

We see all of these productions of nature and art, and willingly admit that each has beauty. But have we found true beauty? We rise higher, and see man in his majesty and woman in her loveliness. We pass from these beautiful bodies, perfect in symmetry and wonderful in construction, and find in the invisible mind, with its intellect; sensibilities and will, a higher beauty. We pass from man's mind to his moral being, the realm of conscience, and find a moral beauty that is still higher. We listen to music or read poetry, and find beauty in sound and in thought. As we ascend in the scale of beauty we always find in the mind an invisible beauty that is more perfect, and thus we are led to God, the only being perfect in beauty, and the source from which all true beauty comes. What then is true beauty?

"Tis the stainless soul within,  
That outshines the fairest skin."

True beauty is found only in the pure soul. Christ is beautiful as he instructs Mary in "the way of life," and Mary is beautiful as she sits at her Savior's feet, having chosen "the good part."

The true beauty of a statue, a painting, a poem, or a piece of music, is not found in the marble of the statue, the colors of the painting, the words of the poem, or sounds of the music, but in the character or idea represented. Sculptors, painters, musicians and poets excel in beauty as they express purity and sublimity, as they approach a divine ideal. Man, created in the divine image, is beautiful; angels are more beautiful, and God is perfect in beauty. Intelligence and purity are combined with pure beauty. Men, who have more intelligence and are better than brutes, have more beauty. Angels are more beautiful than men, because they are purer and have more knowledge; while God, perfect in knowledge and goodness, is perfect in beauty. If man's body, stamped with the Divine image, is beautiful, his soul, filled with the love of God, or his life, controlled by the true principles of religion, is more beautiful.

True beauty is not always contained in symmetry or color, for we can see a divine beauty beaming forth from the black and careworn face of the old negro, as he praises the God who liberated him both from slavery and sin. Would you be beautiful? Study beauty in nature and in art, in sound and in thought, in your mind and in your soul, in the visible and in the invisible. Study that which will make you pure and increase your knowledge. Young man, would you be beautiful, cease from your evil habits and imitate the example of Christ in doing good. Young lady, would you be beautiful, cease from your vanity; choose "the better part" that Mary chose, and sit humbly at the feet of Christ, and learn from him.

If we have beauty of character we will be truly beautiful while on earth, and will spend eternity with bright angels and redeemed saints in heaven, that home of beauty.

#### HOW TO READ.

I WAS once called upon to prescribe intellectually for a young girl of fair abilities, who showed no want of brains in conversation, but had a perfect indifference to books. She read dutifully and torpidly whatever was set before her—novels, travels, history, all were the same. Each page drove out the previous page, and her memory was blank. Her parents asked me to teach her to read. She joined in the request, and I consented to the experiment, on the condition that she would faithfully read a single book in the way I should direct. She consented.

"It was the time of Kossuth's visit, when everybody was talking about the Hungarian Revolution. The book I chose was 'Hungary in 1848,' by Brace, of far more interest than now. I prescribed it in daily doses of one chapter. If possible, she was to read that, the chapters being short; but under no conceivable circumstances was she to read more. After each chapter, she was to put down in a blank book I gave her, some remarks suggested by it. She must mention something that had interested her, or seek the explanation of some word, or anything else she pleased. Her comment might be only to say that Gorgy was a traitor, or to inquire how his name should be pronounced; but, at least, there should be one sentence of remark per chapter. From

time to time I was to see what she had written, and answer her questions, if any. This was the prescription, and she took it courageously.

"I knew in advance what would be the greatest difficulty. It was to keep her to one chapter. It seemed to her such a mistake, such an opportunity, when she could so easily manage five or six chapters in a day. Had she done so, all would have been lost; so I was inexorable. The consequence was that she never failed to read her chapter; and when she got to the end of it, for want of anything better to do, she read it over again, or went to work with her note book. It was a very nice note book, and she wrote a beautiful hand. When I came to look over the pages, every few days, I was astonished at the copiousness and variety of her notes. On some days, to be sure, there would be but a single sentence, and that visibly written with effort; but almost always there were questions, doubts and criticisms, all of which I met as I could. I found my own mind taxed by hers, and finally re-read every chapter carefully, that I might be ready for her. And at the end she told me, with delight, that for the first time in her life she had read a book. "Where was the magic of the process? I suppose mainly in the restraint, the moderate pace, and the necessity of writing something. 'Reading,' says my Lord Bacon, 'maketh a full man; writing, an exact man.' To clearly define and systematize what you know, write."—*Woman's Journal*.

**D**URING the year 1872 gifts have been made by individuals for educational purposes, in the United States, as follows: for colleges and universities, \$6,282,461.63; for theological institutions, \$1,155,856.53; for Schools of law, \$20,422.13; for agricultural and scientific schools, \$481,420.98; for female seminaries, \$689,993; for libraries and normal schools, \$1,020,000; for academies, \$306,040 - being a total of \$9,956,194.28.

#### BE BRIEF.

**L**ONG speeches, long letters, long communications, are out of place in these stirring times. Avoid the Parenthesis. Drop the semi-colons altogether. Make the spaces between the periods as brief as possible. Shake out the adjectives without reserve. Sacrifice the pet metaphors. Be not led away by the love of antitheses, or alliteration. Be clear and crisp, and pertinent, alike in your invectives, eulogies, and recommendations. Think of the Lord's Prayer, of the awful substitute served by sensation mongers in so many pulpits. What flights of twaddly rhetoric and volleys of expletives; what endless repetitions of tedious details weary and disgust the hearer. It is delightful to think of the time wasted by these self-pardoning petitioners and long winded inditers of many-headed sermons. Life is too short, too full of cares and duties to be thrown away thus. The best advice, the brightest wit, the deepest wisdom, come over in small packages.

—When we think some body has slighted us we should stop and consider whether we do not receive our just deserts.

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