

All union has for its object the advancement of the individual; and it is one of the first and main objects of Fellowship meetings to send members to their closets. The feelings of a man's heart, as well as the faculties of his mind, can never be fully developed unless by frequent contact with others. So in like manner, the spiritual part of man is strengthened and invigorated only by frequent communion with those who are of the same spirit with himself. Frequent intercourse with the pious and holy tends to communicate the same devout views and aspirations.

At present, we need a *very great extension* of our unions for prayer, and surely a few individuals—men that fear the Lord—will be found scattered throughout the Churches of Christ in these colonies, who will be willing to lead the way in this holiest of enterprises. The organization of Small Fellowship meetings would not be a very difficult matter, and we are persuaded that many would most cordially join them, were they once begun. We are cast upon times whose utter deadness to all religious impulse calls for the *most vigorous efforts*, in all possible ways, of arousing the sleepers from the sleep of death. Every where around us do we behold evidence of life and vigour, but in religion; there is much that is rotten, corrupt and dead at once strikes the intelligent mind. The signs of the times, too, are ominous. The Church is rent into fragments—emblem of the broken body of Christ;—the world, weary and helpless under the constantly accumulating load of misery and wretchedness, is imploring assistance from the saints—and Satan, that arch enemy of souls, who ever goes about like a roaring lion, is in these days more rampant than ever,—every where do we behold significant signs of coming change, whether that change shall be for the better or for the worse depends, under Providence, on the exertions of individual Christians. Every one, however humble his station, can do something to promote the interests of pure and undecified religion. Private supplications could accomplish much, prayer meetings could accomplish more. If there were only one stated prayer meeting in connection with every Church of Christ in these colonies, what enlargement would there soon be for Zion—what hope for the country, and for the world!

It now only remains to offer one or two remarks as to the method of conducting small Fellowship meetings.

1. Care should be taken that they do not degenerate into *formal* meetings. Formality is the greatest enemy of religion. Remember that it is the homage of the heart which God requires. It is not the mere repetition of sacred words which constitutes devotion. From all formal intercessions the Almighty turns away his ear. God is a spirit and they that worship him must worship him in spirit and in truth. Remember the high privilege of access to God by prayer—he in whose hands are the issues of all things—and use this great privilege, therefore, as true spiritual worshippers, with humility, fervency, simplicity and faith.

2. The best way to secure spirituality in prayer is to have *some particular object* to pray for. Prayer implies that we stand in need of some particular thing. It is a blessed thing

when we know what we should pray for as we ought; and if we know what we want, we know how to plead for the bestowment of it.

3. It is better to begin prayer meetings by reading a small portion of Scripture and singing a Psalm or Hymn. The riches of God's word are inexhaustible. For every event that can occur in life—for joy and for sorrow, for prosperity and for adversity—the Bible furnishes a suitable portion for meditation and prayer. Such passages should be well selected. 4. As there is a time for everything, prayer meetings should not be prolonged beyond a reasonable period. When they frequently are so the members begin to gather a distaste for them. This therefore should be guarded against.

In concluding our remarks, we would earnestly exhort and entreat all who call upon the name of Christ Jesus to be up and doing, "for the night cometh when no man can work." Be in earnest, we beseech you, for the time is short. Stir up one another with a holy zeal, —wrestle with the Lord for Zion. "They shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces." Be resolved to say with the holy man of old, "For Zion's sake I will not hold my peace and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; till the gentiles see thy righteousness and the Kings of the earth thy Glory."

The Poetical Works of George Herbert : WITH LIFE, CRITICAL DISSENTATIONS AND EXPLANATORY NOTES BY THE REV. GEO. GILFILLAN.

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GEORGE HERBERT was a pious country clergyman. He was born at the close of that century in the Christian era most pregnant with great events and teeming with results to a distant posterity in literature, civil polity and science, the sixteenth century. The beginning of his life dates in the happy days of the good Queen Elizabeth. In the very year in which Shakespeare published his Sonnets, the 20th of that great poet's age, when he was in highest repute and his genius was ungirding itself for its mightiest efforts, scattering its flowers of poesy and song and maturing its grand monuments, "Holy George Herbert" saw the light. His eyes thus opened upon the world at a period auspicious of his genius and his song, at a time when England and Scotland enjoyed a bounteous peace, when both nations were respected abroad and happy at home, the troubles of the past were forgotten in the blissful repose, loyalty and industrious calm of the present, both rolled in the lap of fortune, the scenes of Smithfield with its flaming fires, its brutal insensate mobs and its faithful and true witnesses were forgotten and the feuds of Catholic and Protestant seemed to have been laid in the grave of a long and lasting oblivion, it was then George Herbert, who should sing the hymn of simple minded, solitary and devoted piety, was ushered into the world.

It may interest our readers to learn that he was descended from the Earls of Pembroke and was born in Montgomery Castle, Wales. It is more needful in the case of ordinary poets that we should not pass without mention of their birth, if they have got any "rag of nobility." They dwell thus in the minds of men by the aid of other circumstances, besides the profession of some portion of the "mens divinitor." The moderate genius of their works might not rescue them from oblivion. Did only the monuments they leave behind speak for them, they might disappear in the lengthening shadow of time's descent. The world, the mass has but little sympathy for mediocrity in anything. It is with writers as with puns. They must be either very good or very bad in order to attract attention or keep it. Therefore it may be necessary to help out the mediocre writer with mention of the adventitious circumstances of time and place, birth and blood connection. It does not indeed interest us much to hear mention made that Byron was of noble birth, heir of the Lords Byron and Lord of Newstead Abbey in the ancient forest of Sherwood: it is little matter to us whether Sir Walter Raleigh had or had not the prefix of knighthood to his name: Gibbon says of Spenser that the noble family of Spenser should consider the Faery Queen, the most precious jewel in their coronet: it neither rises nor lowers Shakespeare in our estimation to learn that he was the son of a bailiff of Stratford on Avon, who was so poor that he married a woman with the large fortune of £70 a year in order to mend his shattered estate. We think of Lord Bacon not as the son of Sir Nicholas Bacon, Keeper of the seal but as the prophetic spirit, which saw that Aristotelian philosophy would never suit the genius or wants of the times, and that at a time when God required grander means in order to carry out grander results, ushered in by pregnant thoughts a new era in philosophy and the efforts of mind. We think not of Bunyan as the tinker of Bedfordshire, who followed the free and jovial but not very dignified occupation of mending pans, kettles and tins of all descriptions, but as the spirit that breathed forth the most bewitching and loveliest of allegories in any literature, so we care not which of the Grecian cities should make good its claims to the nativity of Homer. In the case of great men these circumstances fall into insignificance. We observe in the planet Saturn that he is girdled with a ring: his mild planet light does not dazzle satiate or engross us, so much but we can observe a little circumstance amid his beautiful shining. In the sun we observe only that he is the great light of the world blazing in his strength. In the case of second rate poets, then, then mention of birth-place and relationship is neither so superfluous a prefix or needless a task.

George Herbert then is the brother of Lord Herbert of Chertbury. This Lord Herbert was the father of the school of