are prepared to die Jane?" inquired a minister of a little girl one day. She paused for a moment, and then slowly said: "I trust I am sir; I do not think I am afraid to die."

"Why are you not afraid to die Jane?" "Because, sir," she answered, while a soft smile passed over her face, "I think I love Jesus."

Who is rich? Diogenes in his tub was rich in the wealth and warmth of the sun. It is he who has much and wants more, who is poor, and he who has little and is therewith content, is rich.

DURATION OF LIFE.—In England the average of life exceeds that of France by eleven years, notwithstanding the superior French climate.