

liberal contribution to the church or brethren in Jerusalem.

5. The churches chose, as their representative, a brother, probably Luke, to accompany Titus. (2 Cor. viii. 18-19.)

6. Others, with him, were also chosen by the churches, called "the messengers" or missionaries—"the apostles" of the churches. (2 Cor. viii. 23.) Consequently, the church co-operated in their mission.

7. To say nothing especially of the great convention in Jerusalem, when the apostles, the elders, and the whole church in Jerusalem, assembled to decide an existing strife between Jewish and Gentile churches. In these instances have we not abundant evidence of the co-operative spirit, character and proceedings of the primitive churches, in leaving a full co-operation in things spiritual and temporal; in one sentence, in all things affecting the condition, the communion, and the efforts of the whole brotherhood, in the common interests of the Kingdom of Jesus Christ.—*Mil. Harbinger.*

* In the Greek text they are called Apostolos. *Tbon Ecclesion*—Apostles or Missionaries of the Churches.

"A PASSION FOR SOULS."

We fell in with this expression a few days since, in a notice of the life of the late Herman Norton, for some time the agent of the Christian Union, whom many will remember, as visiting various places with the poor persecuted exiles from Madeira.

His labors while a student, in behalf of the highest interests of his fellows, it is said, were unremitting, and attended with remarkable success. The numbers converted through his instrumentality while engaged in obtaining his education, were matter of wonder and grateful recollection, and the great reason assigned was, not that his talents or acquirements were any thing extraordinary, but that he had "a passion for souls."

An ardent desire for the salvation of his fellow men seemed to be the pervading exercise of his soul, and this was evinced, no doubt, in improving every opportunity presented for conversing with them on their perilous condition in a state of unrepentance, and on the necessity of fleeing for refuge to the hope of the gospel; and moreover, carrying their cases in fervent prayer before the Lord. Here was seen his "passion for souls." And it was a daily employment when College duties did not prevent, there was a constant increase of interest and strength in the exercise, until it was developed as the absorbing, ruling passion.

It was a matter of cultivation, until it became a confirmed and settled course of action; and now the question arises, if this be so, that an interest for the salvation of our fellow men may be thus cultivated, strengthened and confirmed, why may not other Christians, besides Mr. Norton, also cultivate and strengthen this holy sympathy, until it becomes with them also, an engrossing exercise—"a passion for souls," as it was with him?

That growth in grace is attainable, admits of no dispute; for the divine word enjoins it; prayer and meditation, with enemies' respect living, will ensure it. Let us only ponder over the fearful condition of the impenitent around us with daily, earnest importunity, and the soul will be so drawn out in their behalf, that it will increase to a state of intensity, that may be styled "a passion for souls," prompting us according to the apostle's injunction, to be "always abounding in the work of the Lord."

We look at those eminent worthies in primitive days, as Paul, Silas and Timothy, and admire their self-sacrificing, untiring devotion to the salvation of dying men, but count them as altogether beyond the reach of Christians in this period of the world. An estimate thus, unwise and unwarranted. They were clearly men of like passions with other

members of the same fallen family of Adam; but they improved the talents committed to them, and God rewarded them with increased ability, and they were burning and shining lights in the world, and they are now in glory. The idea that the holy men, whose names are found on the inspired record are the only ones to be counted pre-eminently distinguished for piety, is a great mistake; numbers not enumerated there, may have been quite equal to them, and numbers in after days also. And there is no reason to doubt, but at this present period, there may be not a few engaged in unremitting labors, turning many to righteousness; and though perhaps, not widely known on earth, yet their record is on high, and their position hereafter will be seen among the most conspicuous in the celestial galaxy.

The divine promise can not fail: there it is, "They that turn many to righteousness shall shine as the stars forever and ever." What greater encouragement for persevering labor can the Christian want, than a promise like this? And when the evidence is so abundant, that the Lord uses often, to human view, very humble instruments to accomplish his gracious designs, showing that it is not by human might or human power, but by his Spirit that the hard heart is made to yield and break, who is there so inconsiderable in the company of his people, as should excuse himself from such benevolent labour? Look at Harlan Page, Look at Herman Norton.—nothing extraordinary in their acquirements or abilities, and what numbers have been brought to a saving knowledge of Jesus through their devoted, self-sacrificing efforts! And why were they so successful, altogether beyond their superiors in mental endowments? Simply because, like Paul, they had "a passion for souls." And why should not every Christian have also this "passion for souls?" Are there not overwhelming appeals to their philanthropy all around them? Are not the tabernacles of their neighbours and friends on the crumbling verge of ruin, and they know it not? What trouble there would be every where in the ranks of the impenitent, were they only made to see their peril! Men in earnest—those who have "a passion for souls," only can arouse them.

WE MUST ENCOURAGE OUR MINISTER.

But how? Pay his salary promptly. This is an essential point. But still he will sink. What then? shall we treat him with respect? Yes, certainly. But then he would die of discouragement under the kindest treatment, and the affectionate smile of the whole church. He would give more for one fervent prayer than the whole round of fashionable civility. Never, no, never can you encourage him while he sees you not at the prayer-meeting. All the rest, though highly proper, can never keep up his courage. And a minister whose courage rests only on these, and is contented with these, is not worth a fig. Courage he may have, but no thanks to you for it. You have fed it only with works of chaff; and if he has it, it is from God. A church or church members who do not patronize the prayer-meeting, can never encourage their minister. And the secret way to kill his courage outright, is to let the prayer-meeting die. For he can have little confidence that professors will pray fervently at home, if they shun the prayer-meeting, or believe that they desire a revival, however greatly they need it. To those who wish to encourage their minister, the way is plain. And as to others, whether they wish it or not, they are sure to discourage him just as far as the prayer-meeting is forsaken.—*Christian Mirror.*

THE GREAT REFINER.—*And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.*—Mal. 3: 3. A reference to the process by which gold and silver are purified from their dross, will tend to illustrate this very interesting passage. In this operation, the refiner not only

places his crucible on a hot fire, but heaps fire around and above it. Under this process, it at first throws out a dark and offensive smoke; which, as the heat and its effects increase, becomes less offensive, until it altogether ceases, and the silver becomes beautifully white. The point of requisite purity and perfection is, when the refiner sees his own likeness reflected in the silver. How admirably does this illustrate the gracious process by which, through means of affliction, our heavenly Father carries on the work of purification in the hearts of his children.

Another remark well worthy of making, is, that pure gold will endure the hottest fire for many months, without appearing to lose any of its weight; and so the afflictions with which the people of God are exercised, burn up their dross and tin, but leave the grace of God in their hearts undiminished, and shining brighter to his praise.—*Watchman and Reflector.*

ISAIAH SAWN ASUNDER.—"Tradition—whether truly or not, we cannot decide—asserts that, 698 years before Christ, Isaiah was sawn asunder. Cruel close to such a career! Harsh reply, the sawing asunder, to all those sweet and noble ministrations. German critics have recently sought to imitate the operation, to cut our present Isaiah into two. To halve a body is easy; it is not quite so easy to divide a soul and spirit in sunder. Isaiah himself spurned such an attempt. The same mind is manifest in all parts of the prophecy. Two suns in one sky were as credible as two such flaming phenomena as Isaiah. No! it is one voice which cries out at the beginning, 'Hear, O heaven, and give ear, O earth!' and which closes the book with the promise, 'And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come and worship before me, saith the Lord.'—*Gilfillan's Bards of the Bible.*

REVIVALS IN CANADA.—At Houghton, C. W., between twenty and thirty have been recently baptized by the pastor, Rev. S. McConnell, and many others are inclined to follow Christ in his ordinances. At Bayham, C.W., also, six were lately baptized, and much seriousness is still felt in the congregations.—*N. Y. Chronicle.*

FATHER GAVAZZI, the Roman patriot, whose liberal views, both of a civil and a religious character, brought upon his head the maledictions of popes and priestly tyrants; and whose eloquence has thrilled the most enlightened audiences that Europe could produce, has just reached the United States; and has been greeted with a cordial public reception. Several distinguished ministers of different evangelical denominations, delivered speeches, welcoming the noble stranger; and Gavazzi responded at length in a speech that elicited enthusiastic applause. We will be able to record his progress in our next issue. It will be an exciting one, for our neighbours will certainly make a lion of him.

TORONTO.—Every three or four weeks, additions are being made by baptism to the church in Bond Street. On Lord's day, 27th ult., four were baptized. Steps have been taken to enlarge the chapel, and the work will be immediately commenced.

MARRIED.

In Yorkville, at the residence of the bride's father, on the 24th March, by the Rev. Dr. Pyper, Mr. William Langley, Junior, to Miss Hannah Denmery.

NOTICE.

THE BOARD of the Regular Baptist Missionary Society of Canada will meet in John St., Hamilton, on Wednesday, the 13th of the present month, at 11 o'clock, A.M.
April 1, 1853.