

the air; the symmetry of their bodies; the wings, so light and expert in fanning the breeze; the graceful neck and head: their tiny feet and legs; all so well fitted for their native element, and more than this, their sweet notes awaken delight in every heart, that loves to rejoice. Who can range the sunny fields and shadowy forest on a bright summer's day, and listen to the melody of a thousand voices chanting their Maker's praise, and not feel the soul melt with joy and gratitude for such refreshing scenes.

The highest style of beauty to be found in nature pertains to the human form, as animated and lighted up by the intelligence within. It is the expression of the soul that constitutes this superior beauty. It is that which looks out at the eye, which sits in calm majesty on the brow, lurks on the lip, smiles on the cheek, is set forth in the chiselled lines and features of the countenance, in the general contour of figure and form, in the movement and gesture and tone; it is this looking out of the invisible spirit that dwells within, this manifestation of the higher nature, that we admire and love; this constitutes to us the beauty of our species. Hence it is certain, features not in themselves particularly attractive, are lit up by the light of the genius, the superior glow of sympathy, and a noble heart, play upon those plain, and it may be homely features, and light them up with a brilliant and regal beauty.

There is another beauty that perishes not. It is such as the angels wear. It forms the washed white robes of the saints.

It wreathes the countenance of every doer of good. It adorns every honest face. It shines in the virtuous life. It moulds the hands of charity. It sweetens the voice of sympathy. It sparkles on the brow of wisdom. It flashes in the eye of love. It breathes in the spirit of piety. It is the beauty of the heaven of heavens. It is that which may grow by the hand of culture in every human soul. It is the flower

of the spirit which blossoms on the tree of life. Every soul may plant and nurture it in its own garden, in its own Eden. This is the capacity for beauty that God has given to the human soul, and this the beauty placed within the reach of us all. We may all be beautiful; though our forms may be uncomely and our features not the prettiest, our spirits may be beautiful. And this inward beauty always shines through. A beautified heart will flash out in the eye. A lovely soul will glow in the face. A sweet spirit will tune the voice, wreath the countenance with charms.

Oh, there is a power in interior beauty that melts the hardest heart.

THE CALENDAR.

In 1772 Lord Mansfield gave his celebrated judgment that as soon as a slave set his foot on English soil he became free. In 1787 a society for the suppression of the slave trade was formed in London. The Parliamentary leader in the cause was William Wilberforce Zachary Macaulay, father of the historian, who was one of the most zealous advocates of emancipation. The Quakers were the only religious body who, as such, petitioned Parliament on the subject. In 1792 Wilberforce, supported by Pitt, carried a motion to abolish the slave trade gradually. The conquest of the Dutch colonies having led to a great increase in the British slave trade, an Order-in-Council was issued in 1805 forbidding that traffic in the conquered colonies. Finally in 1807 a general abolition bill making all slave trade illegal was carried, and received the royal assent on March 25. The work of abolition, however, was not completed until 1833, when slavery was abolished in the British colonies, and the owners were compensated by a grant of twenty million pounds sterling. Next year, in consequence of this legislation, 770,280 slaves became free.—[The Globe, Toronto.