

more and more in the pure and the perfect—communing more habitually and cordially with the true and the good. *Thus*:

“The youth, who daily farthest from the east  
Must travel, still is Nature's Priest,  
And by the vision splendid  
Is on his way attended.”

We need not stop to criticise the poetic statement that

“The soul which rises with us, our life's star,  
Hath had elsewhere its setting.”

We may accept the two-fold truth that our soul comes hither, “not in utter nakedness;” and that “Heaven lies about us in our infancy.” But we certainly need not adopt the poet's complaint that,

“At length the Man perceives the vision die away,  
And fade into the light of common day.”

Our answer (to seek no farther) is the joyous song of a brother poet, who sings more truly, here, of

“The valiant man and free,  
Of larger heart and kindlier hand;  
. . . . thus come at length  
To find a stronger faith his own:  
And Power that is with us in the night,  
Which makes the darkness and the light,  
And dwells not in the light alone.”

Indeed Wordsworth, before he concludes his Ode, so full of beauty, answers his own complaint as in the vision of his faith clarified and strengthened by wise and gracious providences, “Though inland far,” he catches “sight of that immortal sea,” and gratefully recognizes “an eye” divine

“That doth keep watch o'er man's mortality.”

There is in our day an ignominious and studied attempt, on the part of some, to debase our conception of beauty, to divorce it from truth and goodness, to emasculate it of vigor and value, by depriving it of spiritual expression and spiritual relation. (But to this we may return). On the contrary, true art recalls us from the false and frivolous. Good morals warn and win us from the abuse of beauty. And divine inspiration would enlarge our view and clarify our vision and unite—re-unite—the ministry of the beautiful with the true and the good.

The Scriptures have much to say of beauty. Many of its loveliest and loftiest utterances are upon this exalted theme. We meet with them in Prophecies, and Proverbs, and Psalms, in Gospels, and Epistles, in the Parables, in the Sermon on the Mount, and in the Revelation of Jesus Christ.

The theme is not only attractive, but is all comprehensive, *e. g.*: In Ecclesiastes we read, “God hath made every thing beautiful in his time;” the inspired Psalmist sings, “Thou hast made man but a little lower than the angels, and hast crowned him with glory and honor;” “The heavens declare the glory of God, and the firmament showeth