is the only locality of Antimony known in North America is incorrect, it having been found (though sparingly) in Maine, New found (though sparingly) in Maine, New Hampshire and Maryland. Moreover, the discovery is not one of recent date, a specimen of the ore examined by Dr. Robb, and marked with his handwriting, having been in the Museum of the University since before my arrival in the Province. Whether he was the discoverer or not, or whether the locality is the same as that recently announced, I do not know, he having apparently been in some doubt himself in regard to the same. This ore resembles the preceding, but has a darker lus-tre. It may be recognised by boiling a little of the ore in strong ley (caustic Potash) and after solution adding a little common Muriatic Acid. If Antimony is present a dark red pow-der will appear in the liquid. The metal is used in the manufacture of Type, Brittannia Ware, Tartar Emetic and various medicines.

Zinc Blende occurs in the Province, but of

no great purity. It is transparent and wax-like, with a brilliant surface. Molybdenum is a rare metal, of no importance in the arts.

muth also occurs in great purity in the Prothe only specimen yet shown to me, I omit it from the list. It is used for the manufacture of type metal, plumber's solder, fusible metal,

In conclusion I would say, that it is nighty desirable that authentic and representative specimens of the valuable ores and minerals of the Province should be c: lected and preserved for future reference. Such a collection of minerals, ores and fossits, representing their various localities, would be of inestima ble value in the preparation of future agricultural and geological surveys. As a numerous collection has already been made with this object, by my lamented predecessor, in the Museum of the University, and as this collection is not only valuable for reference, but also directly for the purposes of instruction in the Institution, it is to be hoped that those interested in the collection of such objects, will favor us with authentic and average samples of the different deposits, as they may from time to time be discovered. Such specimens, whether of ores, minerals, or tossits would be most thankfully received and duly acknowledged by the University. I would especially ask those visiting Campo Belle, Grand Man and the North shore of the Province, the crai mines of Albert and Grand Lake, and other interesting localities, to obtain and preserve any specimens they may meet, or forward them to the University. Any reasonable expense incurred in such transportation will be cheerfully repaid. The locality where the specimen is found should always be mentioned.

To the farmers generally, throughout the Province, and indeed, to all living in the country districts, I would say, that they may render service of great value to the future interests of the Province, by the simple preservation of whatever objects of curiosity may may be unable of themselves to decide upon their value. Such collections cannot fail to be of interest and profit to those who make them, while the assistance they may render to scientific investigators cannot be over-estimated Wherever geological surveys have been conducted, such private collections have invariably been the source of much useful informa-

Hoping that these few remarks may be of assistance to those interested in this all important subject, and that the late inquiry in this valuable direction.

I am, &c., L. W. BAILEY, Prof. Chemistry, &c., University.

The Rev. L. E. Bill having assumed the Visitor " from this date, and having undertaken to complete the obligations of the present requested to pay the sums due to Rev. I. E. Bill, or his Agents, as soon as possible. THOS. McHENRY.

October 1st, 1862. - 100 3415 4041111 17111

Our Friends would oblige us by send ing in their contributions early in the week as on account of Mail arrangements it is desirable we should, hereafter, go to press on Wednesday evening.

# Mew Brunswick Baytist

AND CHRISTIAN VISITOR.

ST. JOHN, N. B., THURSDAY, OCT. 16, 1862

### Individual Effort.

The work upon the hands of the Chris tian Church is multiplying every day and every hour. The number of unconverted men in the world at present is probably much greater than it was when Peter and Paul received their commission to hasten to the Gentiles with the message of redeeming leve. The redeemed among men in this nineteenth century are but as the handful of corn scattered upon the tops of the mountains. A world of sinners are still thronging the broad way to death The efforts put forth by the church fall infinitely short as yet of the work demanded All that is being done by Bible, Missionary and Tract Societies; by the Ministry and by the Church is as a rill to the ocean or as a ray to the sun in the firmament.

It is said that the great American re-bellion can only be crushed out when every man in the North, who can bear a sword or shoulder a musket, shall gird on the armour and go forth in person to the great battle field. And is this not equally true in relation to the mammoth rebellion in this world now in fearful propress under the guidance of the mighty prince of evil? If sin is to be subdued, satan dethroned, and the teeming myriads of earth brought home to Jesus, then must every christian gird on his armour in the name of Israel's God, and boldly contend with the princi-

palities and powers of iniquity.

An exchange utters the following timely remarks on the duty of every christian to labor to win souls to Christ:—
"She hath done what she could:":

Blessed testimony this from the lips of Je-

"Done what she could!" What a world saints were made secure in Christ Jesus.

It is peculiarly pleasing to them to remempressive words! How rich the reward; ber the sureness of the covenant. They how enviable the memorial, how glorious the immortality of this pious woman's work on the blessed Jesus! A few inqui ries, direct and earnest, reader, on the question of your personal work for Christ

Have you done what you could? You are a member of the Christian Church, and are therefore, by vows the most sacred, committed to his cause; we come to you with this solemn question. Permit us to urge it on your immediate consideration. Have you done what you could? Bethink yourself. The inquiry covers the entire range of your past life : therefore, look carefully over the ground you have traveled as a responsible moral agent. What have you been doing? How stands the record of your work as it relates to the approval of the Master, and the approbation of your conscience? You have had, as we doubt not you readily admit, at your call, and for your spiritual improvement and individual usefulness, all the precious means and appliances of the gospel.

Golden opportunities have been yours for the acquisition of good to yourself personally, and for doing good to your fel-lows? Are you all the richer in your Christian experience, and is the church of which you are a member all the wider in the range of influence, and all the strong er in its hold upon the hearts and affections of your fellow-men? Well do you know that such should be the case: but is it so? Have you done what you could?

You are a creature of influence, as are all men, whatever their grade of talent, or their position in life. How then, has your influence gone? What complexion, have you reason to think, has it given to the characters, lives, and destinies of those who have been the subjects of it? Has it told, as it should have done, for the happiness of earth, and for the joy of heaven? Solemn reflection! It has either told for or against these high and sacred objects Both earth and heaven are either glad or pained over the result of your influence. You know what your record has been-it is all plain to you. Does it furnish gladness or sorrow, ?oy or pain? The one or the other, as you have or have not done asks you :

What hast thou wrought for right and truth For God and man, From the golden hours of bright-eyed youth To life's mid span?

But the past is gone, whatever its individual, moral history—gone forever! The this subject from another point.

Will you do what you can? Think of the claims of heaven upon your service; my soul laughs them all to scorn. think of the need that the church and perishing world have for your earnest work and active zeal in behalf of their vast and undying interests! Reflect upon the value of souls-souls, too, that may be saved or lost, as you are true or false to Christ and His cause; and see and feel how high and fearful the obligations you are under to consecrate your energies to the good of the universe! Whether, as a Christian, you have been remiss in duty in the past, proprietor to his subscribers, all persons in- or not resolve to be earnest for the future, debted to the undersigned for the paper are. On every hand there are fields to be cultivated and trophies to be won for eternity The church, in its glorious effort to enoble and redeem humanity, needs your personal work and influence. Yan can do somethings towards this blessed end. Never forger that. You can do much for it. Do. therefore, what you can, and do it with every power for good which you possess. Do it with your time, your talents, your money. Put on your resources, inward and outward, in the great effort to do what you can for Christ and his kingdom in the world. Do this, and eternity will unfold the grateful fact that you have done no little in lifting humanity heavenward. You will have lived for an object worthy of your powers and of your destiny, if, when your work is done among men, your brethren on earth and your Lord in heaven can say of you, "he hath done what he could!" You need desire no better epitaph on your tembstone than this, nor would you stand on any other record in the judgment of the great day. Will you do what you can?

Heaven help you to do so!

Try, reader, to win—and recollect ever that you may a crown full of stars, one such as Tappin describes in the following beautiful lines :-

" If in some fair and jewelled crown That to the blest redeemed is given, Are stars that cast their brightness down Loviest among the gems of heaven; It is the diadem he wears Who woke and watched for souls below Striving to save by tears and prayers, Immortals from immortal wee.

The Messenger of the Covenant. BY REV. C. H. SPURGEON.

NO. ONB. "The Messenger of the Covenant whom ye delight in."—Malichi 3—1.

The Lord's people delight in the coven ant itself. It is an unfailing source of consolation to them so often as the Holy Spirit leads them to its green pastures, and makes them to lie down beside its still waters. They can sweetly sing of it from youth even to hoar hairs, from childhood even to the tomb, for the theme is inex-

"Thy covenant the last accent claims
Of this poor faltering tongue;
And that shall the first notes employ
Of my celestial song."

They delight to contemplate the antiqui-ty of that covenant, remembering that beed on the work of human intelligence ets ran their round, the interests of the

love to meditate upon the "sure mercies of David." They delight to celebrate the covenant in their songs of praise, as "sign ed and sealed, and ratified, in all thing ordered well." It often makes their heart dilate with joy to think of its immutability, as a covenant which neither time nor eternity, life nor death, things present nor things to come, nor angels, nor principalities, nor powers, shall evor be able to vio late :- a covenant as old as eternity and as everlasting as the Rock of ages. They rejoice also to feast upon the fulness of this covenant, for they see it in all things provided for them. God is their portion, Christ their companion, the Spirit their comforter, earth their lodge and heaven their home. They see in it not only some things, but all things; not only a help to obtain some desirable possessions, but an inheritance reserved and entailed to every soul that has an interest in this eternal deed of gift. Their eyes sparkled when they saw it as a treasure-trove in the Bible; but O how their souls were gladdened when they saw in the last will and testament of their divine kinsman that it was bequeathed to them! More especially it is the pleasure of God's people to contemplate the graciousness of this covenant. They see that the law was made void because it was a covenant of works and depended upon merit, but this they perceive to be enduring because grace is the basis, grace the condition, grace the strain, grace the bulwark, grace the foundation, grace the topstone. From the beginning even to the end, it is all of grace. They see that the covenant runneth on this wise, not 'I will if you will,' but 'I will and you shall;' not 'I will reward if you ceserve,' but 'I will forgive if even you sin:" not 'I will cleanse if you are clean, but 'I will cleanse if you are filthy; not 'I will keep if you assist,' but 'I will bring you back even if you be lost, I will surely save you and preserve you even to the end." I know some christians-blear eyed-like Leah-who cannot see afar off, and hence the councils of eternity they cannot behold. I know some believers of weak knees and feeble joints who are afraid of that strong word "Covenant. what you could. Whittier suggestively But they that are men in Christ Jesus, who by reason of years have had their senses exercised, know that the covenant is a treasury of wealth, a granary of food, a fountain of life, a store-house of salvation, a charter of peace, and a haven of joy. The covenant! let my soul but anchor here, then howl ye winds, and roar ye present is yours only; let us, then, look at hurricanes! let my soul but cast its anchor here, and come life with all its tribulations, and death with all its pains and terrors,

"The gospel bears my spirit up;
A faithful and unchanging God
Lays the foundation for my h pe,

We advance a step further towards our text, and remark that the "Messenger of the covenent" is a welcome ambassador to those who are interested in those exceeding great and precious promises which pertain to life and godliness. But waiving further preface. let us notice, first, that we delight in the office of Christ as the messenger of the covenant; next, that we delight in the way in which he fulfills that office; and then we shall conclude by noticing some ways in the person of Jesus render the obedience, which we show our delight.

### Tea Meeting.

The Tea Meeting that came off on the 8th instant, at the Eastern section of St. Martins, was quite a success. The building inside was thoroughly decorated with the living beauties of nature. The lovely cedears and spruce boughs, intermingled with the crimson tinge of the maple, and aided by the beautiful contrast of the dogwood berries, hanging in all directions, gave the appearance of a romantic grove, which drew forth the admiration of all who beheld it. The tables were elegantly arranged with all the delicacies of food to please the eye and taste. The grove in minia ture illuminated, and the guests all seated, the scene was one of the most enchanting and delightful we ever beheld. Everyone seemed to enjoy a flow of social and agreeable feeling which rendered the entire company exceedingly pleasant. The high-ly humorous introductory remarks of the Rev. Mr. Hartt, added greatly to the excitement and enthusiasm of the young people on the occasion. We had also very appropriate and interesting addresses from Rev. Mr. Washburn, Drs. Ruddick and Calhoon .- Com. by J. Rowe.

We extremely regret to hear that our friend and brother, Mr. Reuben Calhoon, of Hopewell Cape, died suddenly at his residence, of typhod fever, on Wednesday, the 8th instant. Mr. Calhoon was a highly esteemed member of the Baptist Church at Hopewell, and by his upright and consistent life had won the respect of all who knew him. He was the beloved son of Mr. Wm. Calhoon, and has left a widow and three children to deplore their loss. May God be their support.

Norma.—A meeting of King's County Teacher's Institute will be held in the Madras School Room, at Sussex Corner, on Friday, the 7th of Nov., commencing at o'clock, P. M. C. R. PALMER, Sussex, Oct. 8, 1862.

From the Primitive Magazine. The Meritorious Cause of Justification We have already said that the person justified according to the gospel plan are sinners. Their works have nothing to do in this matter. God can never pro-nounce them righteous on the ground of their own obedience, for he has plainly said, that "by the deeds of law," that is, any law, whether natural or revealed, "there shall no flesh living be justified." And again, that "a man is justified by faith without the deeds of the law." No language can possibly be plainer than this. It places it beyond the reach of doubt, that no sinner can ever attain to justifica tion by his own works. Perfect and continued obedience is the only obedience that can justify a creature, and such we have not to present. It is equally certain that we cannot be justified partly by our own works, and partly by the work of Christ. The greater part of the Epistle to the Gal-

the works of the law, and justification by faith. The man who is trusting partly in the work of Christ, and partly in his own righteousness, for acceptance with God, is like a man standing with one foot planted upon the solid rock, and the other upon the yielding wave! Christ must be all our salvation, or we cannot be saved. Either we are complete in him, or we are yet exposed to the thunders and lightnings of Sinai. Nothing that we can do can add to the glory and completeness of the work of Christ. As well might we think of lighting a taper, to assist yonder sun in the illumination of the worlds, as attempt to add to the completeness of the work of

atians is written in order to prove this

The inspired writer clearly shows that it is

impossible to amalgamate justification by

Christ by our works. His righteousness perfects for ever every sinner to whom it imputed. The righteousness, that is, the substitutionary obedience of Christ, is the great and the only ground of a sinner's accept-

ust and perfect in the eye of law. The whole of Christ's obedience, from the day that he entered upon the discharge of his office, to that crowning act of obedience, his submission to the agonies and degradation of the cross, is placed to the account of every believer, and secures his justification at the tribunal of eternal justice. We are not to suppose that the righteousness of Christ is divided into fragments. The whole of Christ's righteousnes is imputed to every believer. It is "to all and

upon all them that believe." Christ, as a Surety, obeyed the law for each saint. He represented the whole of the church of the living God, and every member receives the gift of his perfect perfect righteousness. When a surety pays a debt, the payment is reckoned to the account of the individual for whom the surety is bound, and is as valid and lawful as if the debtor had paid it in his own

It is thus with the righteousness of our glorious Surety, Jesus. His obedience is placed to the account of every believing sinner, and renders him as just as if he had rendered the obedience in his own person. The infinite glory and dignity of which he paid, of value sufficient to justify myriads of men. The law and government of God are more honoured by the substitutionary obedience of this one glo-rious Being, than they could possibly have been by the personal obedience of the whole multitude of the redeemed! The righteousness of Christ transcends in value and merit, the obedience of the entire human race! Had every man obeyed the law, the law would not have been so glorified, or rendered so honourrble, as it was by the holy life of Christ. The righteous ness of the incarnate Son of God is more than equivalent, in the estimation of law and justice, to the obedience of millions mere creatures! It is the fact of his Divinity that invests the obedience of Christ with such infinite dignity, as to render it available for the justification of a "mul-

titude which no man can number.' The Scriptures abound with passages which prove the doctrine of the imputation of Christ's righteousness. Let us direct attention to the following :- "Blessed is the man unto whom God imputeth righ-teousness without works." "Christ is the end of the law for righteousness to every one that believeth." "Christ is made of God righteousness unto us." "His righteousness is to all and upon all them that believe." "He hath covered me with the robe of righteousness." "Surely shall one say, In the Lord have I righteousness and strength."

These, and other passages, clearly prove that the righteousness of the Mediator is the meritorious and procuring cause of our

This righteousness is imputed to the be-liever by the Father. The Father places the obedience of Jesus to the account of his people, and accepts them in the righteousness of his dear Son. "It is God Notice.—A sermon will be preached to who makes his Son the righteousness of the young in the Brussels St. Church, by the pastor, next Sabbath evening, at Six o'clock, on the Perpetuity and Morality of the Sabbath. All young persons are requested to attend.

Who makes his Son the righteousness of every one that believeth." "The Father accepts us in the Beloved." While the righteousness of Christ is the ground of a sinner's justification, it is by the Father's grace that this righteousness is imputed, and the sinner accepted therein. Though we are in ourselves guilty and condemned in Christ we are perfect. If judged according to our own works, we should certainly perish; but being found in Christ, we can never come into condemnation. quarterly, or yearly, devote to benevolence; Transported with holy rapture at his acwe can never come into condemnation.

justifieth. Who is he that condemneth? Is it Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for

We can never sufficiently admire the glories of the wondrous transaction of a sinner's justification. There are in it depths of love and wisdom which we shall never be able to fathom. Our sins were imputed to Christ-his righteousness is imputed to us: our sins covered him with shame and ignominy-his righteousness clothes us with glory and beauty: those drew upon him the fiercest vengeance of Divine justice—this secures our perfect acceptance at the tribunal of heaven those crowned with thorns—this secures us a crown of glory: those closed his eyes in death—this will raise us to eternal life!
Oh mysterious and merciful exchange! Wonderful and glorious transactions, by which our sins become Christ's, and righteousness becomes ours; by which a guilty rebel is raised from the very verge of hell, and lifted to the highest pitch of glory and blessedness.

#### Christian Beneficence.

The biography of eminently pious and useful men since the Reformation shows that great numbers of them have recognized the obligation statedly to devote a portion of their income to charitable uses. Lord Chief Justice Hale, Rev. Dr. Hammond, Baxter, Doddridge, and others, re gularly gave a tenth; Dr. Watts a fifth Mrs. Rowe one half. Rev. John Wesley. when his income was thirty pounds, lived on twenty eight, and gave two; and when his income rose to sixty, and afterwards to one hundred and twenty, he still lived on twenty-eight, and gave all the remainder. Mr. Nathaniel R. Cobb, a merchant, connected with the Baptist Church in Boston, ance with God. The obedience of Im- in 1821, at the age of 23, drew up and manuel, as the Surety of the everlasting subscribed the sollowing covenant, to covenant, is graciously imputed to every which he faithfully adhered, till on his believing sinner; and by it he is rendered death-bed he praised God that by acting according to it he had given in charity more than \$40,000.

"By the grace of God, I will never be worth more than \$50,000.

"By the grace of God, I will give onefourth of the net profits of my business to charitable and religious uses.

"If I am ever worth \$20,000, I will give one-half of my net profits; and if I am ever worth \$30,000, I will give threefourths: and the whole, after \$50,000. So help me God, or give to a more faithful steward, and set me aside.

N. R. Совв." A shoemaker being asked how be contrived to give so much, replied, that it was in 1 Cor. 16, 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "I earn," said he, "one day with an another about a dollar a day, and I can, without inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week and she lays by ten cents of that. My ehildren each of them earn a shilling or two, and are glad to contribute their penny; so that altogether we lay by us in store forty cents a week. And if we had been usually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus, by these small earnings, we have learned that it is more blessed to give than to receive. The yearly amount saved in this way is about twenty-five dollars; and I distribute this among the various benevolent societies, according to the best of my judgment."

A clergyman every Sabbath evening sets apart a portion for his charity fund If at any time he has not the money, he credits the sum on a benevolent account As calls are presented, he draws from his fund; and if an urgent call at any time requires more than he has thus set apart, he charges the balance on his benevolent account; to be replaced from future incomes. Thus his contributions are identified with his own enjoyment of religion and growth in grace; he gives 'not grudgingly,' but of a 'willing mind;' applications for charity are met with pleasure; and he feels that in all he receives and expends, he is acting as a steward of God. He has also secured the adoption of the system by his congregation with very encouraging suc-

Some, who have little money at command, who keep few accounts, and who live mainly on the yearly products of the ground they cultivate or other fruits of their industry, judge that they conform to the spirit of the divine rule by giving at longer stated periods of such things as they have. One statedly consecrates a certain proportion of the products of his farm; an-other of mechanical labor; another of the needle, or other domestic industry-every one using his Christian liberty in giving statedly as he sees best in his own circum

stances, according 'as God prospers him.'
Others, engaged in merchandise and Others, engaged in merchandise and extensive business transactions, accustom-

ceptance in Christ, the Apostle triumphant-ly exclaimed, "Who shall lay anything to the charge of God's elect? It is God that per them.

## Secular Department.

OUR FUTURE: WHAT SHALL IT BE?

Three noticeable paths running in upon us from the dim distance converge on the point at which we stand. One would lead us toward annexation to the United States; one to integral incorporation with the British Empire. with a voice in the determination of its general policy and a share in its administration and honour; and one, by means of a conso-lidated union with each other, terminates in absolute independency. If the choice of routes lie with us which road shall we take? For ourselves, we unhesitatingly reply, not that one, assuredly not that one which would conduct us to the faction-riven bosom of the American Republic. Neither our interests nor our affections gravitate in that direction .-There are no attractions sufficiently inviting to charm us thitherward. None in the origin of the people mainly inhabiting that land.

We are glad to know that a kindred race occupy a country by nature so highly favored. In the recollection of their achievements in literature, in the arts and sciences, in the development of material prosperity, and in the field of Christian benevolence we are proud to claim relationship with them. We exult in the knowledge that our genius-freighted tongue is, and ever will be, the mother tongue of our energetic cousins, who, despite their present troubles and calamities, must play, whether under one government or many governments, most important part in the progress of mankind. But, though proud of our national affinity to the great people on our borders, they are to us a foreign people. Theirs was the blow, the parricidal blow which forever separated them from the parent stock, with which it has been our happiness to preserve unbroken connection.

The sight of their star-spangled banner awakens in our breast, neither a memory nor a hope to flush our cheek with patriot-blood, or thrill our heart with patriot thought. But the red-cross flag of the Empire, which has floated on the breath of heaven through a long millenium of history, and waves proudly ever us to-day, shakes out upon us from its gleaming folds a thousand mementos, tender, thril-

ling, inspiring, heroic. We find nothing in the more stirring scenes in the history of the American people to induce us to merge our national life in theirs. The principal events of that history-events on the illustration of which our kinsmen lavish the whole wealth of their oratoric emblaeasily done by obeying St. Paul's precept zonry-are composed of the chief occurrences country. But Concord and Lexington, Saratoga and Yorktown, Lake Champlain and New-Orleans, are not the watch-words which quicken the coursing blood in our veins with sympathy for the victors in the bloody conflicts which these names suggest. The false philosophy, the sounding platitudes, the malevolent exaggerations, the tumid grandiloquence of the Declaration of Independence fall flat upon our ears. The fortitude, perseverance and courage with which they carried on their struggle, being what we should expect from their ancestry, may, for a moment." extort our admiration at the heroism displayed; but it quickly dies out in presence of the

> and therefore, wickedly waged. All the real grievances which the thirteen Colonies complained of, could have been redressed by patient, persistent, and skillful use of legal means. Their leaders preferred war . because they preferred independance, and because through the jealousy and by the help of France, they hoped, by the sword, to win it.

conviction that these wars were needlessly.

With regard to the second American war, the pretences under which it was undertaken were both hollow and heartless. Considering the position of Britain when the Americans com menced that war-considering that Britain stood guarded by her Island waves, and by her wooden walls, the last asylum of liberty in the old world, with all Continental Europe cowering beneath the coloseal power and colossal genius of a great military despot. dreaming and plotting and fighting for univerdreaming and plotting and fighting for universal empire—considering that the Americans gladly and joyfuly made peace at last, without even so much as mentioning in the treaty which secured it, the pretence on which they made war—considering these things, we find no charm for us in the history of their war with the Mother Country. And we must confess that we are not enchanted with the recollections connected either with their Mexican war or with their boundary diplomacy.

war or with their boundary diplomacy.

There is no reason why we should seek admission to the embraces of the Union on account of any supposed excellence embodied in its form of Government.

We are under no temptation to deny that their form of Government does possess many features of much excellence—for it has borrowed and embodied many of the principles and provisions of the British Constitution.

The analytic mind-will readily perceive that all the more valuable principles which underlie the liberties, and sustain the social fabric of the American people, are directly of British origin, and some of them, not by any means the least important, are found in an unmodified British form, to this day. The American people not in possession of some extensive business transactions, accustomed to taking a stated inventory of what they possess, familiar with accounts and per centages of profit and loss, not knowing every Sabbath what has been the income of the week, have found great satisfaction and a blessing in determining beforehand what portion of all the proceeds of their business they will monthly, or quarterly, or yearly, devote to benevolence; and some have resolved on a per centage