

The Religious Intelligencer

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

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THE RELIGIOUS INTELLIGENCER

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FOR NEW BRUNSWICK AND NOVA SCOTIA,
Rev. G. A. HARTLEY, Editor & Proprietor.
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Is your Minister Paid?

My dear reader, is your Minister paid? You have a minister. You value your soul too highly to let its concerns be neglected, and you know well the importance of gospel institutions in their relation to both the temporal and eternal interests of men. For your own sake, for the sake of your family, and for the sake of the public good, you would not for anything be without a minister. You would dread the increase of immorality, and the consequent depreciation of property in your neighbourhood, had you no sanctuary in your midst, and were your Sabbaths silent, or set at naught by those around you?—Hence you have a minister. Is he paid?

Is your minister paid? Is his salary adequate to his support? and as it punctually paid? This is what I mean by the question. Do you promise your minister a sufficient salary? and do you pay it? Is he paid?

Is your minister paid? He should be. He earns his money. He spends much in getting an education, and qualifying himself to serve you well, and he labors hard. Could you spend a single week with him, witness his cares and toils, and anxieties, could you look into his mind, and see all his mental labors and conflicts; and could you know how often he retires with a burdened heart and a weary head to a restless pillow, you would confess that no man better earns his money. Is he paid? Adquately and promptly paid?

Is your minister paid? He should be. It is but justice. He earns his dues. He has a right to them. You would not keep back your laborer's wages; and will you deal more unjustly with the one who labors for your soul? (James 5:4.) It is not charity he asks, he is not a beggar; justice demands for him a fair, full and prompt compensation. Is he paid?

Is your minister paid? He should be. The Bible enjoins it as a duty. The Master hath said, The workman is worthy of his meat; the laborer is worthy of his hire. (Matt. 10:9, 10; Luke 10:7.) And, said Paul, Do you not know that they which minister about holy things, live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. And he asks, Who goeth a warfare at any time on his own charges? If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? (1st Cor. 9:14.) Both the law and the gospel teach the duty of giving a proper support to the ministers of the Lord.

The law said, take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth; (Deut. 12:19 and 14:27) and it made abundant provision for those who served it, holy things. The gospel has not made the same explicit provision for its Ministers, but it teaches and enjoins the duty. You profess to be governed by the gospel. Have you conformed to it in this respect? Is your duty done? Is your minister paid?

Is he paid? He should be. You have bound yourself to do it. You bound yourself when you subscribed for his support. That was a promise to pay; is it paid? What says the call which you gave him?

Is your minister paid? He should be. He needs it. His salary is little enough at best.—Were it all paid punctually, he would find it hard enough to get along; and what then can he do when a part of it is withheld? Ah! could you witness the anxiety which this causes him, you could not delay a moment after it is due to pay him all you owe. Can he think you prize his labours when you do not pay him? Can he labour thinking you are desiring him to leave you? Can he persuade himself you want him to say with you when you do not pay him? Read, your minister needs his money; he has earned it; it is due; he wants it; is he paid? Is your minister paid? He should be. His only way of support if he is not paid, for he may be able to procure for them what they need, and vision and clothing cannot be had without money. He is a man, and he must eat and drink and live as other men do, and so must his family. Even if his family may not suffer, he himself may suffer mentally, because he is not able to meet his bills as they become due. If you have any regard for his feelings, for the wants and feelings of his family,

you should pay your minister promptly. Is he paid?

Is your minister paid? He should be. His reputation is at stake. He ought not to be in debt. Especially ought he not to fail in paying all he owes as soon as it is due. But how can he pay, if he is not paid? And how can he maintain his credit? How shield his reputation? In this regard his reputation is in your hands; and to this end you should pay him. Is he paid?

Is your minister paid? He should be. His usefulness depends upon it. If he is not paid, how can he give to the poor, and to missionary, and other benevolent efforts? How can he labor when oppressed with care, or harassed with debt, or in constant anxiety and perplexity as to the wants of his family? And how can he do good when his own reputation suffers because his engagements are not promptly met? Reader, if you would help your minister to be useful, you must pay him. Is he paid? Reader, is he paid?

Is your minister paid? He should be. His comfort depends upon it. How can he be comfortable and happy, when he must feel that his people are dealing dishonestly with him; when he and his family are suffering for the want of what is withheld from them, and when he finds it impossible to keep his engagements with others, because his people do not keep theirs with him? If you have any regard for the comfort of your minister, pay him! You would not make him unhappy—then pay him! Is he paid?

Is your minister paid? He should be. His health depends upon it. How many ministers are sick! Who can tell how much of all this is owing to inadequate and poorly paid salaries? If ministers were better paid, they would be more healthy, and so would their families. If you regard your minister's health pay him! Is he paid?

Is your minister paid? He should be. The cause of Christ demands it. The interests of religion, of the church, and the world, require punctuality in the payment of the minister's salary. Is he paid?

Is your minister paid? He should be; for who will become ministers, if ministers are not paid? Who will enter a service in which they must labor hard, and yet suffer and starve?—If you would see candidates increase, pay your minister! Is he paid?

Is your minister paid? Paid! Do say, This is a worldly view of the subject? Very true; but ministers live in the world as well as you; and how can they live without a living? And how can they labor without it? And how can your minister live, if you do not pay him? Is he paid?

Is your minister paid? Do you say, All but a little? But many little make much; and these very little may be just what your minister at this moment needs. If he is not paid every cent, he is not paid; and if the last cent of every subscription or pew rent is not collected and paid over to him, he is not paid; and, reader, do not rest to-night till you can say, My minister is paid! Not only pay your own subscription, or pew rent, but see that all others pay theirs; for in this matter no one is free till all are free; the minister is not paid till the whole amount due him is paid. This is what justice requires; this is what the gospel enjoins; this is what the people have engaged to do; this is what he has a right to expect; and when all this is due him is paid, then, and not till then, the minister is paid.—Reader, is your minister paid? Is he paid?—Presbyterian. W. J. M.

From Correspondent of the New York Observer.

Evangelization in Spain.

MONTAUBAN, (Tarn and Garonne) }
Sep. 29, 1859.

Various Christian Societies in England, France, Switzerland, &c., are engaged in introducing the knowledge of evangelical truth into the Spanish Peninsula. But many facts regarding the praiseworthy efforts are not made public, for fear of rousing persecution by an intolerant clergy. It is even dangerous to report the general result of the work, though names and places are concealed. But we must notice occasionally what is being done in this country, in order to enlist the sympathies and payers of Christians in its favour.

The evangelization of Spain presents both difficulties and encouragements which do not exist elsewhere in the same degree. Many of the inhabitants are extremely ignorant, superstitious and bigotted; the mere word *heresy* fills them with the greatest horror; they are great awe of the priests, and separate themselves from Protestants as from an infected people. There is nothing to be done with these idiots. Others are complete infidels; the idea of God and a future life seems to them to be *fables of the clergy*; their souls are dead and they scoff at all who address them on the subject of religion. Such are the obstacles to evangelization. But on the other hand, some of the Spaniards have kept a sincere and simple faith, and it is only necessary to instruct them better in the revelations of the Lord to lead them to the feet of the Redeemer. Their religious condition is like that of whom the Reformers of the sixteenth century preached. They receive gladly the holy books, and try to conform their conduct to their new belief.

An agent recently wrote: "I am happy to say that the Spanish Testaments and tracts have been gratefully received by the numerous persons who visit this place. Several of them bought the New Testament. Some days ago, a man came sixteen miles to procure a Spanish Bible."

I have become acquainted with many of the inhabitants in my tour, and I met from each one with the most cordial reception. I distributed among them, together with portions of the holy volume, copies of *Extracts from the Scriptures*, *Andrew Dunn, The Brazen Serpent, Preservative, Proofs of the truth of Christianity*, and other similar tracts." One collector distributed in four weeks more than a thousand evangelical pamphlets and religious tracts. The report of the Committee of * * * states that 7,970 copies of Testaments and portions of the Bible have been sold or given away in a short space of time.

Another agent writes: "I preached before an assembly upon 1 Kings xviii, 21, exhorting my hearers to decide quickly. After the service, D— came to me, his face bathed in tears, and clasping my hands, said: 'I also must decide, I will not wait any longer. I am determined to confess the Lord Jesus and his Gospel. I pray God to pardon my long delays. I have been like these Jews who *halted between two opinions*. Now, thanks to God, a fire has been kindled in my soul, and I cry in my turn: 'The Lord is God. The Lord is God.'"

It would be too dangerous, and would soon become impossible to establish regular meetings of worship upon the Spanish territory. So the friends of Gospel resolved to establish a church of new converts at Gibraltar. "Yesterday evening (Sunday)," wrote the pastor especially engaged in this work, "I had the privilege of administering the communion to twenty-four persons, several of whom are heads of families. . . . They have thus publicly protested against the inventions and superstitions of the Church of Rome."

We hope that this will be the beginning of a flourishing church, and that the rock of Gibraltar will become like a lighthouse casting its light into the various provinces of Spain.

The following interesting narrative is taken from a private letter: "We have lost Donna. She was the sister of a rich man, who was indifferent to religion; though he attended mass to save appearances. He had traveled much in England and in France. I gave him one day a Bible, after conversing with him upon serious subjects, but he rejected it, saying that all religions were alike to him, and that he would not take the trouble to read through the Scriptures. His sister who was present, a person of intelligence and good sense, took the Bible, and promised to read it. I made her a visit a month after, and she informed me that she had derived much benefit from this reading. 'What a pity,' said she to me in a subsequent interview, 'that the world should be so full of error, superstition and idolatry, while the Saviour has left us such an admirable code of doctrines! I am now convinced that the Church of Rome has been the source or innumerable evils to our country. Have the goodness to give me a package of your books, and I will strive to distribute them among my friends; but do not tell my poor brother.' She was led more and more to true faith in Jesus Christ. . . . Some time after, she fell sick, and her attention to the study of the Scriptures increased still more: she rested upon Jesus Christ alone for her salvation. When her brothers and friends spoke to her of the Popish confession and sacraments, she entreated them to stop, saying that her hope of salvation rested upon the redeemer, without the murmurs of the Romish church, and that, if they wished it, the priest of the parish might come to the house, merely as a friend, and not to meddle with her conscience. She ordered in her will that her funeral should be as simple and plain as possible. After some days she expired as a Christian. 'Send for the priest,' cried the brother. It was too late. Then he ordered a splendid funeral, in spite of his sister's wishes, and spent 8,000 to 10,000 francs on it, which went into the clergy's pocket. This was one way of quieting them."

I add with regret that a worthy co-porter, named Martin Escalante. He is an Englishman, and a member of the Wesleyan church at Gibraltar. He was sent, last May, to visit the Spanish fair, and occupied himself in distributing Bibles in several cities of Andalusia. When forty miles from Cadiz, he was seized with his package of holy books, and detained eighteen days in a dark and infected dungeon where he suffered much from fever. At last he was taken away to the prisons of Cadiz, and his fate there is no better. Nothing is more horrible than the Spanish prisons. The uncleanness is indescribable. The most disgusting insect thrives in them. Poor Martin Escalante is among 140 individuals of the worst class, robbers and murderers, who blaspheme continually. His food is so miserable that he would die of hunger, if he did not get some addition by paying enormously. He cent, as an English subject, to the British Consul at Cadiz, and the English Ambassador at Madrid interfered in the affair, but thus far without success. The propagation of the Bible is the most unpardonable of crimes to the priests whose influence controls the Spanish Government.

I am &c.,
G. D. P.

THE HIGHEST STYLE.—I have always felt that "a Christian is the highest style of man,"—that a Christian minister is the highest style of the Christian, and that a Christian missionary is the highest style of the minister."—Rev. J. A. James.

"Take Heed How Ye Hear."

There is a proper way to hear the gospel, as well as to preach it; and hence, it is just as much the duty of hearers to hear properly as for preachers to preach properly. It is solemn and responsible business to preach the gospel; and for the same reason, it is equally solemn and responsible to hear it. The responsibility of hearing is commensurate with that of preaching. If it be immaterial how the gospel is preached, then, and then only, can it be immaterial how it is heard. The inspired penman meant something when he said, "Take heed therefore how ye hear." It was not a mere play upon words.

And yet multitudes seem to imagine that no one is responsible in the House of God, except the preacher; that while the preacher ought to acquit himself agreeably to certain rules, the hearers can conduct themselves in the matter just as they please. They listen to a sermon as they would to a popular lecture, or platform oration. They regard preaching as a convenient exercise, perhaps an indispensable appendage to a dull monotonous Sabbath. It is paid for, and therefore, like other things bought and sold, may be used according to pleasure. So they think. For this reason there are many different and conflicting views in the congregation about the preaching. Each one of the class named thinks he can hear as he pleases; look at the styling, manner, learning, logic, doctrine, as his taste may dictate. To them, of course, the preacher's commission is not exactly divine; he is only a performer, as the play-actor is. The latter plays on the stage, the former in the pulpit;—that is all the difference. They exercise about as much liberty with one as the other in expressing their likes and dislikes. The preacher is an ambassador on exhibition,—so they say by their acts; and unless his message comes to suit their fancy, message and all is discarded. Then the minister becomes a target, and is fired at from all quarters, and upon all days, Sabbaths not excepted. From house and shop, and wayside, from the social circle and club room, sharp, barbed arrows come flying thick and fast, and there is no avoiding them. Oh, the sins of Sabbath night! At how many heartstones are the critics picking to pieces the sermon, and exposing the ungraceful manners of the clerical performer! They have an eye upon every thing but the message of life. That is nothing, in their view, in comparison with flourishing rhetoric, bewitching eloquence, and sparkling genius. If they could only get the gospel in a *tasteful* way, they would receive it without a murmur! Put the Rose of Sharon in a golden vase, and they would gladly catch the fragrance! Give them "apples of gold in pictures of silver," and they ask no more! But the poor, unadorned gospel, without any human embellishment—it would be a stigma upon their intelligence to say they liked it! Alas! alas! how will the Lord regard their refinement in the day of judgment? How will he deal with their profound regard for flowers of rhetoric and gems of learning?

We would not disparage learning or eloquence in the pulpit. They have their place, and a very important place it is, though subordinate to the high and holy purpose of the gospel of peace.—We only mean to expose the folly of those who attach more importance to these winning ornaments than they do to the "truth as it is in Jesus." Such persons admire eloquent preaching just as they admire any thing else that is beautiful—a painting, a bust, a landscape, a flower. They are not charmed by the lily for the same reason that Christ was. They admire it for its graceful form, its unsullied petals, its fair proportions, its ravishing beauty; but Christ admired it more for the divine hand work displayed in its structure,—power, wisdom, skill, all combined to produce a word that should magnify the glory of God. In a word—he saw God in the lily, as he saw him in every other work of nature. And he pointed to the rank of inferiority which beauty, in all its forms, sustains in the sight of God, in comparison with what is imperishable and immortal. He expressed this when he said, in substance, that God regarded beauty as so immaterial, comparatively speaking, that he lavished it even upon a perishable flower, till it outshone "Solomon in all his glory." It is better, far better, to admire the lily for its pearly leaf and delicate structure, than not to admire it at all; for in this admiration there is evidence of *taste*; but it is best of all to admire it as the workmanship of God, every stem and petal bearing the impress of his wisdom and skill.

He is not a wise man who purchases a book mainly for its external beauty. If he is more delighted with a gilt binding than he is with golden thoughts, he must be altogether superficial. But wherein does he differ from the hearer who prefers this "outside show" in the pulpit, to clear and forcible exhibitions of truth? This is only the *gilt binding*. It is valuable, provided there is gold inside as well as outside. But if both cannot be had, it is the part of wisdom to choose inside worth.

It is with a sermon as it is with a man. Often a very noble specimen of human nature, a large, generous soul, and great, native, intellectual abilities, are hid behind a coarse garb, and rough, awkward appearance. So a sound, strong, able sermon, is often clothed in an unattractive dress, and presented without any adornment whatever—no jewels or diamonds from beginning to end; and yet it may be a faithful, pungent, powerful sermon. But they who listen to a sermon for

the sake of eloquence or talent do not know it. They are too superficial to judge of the intrinsic merits of such a production. And yet some of this class deem themselves profound critics, and seem to pride themselves upon their discriminating judgment. But in reality there is no discrimination about them. They have some model of a pulpit orator in their mind, and whoever will not well compare with him is no preacher. Ignorantly supposing that all gifted preachers must strikingly resemble each other, they make no discrimination. They lay them all upon the Procrustean bed of a feeble judgment, and stretch or contract to suit themselves.

Take the two following pictures by way of illustration. During the late famine in Ireland, when hundreds of individuals famished in the streets, a poor man, who had all his life been a Romanist, but had recently been brought to the knowledge of the truth, lay dying by the roadside. His wife ran for a priest, to administer to him the rites of the Papal Church. While that wife was gone, the little daughter, who stood by her dying father, took two wild rushes and bound them together in the form of a cross, and then held them up to the gaze of the expiring sufferer. A smile played over his countenance as his eye rested upon this rude emblem of his faith; but it faded his weak mind to fasten upon the source of his hope and strength, and he smiled, and died. In contrast with this place the following: A distinguished Spanish painter, architect, and sculptor, Alonzo Cano, was on his death-bed, and the priest appeared, to perform for him the offices of the church. He held up before him a carved crucifix; but the emblem was so poorly wrought that Cano refused to look upon it, sent the priest away, and died unanointed. In the dying wayfarer we have a picture of the simplicity and dignity of him who hears the gospel, as the Saviour said, with "a good and honest heart." In Cano we have a picture of an exceedingly fastidious and superficial hearer. Cano preferred no crucifix at all to one unhandsofly wrought; and such a hearer goes to sleep with the message of salvation falling on his ear, unless it comes to him "as a very lovely song of one that hath a pleasant voice."—*Christian Treasury*.

Conversion of the Late Rev. J. A. James.

In the funeral sermon, preached at Carr's Lane Chapel, of which the late Rev. J. Angell James was so long the pastor, the Rev. W. Dale said: "There was no family prayer in the family when he was a child, but his mother used to take the children one by one to her chamber and pray with them there, and earnestly beseech God to take them into his family, and make them forever his own. The blessed result of this maternal piety was, that all the children who lived embraced the faith and became Christian people. One of his brothers, gifted with all those elements, intellectual and moral, which give men power over others, was for many years a deacon of that church. The only surviving brother was that dear friend who with them that day sorrowing over his irreparable loss—the Rev. Thomas James, of London."

When school life was over, the late John Angell James was apprenticed to Mr. Bailey, a draper at Poole, in Dorsetshire, who died only a very few years back. The story which had appeared of his conversion was, he might venture to say, wholly apocryphal; it was founded on an event in the life of Mr. James' grandfather. The true history was this: When he went to live at Poole as an apprentice, he fell into the sin which youths educated in Christian families too often fall into. Under the influence of a false shame, he discontinued the habit of morning and evening prayer. A new appetite came, who slept in the same room with himself, and the first night the new comer knelt by his bedside before retiring to rest. The susceptible heart and conscience to their late pastor were struck with self reproach; and that solitary act of fidelity in a fellow apprentice, without a single word to sustain it, was made by God to sink into his heart and become the spring of all his future usefulness. There was a solemn and sequel to the story, however. The youth who had produced this impression on Mr. James plunged afterward into infidelity and led a life of wickedness.

There lived in Poole at that time a very humble but most useful Christian. He—the speaker—had often heard Mr. James speak of an old shoemaker there who was always on the watch for the appearance of religious thoughtfulness in young people, and was accustomed to invite them to his house. Night after night the young apprentice went to the shoemaker's shop as an "anxious inquirer." In that cottage were first heard the tones of that voice in prayer which had since awaked the devotions of thousands of Christian hearts. At this time one of Mr. James' elder sisters was visiting some relations at Romsey, and as she had already been brought to Christ, she and her brother used to correspond on religious topics. She showed some of his letters to Mr. Bennett, now Dr. Bennett, of Falcon Square Chapel, London, and he, being struck by the evidence they presented of the fervor and ability of the writer, thought he might become a most useful and effective minister of the gospel. This led to correspondence, and through Mr. Bennett's influence, Mr. James was led to look to the ministry as his future calling in life. Mr.

James' father was very unwilling but his son should abandon business; but at length these difficulties were surmounted, and the youth became a pupil of Dr. Bogue, of Gosport. He was there received into the Christian church. His mother being a Baptist, none of the children had been baptized in infancy, and he was therefore baptized there. Dr. Bogue was receiving £300 per annum from Mr. Haldane for the education of ten students, some of whom were destined for missionary work, and some for the ministry at home. It was on this foundation that Mr. James received his education.

Don't Break the Sabbath.

The Sabbath was given to be a day of rest and hallowed peace, and is a delight to God's people. But by many it is desecrated to the worst of purposes. Instead of worshipping God among his people, or reading and meditating upon his word, they are found hunting in the waters, fishing in the waters, or loitering about the taverns or other places of resort, regardless of the command, "Remember the Sabbath day to keep it holy."

John S—r was a young man who had been raised in Philadelphia. In early life he was deprived of a father's care, and as he grew up he became impatient of his mother's restraint. He began to loiter around the "engine-houses," and run with the companions to fires. He gradually acquired habits which were leading him to ruin. All this his mother saw, and saw with pain. She was not a Christian; yet the strong affection of a mother's heart led her to look with intense anxiety on the downward progress of her son. She remonstrated and entreated, but it was in vain. He seemed to become more and more reckless, and was spending much of his time in idleness which ought to have been fully occupied.

As a last resort she obtained a situation for him in the country, hoping that by being removed from the influence of his companions he might reform. But it is a truth that "one sinner destroyeth much good." He came to the village where I was labouring in the ministry. Very soon he had gathered around him all the idle and abandoned in the community, and became a leader of all kinds of frolicking. The Sabbath day especially was devoted to dissipation.

One Sabbath he and two others went out with their dogs and guns a hunting, and were arrested the following day on the complaint of a law-abiding citizen, and fined.

When the next Sabbath came, he went out fishing alone. He supplied himself with rum, and taking a boat, went out upon the mill-pond. He was seen by those returning from the house of prayer sitting in the boat fishing. He did not return in the evening to his boarding-house, but as that was nothing unusual, no anxiety was felt. On Monday morning early one of the villagers was driving by, and observed of the boat capsized. He at once gave the alarm, and search was made, when he was found with one arm thrown over the bottom of the boat, as though he had thus supported himself till he had perished. It is believed that he drank till intoxicated and in this condition fell overboard. Thus he was called to the judgment seat in the very act of transgression. It is a solemn thing to die, under any circumstances, but to appear in the presence of God with a life's guilt upon your conscience must be dreadful indeed. Thus died a disobedient and daring Sabbath breaker, S—r.

Dear young reader, avoid the company of those who speak disparagingly of God, religion, or the Sabbath; depend upon it, "Evil communications corrupt good manners." Israel of old was commanded to "stone the Sabbath-breaker till he died." And it becomes the transgressor to reflect that the Sabbath is as sacred now as it was then. "Do you remember the Sabbath day to keep it holy?"

The Refiner.

Some time ago in Dublin a few ladies, who met together for Christian fellowship and mutual edification, read the third chapter of the prophet Malachi. On coming to the second verse, one of them gave it as her opinion that "the fuller's soap" and the "refiner's fire" were only the same image, intended to convey the same view of the sanctifying influence of the grace of Christ.—From this opinion another of the ladies differed, observing that there was something remarkable in the expression in the third verse,—"He shall sit as a refiner and purifier of silver." To this they all assented, and as the lady was going into town, she promised to see a silversmith and report to them what he should say on the subject. She went, and without telling the object of her visit, begged to know the process of refining silver, which he fully described to her.

"But do you sit, sir?"
"Oh yes, madam, I must sit, with my eye steadily fixed on the furnace, since, if the silver remains too long, it is sure to be injured."
She saw at once the beauty and comfort of the expression, "He shall sit as a refiner and purifier of silver." Christ sees it necessary to put His children into the furnace, but He is seated by the side of it. His eye is steadily intent on the work of purifying, and His wisdom and His love are both engaged to do all in the best manner for them. As the lady was leaving the shop the silversmith called her back, and said he forgot to mention that he only knew the process was complete by seeing his own image in the silver. When Christ sees His image in His people, the work of purifying is complete.