

clothe and shelter the destitute, to lend the use of their senses to the blind, the deaf, and the dumb, to save from fire and shipwreck, to watch over and tend the insane and imbecile, and to beat off the spoiler and invader. We may often see these duties performed, as they ought to be, not merely without repining, but with intense satisfaction. Intelligence must be associated with these qualities to prevent their becoming engines of mischief rather than of good to society. The exhortation to "do your duty and fear not" is most admirable, but it should be preceded or accompanied by the exhortation to learn so as to know what duty is, lest, with the best intentions, evil, not good, should follow. By connected and incontrovertible reasoning from our first principles respecting what men are doing about us, and what are the consequences of their actions, we are obliged to conclude that the thoughts and dispositions of a good man lead him to seek his own happiness, by promoting, as far as possible, and never impairing that general state of happiness of which each is to have a share. History and biography will furnish us with many a noble life, the contemplation of which will assist in forming these conclusions.

*Good-will towards others.*—Few amongst us have not learnt what an additional charm is imparted to existence by the society of agreeable companions. Neither boy nor man can expect enjoyment from this source, unless he be welcome as a companion to others. As we must work and learn in order to live, so we must study to give pleasure to others to attract to ourselves their good-will. Amiable deportment, courtesy, and politeness are chiefly esteemed as being the outward expressions of kindness and readiness to serve and please others. We are clearly not constituted to lead lives of solitude. We cannot dispense

with society. Exclusion from it would be terrible. Our progress through life brings us repeatedly in contact with others, some to whom we are strongly attached—with whom we are closely connected—and others to whom we are comparatively strangers. Mutual good-will is desirable for our common happiness. If we ask what each can best do to bring about this state of mutual good-will, the answer ought to be, "Cherish such feelings in ourselves. Others are mostly beyond our direct control. But if we begin in early years and in earnest, we may control our own deportment and conduct, and thus acquire some indirect influence over the deportment and conduct of others." But, in order that kindness of feeling and courtesy of manners and expression may bear fruit in conduct, and save from the reproach of insincerity, we must labour and learn that we may acquire habits of industry and intelligence.

*Economy and Thrift.*—To consume is indispensable for present comfort. To consume judiciously, to consume with a due regard for the future, or to save, is indispensable for future comfort, and is at least a part of the practice of good living.

We might give many examples of what saving has done, is doing, and may do, when combined with other good conduct, for the advancement of general well-being.

It may do much more than it has yet done or is doing. But to enable it to do this, industry and intelligence must co-operate with it.

When a man has acquired the habit of saving, of being constantly prepared to forego a present indulgence for the sake of a greater future enjoyment, or to ward off future suffering, we call him a saving or economical man, and we say that he possesses the quality of economy. We can have no hesitation in enumerating this quality among the virtues, inasmuch as its