

doing become their own reward, and inducements to future efforts. The seed sown in such a soil brings forth fruit an hundred fold; and a rich harvest in the happiness of others adds to the already abundant store of our own. But whence are intelligent and benevolent principles of action to be derived? Does nature dictate them? Have they been discovered by reason? Are they found amid the researches of philosophy? Are they gathered from observation? Spring they up even from dear bought experience? What is more obvious than that the world needs a supernatural revelation, if for nothing else than to discover the true aim and end of man's existence? It is a remark of Cicero, that "those who do not agree in stating what is the chief end, or good, must of course differ in the whole system of precepts for the conduct of human life." And yet this writer informs us, that on this subject "there was so great a dissension among the philosophers, that it was almost impossible to enumerate their different sentiments."

And hence it is that men of pagan lands so rarely even professed to put forth their exertions for a benevolent end, and knew so little of the happiness arising from such an exalted source. Great exertions from great motives constitute the glory and blessedness of our nature. And no where do we learn what great exertions and great motives are but from the Bible. The wisdom to guide, and the alimient to sustain them, are derived only from that great source of instruction and duty. Where on all the pages of pagan and infidel philosophy do we read such an injunction as this,— "Whether therefore ye eat or drink, do all to the glory of God." Whence but from that sacred Book do we learn the maxim, so familiar to every Christian mind, "None of us liveth to himself, and none of us dieth to himself; but whether we live, we live unto the Lord, and whether we die, we die unto the Lord!" He, and he alone, is the happy man who has been taught to consider the nature and tendency of his conduct, and whether it will approve itself to God, and advance the designs of his truth and love in the world; who makes his will the rule, and his glory the end; and whose governing aim and study are to please him, and show forth his praise.

Such a man is happy, because he lives to do good. His daily employment is his daily joy. His "meat is to do the will of Him that sent him, and finish his work. He may be as great a sufferer as Paul, and yet as happy as he. He cannot be miserable so long as he acts from the principle of communicative goodness. No matter where his particular sphere of occupation, he is happy. His aim is high, and he has an object which sustains, and an impulse which encourages him. His anticipations are joyous, his reflections tranquil. He looks backward with pleasure, and forward with hope. He has the joy of an approving conscience. He has not buried his talent, nor is he a cumberer of the ground. He lives to bless the world. And when he dies, he bequeaths to it his counsels, his example, his bounty, and his prayers. Another source of enjoyment for which we are indebted to the Bible therefore is the habit of benevolent exertion.

A SENSIBLE MEMORIAL.

THE cottage in which George Stevenson, the great engineer, was born, is being pulled down, and in itsstead a handsome and spacious school-house is about to be erected as a memorial which will at all times be alegorical of the great man who first saw the light in that obscure spot. This is certainly an excellent way of commemorating the great ones of earth.

GREAT ARTESIAN WELL.

ONE of the greatest wells of the time, except the celebrated Paris well, has been recently opened at Bourn, England. It sends the water 25 feet above the surface, and discharges 360 gallons per minute, or 21,600 in an hour.

NEWFOUNDLAND.

THE population of this island, according to the census of 1858, is 119,336.— Of these 55,125 are Catholics; 42,859 Episcopalians; 20,142 Methodists; 823 Presbyterians; 347 Congregationalists; and 41 Baptists.