

English dress, we think none, to whom they are new, can read the sonnets,—

“Veggio nel volto tuo col pensier mie.”
 “S’un casto amor, s’una pietá superna.”
 “La vita del mio amor non é cuor mio.”

and others of the same pure religion, without a delight which shall

“Cast a light upon the day,
 A light which will not go away,
 A sweet forewarning.”

We hope they may have the opportunity. It is a very little book with a great deal in it, and five hundred copies will sell in two years.

We add Mr. Taylor's little preface, which happily expresses his design.

“The remarks on the poetry and philosophy of Michael Angelo, which are prefixed to these translations have been collected and are now published in the hope that they may invite the student of literature to trace the relation which unites the efforts of the pure intelligence and the desires of the heart to their highest earthly accomplishment under the complete forms of Art. For the example of so eminent a mind, watched and judged not only by its finished works, but, as it were, in its growth and from its inner source of Love and Knowledge cannot but enlarge the range of our sympathy for the best powers and productions of man. And if these pages should meet with any readers inclined, like their writer, to seek and to admire the veiled truth and solemn beauty of the elder time, they will add their humble testimony to the fact, that whatever be the purpose and tendencies of the time we live in, we are not all unmindful of the better part of our inheritance in this world.”

SELECT LIST OF RECENT PUBLICATIONS.

THE Worship of the Soul. A Discourse preached to the Third Congregational Society in Chelsea at the Dedication of their Chapel, on Sunday morning, September 13, 1840. By Samuel D. Robbins. Chelsea and Boston: B. H. Greene. 1840. 8vo. pp. 16.

This Discourse is pervaded by a deeper vein of thought than we are wont to look for, or to find in the occasional services of the pulpit. We should rejoice to know that there is any considerable number of persons among the congregations that assemble in the churches for Sabbath worship, who take delight in such simple, fervent, and practical expositions of religious truth as are here set forth. This Discourse, however, indicates more than it unfolds; it is not a complete and harmonious whole; and it will

be read with greater profit by those who watch for every gleam of sun-light, than by those whose eyes are open only to the broadest glare of noon.

The following passage expresses the feelings of many who are accustomed to distinguish between religion, as it existed in the divine idea of Jesus, and the religion which ventures to assume his name, as an exclusive badge at the present day.

“The occasion which assembles us is one of thrilling interest. At a day when the whole aspect of the church and the world seems to present strong tendencies toward revolution; while on all sides men seem to be outgrowing the tyranny of forms, and overleaping all former barriers which have been raised between themselves and perfect freedom, we come to consecrate this temple to the worship of the Father of our Spirits, and thus bear our humble testimony that we can find in Christian usages, and the Christian's faith, all that we need for our mental and spiritual advancement in the path to heaven. We feel, however others may consider the subject, that in the Bible and in the Saviour, are revealed to us Infinite Truths, which man can never outgrow, which as yet the world have scarcely imagined. And although we do not believe that the Christianity of Society, or the Christianity of the Church, as they appear in the present age, are by any means perfect, we do feel that the Christianity of Jesus is perfect, perpetual, and eternal: that the age will never arrive when man cannot draw from the fountain of God's truth, the waters of life and salvation.” — pp. 3, 4.

The characteristics of Christianity, as described by Mr. Robbins, and the offices of the church, are worthy of attention. In reading this statement, we cannot but be struck with the incongruity between the ideal church of the preacher, and the actual church of modern society.

“I have said that Christianity is emphatically the science of the soul; and I regard this view of the religion of Jesus as infinitely important. We have our Universities and our Schools which are instituted for the purpose of teaching and explaining the natural sciences and the philosophy of the intellect. But the Church is consecrated only to the higher purposes of instruction in the knowledge of the human heart and conscience; in the mysteries of the soul, its laws and duties and destiny. We gather ourselves into this holy place to learn those mighty truths which relate to God and man. We come up hither from the world and its trials and dangers to listen to the wisdom of Jesus, and learn those deep lessons of faith and obedience and love, by which we are to become ripened daily into the image of Infinite Holiness.

“There is a higher life than that which most spirits live. A higher love than most spirits know. There is an infinity in the human soul which few have yet believed, and after which few have aspired. There is a lofty power of moral principle in the depths of our nature, which is nearly allied to omnipotence; compared with which the whole force of outward nature is more feeble than an infant's grasp. There is a might within the soul which sets at nought all outward things; and there is a joy unspeakable and full of glory, dwelling in the recesses of the good man's heart too vast for utterance. There is a spiritual

insight to which the pure soul reaches, more clear and prophetic, more wide and vast than all telescopic vision can typify. There is a faith in God and a clear perception of his will and designs and Providence and Glory, which gives to its possessor a confidence and patience and sweet composure, under every varied and troublous aspect of events, such as no man can realize, who has not felt its influences in his own heart. There is a communion with God in which the soul feels the presence of the unseen One, in the profound depths of its being, with a vivid distinctness, and a holy reverence, such as no word can describe. There is a state of union of spirit with God, I do not say often reached, yet it has been attained in this world, in which all the past and present, and future seem reconciled, and Eternity is won and enjoyed; and God and man, earth and heaven with all their mysteries are apprehended in truth, as they lie in the mind of the Infinite. But the struggle with most beings is to spiritualize the actual, to make those things which are immediately around them subserve the higher interests of their immortal nature; and finding that it is almost impossible to do this, they faint in the way, and postpone to a future life that higher being which their thought apprehends, and their hearts long for, but cannot reach. Hence it is that the advanced powers of the soul of which I have been speaking are not believed to exist for us, in this world at least; and therefore the few who will strive for them, because they dare not compromise their highest thought and life and love, are looked upon as spiritual star-gazers, as visionaries dwelling amid the beautiful creations of their own ardent hearts. Hence it is that in our age the Church and its highest influences is needed, to declare to the wide world those precious promises which are destined to carry comfort and peace to the deepest emotions of the struggling soul; to speak to all men everywhere in the name of Jesus, teaching them that the highest and loveliest visions which the human mind in its most rapt hour of aspiration, has enjoyed of Truth and Life, of Holiness and Love of duty and denial of growth and glory of Faith and God, are only the faintest sketches of that reality which Christianity has brought to light." — pp. 9 – 11.