

Poetry.

FOURTH SUNDAY IN ADVENT.

From "A Companion to the Services of the Church of England."

"He which testifieth these things saith, Surely I come quickly."
Rev. xxii. 20.

Fear not: for He hath sworn:
Faithful and true His Name:
The glorious hours are onward borne;
'Tis lit, th' immortal flame;
It glows around thee: kneel, and strive, and win,
Daily, one living ray—'twill brighter glow within.

Yet fear: the time is brief;
The Holy One is near;
And, like a spent and withered leaf
In autumn twilight drear,
Faster each hour, on Time's unslackening gale,
The dreaming world drives on, to where all vision fail.

Surely the time is short:
Endless the task and art
To brighten for the etherial court
A soil'd, earth-drugging heart.
But He, the dread Proclaimer of that hour,
Is pledged to thee in love, as to thy foes in power.

His shoulders bear the key;
He opens—who can close?
Closes—and who dare open? He
Thy soul's misgiving knows.
If He come quick, the mightier sure will prove
His Spirit in each heart that timely strives to love.

Then haste Thee, Lord! Come down,
Take Thy great power and reign!
But frame Thee first a perfect crown
Of spirits freed from stain—
Souls mortal once, now match'd for evermore
With the immortal gems that form'd Thy wreath before.

Who in Thy portal wait,
Free of that glorious throng,
Wondering, review their trial-state,
The life that erst seem'd long;
Wondering at His deep love, Who purg'd so base
And earthly mould so soon for th' undefiled place.

Review.

HARPER'S NEW MONTHLY MAGAZINE: HARPER BROTHERS. New-York.

Six months have now elapsed since this Magazine first became a candidate for public favor, but we have hitherto forbore to notice it, knowing from experience that it is not by the contents of a single number, and scarcely by a single volume, that we could form a just opinion of its merits or demerits. But six numbers have now appeared, and the first volume of this publication being thus completed, we may venture upon an examination of it.

We learn from its opening article, that the design of the publishers has been "to place within the reach of the great mass of the American people, the unbounded treasures of the periodical literature of the present day," as in them might be found "the most powerful historical essays, the most elaborate, critical disquisitions, the most eloquent delineations of manners and of nature, the highest poetry, and the most brilliant wit;" but which, scattered as they are, "through scores and hundreds of magazines and journals, are thus hopelessly excluded from the knowledge and reach of readers at large." Such is the announced design of the publishers, and if strictly carried out, the work could not fail to be acceptable to the public—instructive and really useful.

Holding a conspicuous place in its pages, we find the racy and exciting productions of Lever. The present specimen is a *Hiberno Gallic Tale*, but his Irish stories though amusing, we have ever condemned as a distorted representation of Irish habits and character, which are truly pictured in the brilliant pages of Carleton. In the story of "Little Mary, a tale of the Irish famine," which will be found at page 518, from the pen of some able contributor to "Dickens's Household Words," Carleton will find no despicable rival. This tale is in itself, a gem. From "Dickens's Household Words," there are many reprints, and his character as a writer is so well established, that we can neither add to his fame, nor, if we would, detract from his merits. Some of Leigh Hunt's writings (which are not exceptionable) also swell the volume; with occasional reprints from Bentley's, Frazer's, Colburn's New Monthly, Chambers, and other magazines, and some from those rating lower in the scale; but none from the solid pages of Blackwood or the Quarterly. We have exciting tales of fact and fiction, ghost and goblin, but the glimpses are few and far between, of those "powerful historical essays," those "elaborate critical disquisitions," those "eloquent delineations of manners and of nature, the highest poetry and the most brilliant wit," which we were led to hope, would have been richly scattered through its pages, and which could not have been too extensively read. On the whole, though there is much of good moral and otherwise beneficial tendency in most of the reprints in this volume, there is too great, an almost total, absence of articles of a directly religious tendency.

The general character of the selections given in this magazine is to feed, perhaps even to create a morbid taste for exciting, apart from instructive reading; and such a class of publications is sure to find favour as this magazine, has, among a half-educated people, such as compose the bulk of the population in the neighbouring States, and it rests with its editors whether or not they will be careful for the future, that not only the selections, but the

original matter which they may supply, shall be such, that whilst they entertain the reader, they may also elevate and instruct the mind.

There are some original articles which are more of a national character, and treat on matters of local interest in the neighbouring States. These, we were agreeably surprised to find totally divested of those extreme democratic and levelling ideas, so subversive of genuine freedom, which characterize the uneducated American, whether in his own country or abroad; and in truth, the perusal of these few original articles coupled with the general tendency of the selected articles, (which have found such favour as to have swelled the circulation of this magazine in six months, to, we are told, fifty thousand copies,) confirms the opinion which we have long entertained, that in the Northern States of the Union there has long existed, and is rapidly increasing among the more educated masses, a due appreciation of the vast difference that exists between the shadow of liberty, and the substance—real freedom, in all the blessings of which we hope they may yet be full partakers.

With the exceptions which we have referred to, we are pleased with the publication, and if the Editors would mingle a larger share of useful information with what is amusing, we shall be able, perhaps, at a future day, to bestow upon this publication unqualified praise, in lieu of these partial strictures which a sense of duty compels us to make, though in no unfriendly spirit.

THE MOSAIC ACCOUNT OF THE CREATION.

[We subjoin some strictures by an esteemed correspondent upon an article from *Sharpe's Magazine*, reprinted in the periodical above reviewed.—With every respect for our intelligent friend, we are constrained to differ from the views which he advances. At a future opportunity we may, perchance, revert at length to the subject].—

From the pages of "Sharpe's Magazine" there has been copied an essay on, "The state of the world before Adam's time," which we cannot pass over without expressing our regret that it should have found a place in its pages, every statement—nay, every sentiment it contains being in direct contradiction to the Mosaic account of the Creation, and on a half-informed, half-educated people must be productive of mischief. It is an echo of the sentiments of some—happily few—sceptical Geologists, who unacquainted with the omnipotence of their Maker, would account in their own way for the apparent progress of this globe, from Chaos to its present digested form.

It is stated in this article that "hundreds of thousands of years ago" "the earth, now so busy and full of life, rolled on its ceaseless course, a vast desolate and sterile globe," in which "day and night succeeded one another, and season followed season, while yet no living form existed," and "still the sun rose upon arid and verdureless continents," and again "the sun shot out livid rays through the dense and foggy atmosphere." Now, our Bible tells us that in the beginning "the earth was without form, and void, and darkness was upon the face of the deep," and God said, let there be light and there was light, "and God divided the light from the darkness, and God called the light day, and the darkness he called night, and the evening and the morning were the first day;" and again, "God made two great lights, the greater light to rule the day, and the lesser light to rule the night," and thus He closed His labour on the fourth day.

It is further stated in this objectionable article that, "it is worthy of observation that at the different periods when the world had attained a state suitable for their existence, the various orders of animal and vegetable life were created. In the 'dark ages' of Geological history, when the globe had comparatively, lately, subsided from a state of fusion—it was barren, sterile, and uninhabited; next the waters having become cool enough, some of the lowest orders of shell fish and zoophytes peopled them; subsequently fishes were formed and for ages constituted the highest order of animal life; after this we enter on the age of reptiles when gigantic crocodiles and lizard-like forms dwelt in fenny marshes or reposed in the black mud of slow moving rivers, as they crept along towards the ocean betwixt their oozy banks, and we now reach the period when the noblest order of animal life, the class to which Man himself belongs, 'Mammalia' began to people the earth;" that "in the waters we behold the mighty whale the monarch of the deep, sporting in the preadamic seas as he now does amid the icebergs of the arctic ocean—the walrus and the seal, now denizens of the colder climes, mingling with the tropical manoto; while in the forests the owl, the buzzard and the wood-cock dwelt undisturbed, and the squirrel and the monkey leaped from bough to bough;" and thus we arrive, according to this writer, "at the close of the preadamite history" at "the eve of human existence," when, as he says, accustomed, as we are to view, "all creature as created solely for human use rather than for the pleasure of the Divine creator," we "cannot but reflect on the strangeness of the fact" of which he says "we possess indisputable evidence" "that myriads of creatures should have existed, and that generation after generation should have lived and died and passed away, ere yet man saw the light."

Where is this indisputable evidence to be found? Are the speculations of a few visionary Geologists to bear down the Mosaic account of the creation of the world, and all the received evidences of revealed religion? Most assuredly not! Give us the fiat of the Omnipotent who said, "Let the waters under the Heaven be gathered together into one place, and let the dry land appear; and it was so." Give us the declaration of that God who said, "Let the earth bring forth grass, the herb yielding seed, and the tree yielding fruit, whose seed was in itself, after his kind, and God saw that it was good, and the evening and the morning were the third day." And God said, "Let the waters bring forth abundantly, the moving creature that hath life, and fowl that may fly above the earth in the open firmament of Heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind, and God saw that it was good,"—and the evening and the morning were the fifth day. And God said, let the earth bring forth the living creature after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind, and God saw that it was good." He then, "made man in his own image, and saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day."

We must say that this article is full of, what is sometimes found a reproach to geologists, a wandering from the legitimate boundaries of inductive philosophy and mathematical laws, into the unprofitable—nay, dangerous, regions of cosmogony, which ends, as in this instance, in a rash and presumptuous assertion of the invariable uniformity of natural causes and effects, a questioning of the omnipotence of that great and all-wise God, in whose sight, a thousand years are but a single day." These are paths which should not be trodden in a work of this nature, and should only be there mentioned in terms of the strongest reprobation, instead of being put forward with editorial sanction, such as we detect in the foot note, page 157, which informs us, that "the theory of the original incandescence of the earth has been much debated, but we believe it is gaining ground among geologists." Such papers should be altogether excluded from a miscellany of this kind, and, we sincerely hope, may be for the future.

LITERARY NOTICES.

Original and Select.

Short Meditations for every day in the year.—These two little volumes, edited by the Rev. Dr. Hook, we can cordially commend to the attention of our readers. The meditations, so far as we have perused them, are of an exceedingly practical and devotional nature; and the name of the excellent editor is a sufficient guarantee for their soundness.

The Christian taught by the Church's Services, is another contribution by Dr. Hook, to the cheap religious literature of the day. The Rev. compiler justly remarks that a book was wanted, which would make Christians feel the full value of the instruction which the Church has provided for them,—and which would teach them that her weekly services are not selected at random, but so arranged and connected that each individual may find in them a course of scriptural instruction suited to guide him gradually onward in the Christian life." We cannot bestow higher praise upon this small manual, than that it carries out the idea expressed above.

William Norton, or the Emigrant.—This is a neat and prettily illustrated reprint by the New York Protestant Episcopal Sunday School Union, of one of Mrs. Vidal's "Tales for the Bush." Having more than once expressed a favourable opinion of these lively and improving stories, we need only remark, that the volume before us is well adapted for a premium or Christmas gift.

Sequel to Harry and Archie, another publication of the above society,—and, like the before-noticed work, adorned with well executed wood-cuts. All who read the simple and pathetic narrative of which this is the conclusion, will thank us, we are sure, for pointing it out to their notice.

Speaking of the "Treatise on Christian Science," by Professor Adams, of Nashotah, the *Calendar* observes: "We hope that this book, which would speak well for any institution 'in the woods' or elsewhere, (though, alas, few of our institutions are yet out of the woods) is slowly but surely receiving that attention of which it is worthy. We are happy to learn that Nashotah is flourishing, and that God is blessing the labours of the faithful and devoted men who are there engaged in a glorious work."

A volume recently published by the Appletons, entitled "Music as it was and is," is highly spoken of by our New York contemporaries. The author is the Rev. N. E. Cornwall. In reference to the work the *Calendar* says:—"Without pretension, it still contains a vast amount of curious and *recherché* information, well arranged, and attractively set forth. The author adds practical skill to theoretical knowledge in music; a fact which enables us to except his conclusions with more confidence. He treats his subject under five heads. The past progress of music; its present state; the true standard of modern music; its proper style; and its due performance. We are confident that the volume will accomplish, what we know its author will esteem the richest of all rewards for his labours, an advance in that noblest of human works, the praise of God, in the great Congregation."

POPEY UNMASKED.—At the present moment, when the public attention is directed to the daring attempt of the Pope to thrust on England his Romish Bishops, we cannot do better than earnestly recommend to the attention of all our countrymen an admirable exposure of the malpractices of the Church of Rome, under the title of *Auricular Confession*, just published. This new work should be extensively circulated at this crisis. Another new work, describing the cruelties perpetrated from time to time by this intolerant Church,

also deserves to be just now meditated upon. We allude to the *Spirit of Popery*. There would be little fear of any farther dissemination of the abominable doctrines and practices of Rome, if these two books were placed in the hands of the great body of the people.—*Morning Herald.*

THE EXPOSITOR.—We have lying before us the second number of a new illustrated publication, devoted to inventions, designs, and art manufactures, which is to appear weekly, under the title, *The Expositor*. Judging by the present specimen, this promises to be a most useful publication, being filled with intelligence interesting to the artisan and the manufacturer. The wood-cut illustrations are in the first style, and the only wonder is, how so superior an article can be produced at so low a price.—*John Bull.*

We clip the following curious advertisement from one of our London exchanges:—

"Salt: its hurtful effects on the Body and mind of man (chiefly woman), and on animals: how it tends to cause Consumption, Insanity and other diseases as taught by Moses, and all the other wise men and Priests of ancient Egypt, in accordance with the author's experience of many years. By Robert Howard, M.D., author of 'Revelations of Egyptian Mysteries' (10s. 6d.) showing that Salt is the forbidden fruit or food of our Scriptures."

Messrs. Piper, 23, Paternoster-row, and all Booksellers; and the Author, 6, Upper-Gloucester-street, Dorset-square."

The *Spirit of Missions*, for November and December, in one, is a more than usually interesting number; containing a full report of the proceedings of the Board at its late triennial meeting in Cincinnati, and the sermon preached before it by Bishop Hopkins; in addition to the latest intelligence as to the condition and progress of our various Missionary stations at home and abroad.

We learn from it that arrangements have been made for the early consecration of the Rev. J. hn Payne, Missionary Bishop elect for Africa. It will be by Bishop Meade, of Virginia; assisted by [Bishop Eastburn, of Massachusetts, and Bishop Lee, of Delaware, and will take place at Alexandria, Va.

RECOLLECTIONS OF THE EARLY LIFE OF OUR BELOVED SOVEREIGN.

From "Queen Victoria, from Her Birth to Her Bridal."

EDUCATION OF THE PRINCESS VICTORIA.

"During the spring of the year 1830, her Royal Highness the Princess Victoria in reading English history with her governess, the Baroness Lehzen, in the presence of the Duchess of Kent, met with some point connected with the line of succession to the crown. The Princess had recourse to her genealogical table, the constant companion of her historical studies, and after considering it attentively for some time inquired of her governess, 'In the event of the death of the King, my uncle, who would be the presumptive successor to the throne?'"

"The Baroness parried the question by the reply, 'The Duke of Clarence will succeed on the death of the present King.'"

"Yes," said the princess, "that I know; but who will succeed him?"

The governess, who saw the bearing of the inquiry, hesitated for a moment and then answered, "Princess you have several uncles."

Her Royal Highness now became agitated; the colour rose rapidly to her cheek; and she observed with much seriousness, "True, I have; but I perceive here," pointing to her table, "that my papa was next in age to my uncle Clarence; and it does appear to me, from what I have just been reading, that when he and the present King are both dead I shall become Queen of England."

The Baroness silently looked towards the mother of the Princess, who, after a short pause, replied to the following effect:—

"We are continually looking forward, my beloved child, in the hope that your dear aunt, the Duchess of Clarence, may give birth to living children.—Should it please God, however, that this be not the case, and that you are spared to the period, very distant I trust, which terminates the valuable lives of our reverend Sovereign and the Duke of Clarence, you will, indeed, by the established laws of our country, become their undoubted successor. Should this event, at present too remote and uncertain to engage our attention further than to stimulate our endeavours so to form your mind as to render you not unworthy of so high a destiny,—should this event indeed occur, may you prove a blessing to your country, and an ornament to the throne you are called to fill."

CONDUCT OF EXALTATION.

At five o'clock on the morning of the 30th of June, 1837, the Archbishop of Canterbury having attended the death-bed of the departed monarch, arrived at Kensington Palace to announce to his youthful successor the melancholy intelligence of the Royal demise. His Grace was immediately admitted to an interview with the Queen and the Duchess of Kent, which lasted a considerable time, and was in the highest degree affecting. When the mournful event was communicated to Her Majesty by the Archbishop of Canterbury, with the announcement of her own accession to the Royal dignity, she was overpowered for a few moments by the intensity of her feeling; but her first impulse, when she regained her composure, was worthy of a Christian Sovereign who had been taught to remember her Creator in the days of her youth, as the source from whence all power and greatness emanated, she entreated the Archbishop to unite with her in prayer to the Throne of Grace, that she might be strengthened from above, and rendered