

The Evening Telegraph

AN EVANGELICAL FAMILY NEWS-PAPER FOR NEW BRUNSWICK AND ANNOVA SCOTIA.

Rev. J. McLEOD,
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"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Poter.
SAINT JOHN, NEW BRUNSWICK, FRIDAY, APRIL 3, 1874.

Editor and Proprietor.

Whole No. 1054.

NEW GOODS

FOR
Fall and Winter.

Thomas Logan,
FREDERICTON.

Has now opened a large and well assorted stock of
NEW

Dry Goods,

SUITABLE to the wants of Purchasers, which he offers at each price as will defy competition.

DRESS GOODS, SHAWLS,
Flannels, Blankets, Tweeds,

COTTONS, PRINTS, OSNABURGS,
and every description of

COTTON AND WOOLLEN GOODS,

Carpetings

AND DAMASKS CURTAIN.

Ladies' Furs

in MINK,
ERMINES,
GREBE,
VITON,
ALASKA ELLINK,
MUSQUASH, &c.

A FEW PAIRS OF
Men's Fur Gloves.

Fredericton, October 1873.

ALBION HOUSE,
FREDERICTON, N. B.

SEPTEMBER 19th, 1873.

NEW FALL GOODS

Per Steamships "LADY DARLING," "SIDONIAN," "AUSTRIAN," and "ISMAILIA."

MILLER & EDGECOMBE,

STAPLE AND FANCY
Dry Goods,

For the Fall and Winter Trade. Now ready for Inspection.

DRESS GOODS, PRINTS,
SHAWLS, TWEEDS,
Cloth Jackets, Grey & White Cottons,
Fur Mitts, Felt Skirts,
and Collars, &c. Yarns, &c.

CAMP BLANKETING.

Grey & White Blankets,

BLACK GOODS.

ALPACAS,
QUILTS,
MERINOS,
GRAPE CLOTHS,
PERSIAN CORDS,
SATEEN CLOTH, &c.

All at our usual Low Prices.
Balance of STOCK by following Steamers.
MILLER & EDGECOMBE,
Fredericton, Oct. 9, 1873.

The Intelligencer.

"FROM HOUSE TO HOUSE."

That is the way Paul preached. The record of his labors is instructive. He went after the lost, went where they were, sought them in their homes and places of toil. He did not wait for the laborer to come to him. He knew they would never come, and so he went "from house to house," and "ceased not to warn every one, night and day, with tears." He was not content to preach two sermons a week in some public room. Three years he was pastor at Ephesus, and preached not less than 1,000 sermons, very likely as many as 2,000. On the modern style of labor he would have preached less than 300. O that we had more preachers like Paul! He was eager to save souls. His heart was burdened, and he warned them night and day, with tears. No marvel that converts were multiplied. Weeping preachers always gather sheaves. When concern for souls make the eyes swim with tears, words have power.

Many are asking, How shall we reach the masses? Paul solved the problem. He reached them. In the same way we can do it. The masses are indifferent or opposed to the gospel, and will never come to us; we must go to them. There must be a change in our methods of labor or failure in our mission. We must return to the primitive style, and preach "from house to house." Our methods are too strong, exclusive, formal, and proper. A few go to church and are benighted, but the majority are not reached. As a consequence, unbelief gains upon the churches. Briars and brambles grow where plants of the kingdom ought to flourish. Thirty or forty minutes a week of general talk to a fraction of a community is not likely to save the whole people, the number that are saved. If ministers were like Paul, few would be lost.

Missionaries to the heathen average more converts than ministers in Christian lands. Why is this? The laborer goes to the advantage in every respect, yet they fall behind in results. Missionaries go to the people, and our ministers wait for the people to come to them, and that makes the difference. The people will never come unless we first go for them and bring them. While we wait and regret their indifference, they go to ruin. We would like to lead them to Christ, and continue all possible attractions to draw them to church, and still they rush on to perdition. There is a lurking feeling that it is intrusive, impudic, rude to knock at their homes and preach the word of life. The multiplication of sects has contributed to this false notion, and the custom of ministers exalts it to a rule of etiquette. But it is all wrong. Our Lord sends us to seek and rescue the lost; to pluck us as brands from the fire, and to compel them to come to the feast of life, and it is our business to obey.

Were Paul's example followed, what would be the result? Every man, woman, and child in America would hear the gospel preached regularly. Pastors would preach in their parishes and preach in every house. Very few would refuse them access. The services would be short, scriptural, instructive, saving. If wisely managed, a dozen or more would be collected every night, in parlor or kitchen, and a short discourse delivered, and thus "from house to house" the work goes on in regular order, and all in each parish brought under the influence of the gospel. We must learn to preach to two or three families, and to a few families, such as can be invited into each other's houses in the most informal manner. The services should be short, very familiar, tender, and friendly, so that no one will be repelled, and all will feel that the minister is their friend.

But this work should not be confined to ministers. Brethren and sisters in the churches should be trained to preach "from house to house," and specific arrangements made for their employment. Every qualified layman should hold two or three special services every week. Twenty such laborers in a church would do an immense amount of good. Their work should be wisely arranged, their respective fields appointed, each person assigned to certain families, with the purpose of reaching all. A prayer, a song of praise, and a scripture exposition from a layman would be welcomed in almost any home, and the service would bless both the teacher and those who are taught. The membership of our churches are weak and halting because a little is provided for them to do. Systematic evangelistic work would develop their knowledge and grace, and add immensely to the power of Christian influence over the people. Nothing is now more needed in our churches than systematic labor. The weakness of the churches and irreligion in the community would be cured by such an arrangement. Any pastor who will undertake to preach "from house to house," and train his members for the same service, and set them at work holding meetings in parlors and kitchens, will be sure to reap an abundant harvest in souls converted, and saints increased in wisdom and spiritual power. The Sanctuary will be filled on Sunday, when pastor and people engage in "right and holy" labors in families. We shall save the masses when we go after them, not before.

FAMILY RELIGION.

Take first the statement that unless our children are saved in early life they probably never will be. A prayer, a song of praise, and a scripture exposition from a layman would be welcomed in almost any home, and the service would bless both the teacher and those who are taught. The membership of our churches are weak and halting because a little is provided for them to do. Systematic evangelistic work would develop their knowledge and grace, and add immensely to the power of Christian influence over the people. Nothing is now more needed in our churches than systematic labor. The weakness of the churches and irreligion in the community would be cured by such an arrangement. Any pastor who will undertake to preach "from house to house," and train his members for the same service, and set them at work holding meetings in parlors and kitchens, will be sure to reap an abundant harvest in souls converted, and saints increased in wisdom and spiritual power. The Sanctuary will be filled on Sunday, when pastor and people engage in "right and holy" labors in families. We shall save the masses when we go after them, not before.

The first thing to do with a lamb is to put it into the arms of the Great Shepherd. Of course you must observe natural laws. Give a child excessive meat diet, and it will grow up sensual; catch him three times a day, and sixty grains in each dose will prevent it. Talk much in your child's presence about the fashions, and it will be found of dress, notwithstanding all your lectures on humility. Fill your house with gossip, and your children will talk. Culture them as much as you will, but give them plenty of money to spend, and they will go to destruction.

But while we are to use common sense in every direction respecting a child, the first thing is to strive for its conversion, and there is nothing more potent than family prayers. No child ever gets over having heard his parents pray for him. We had many sound thrashings when a boy, but the most memorable scene of all was father and mother at morning and evening prayers. We cannot forget it, for did we not often squirm around on the floor, and look at them while they were praying? Your son may go to the ends of the earth, and run through the whole catalogue of transgression, but he will remember

HOW SHALL WE EDUCATE OUR DAUGHTERS?

BY MISS OLIVE SEWARD.

"Ah!" said an anxious mother, a woman who had long been a church member, "my daughters are growing up, and how shall I manage with regard to their education and social connections? They are, now-a-days, so many bad influences abroad; what can I do? Society is everywhere pervaded by them."

True enough, and the perplexity of that question, "What shall I do?" is shared by thousands of mothers. Society, in the well-understood acceptance of the term, is so much based upon gratification of the senses, that to move through it with a soul unscathed is like passing through a sieve. Yet, to get within the press and stand foremost in the ranks of society, is the great end coveted by mothers for their daughters.

It is no use cavilling; we cannot afford to scorn society, yet society is pervaded by pernicious influences. What then? Can we not overthrow these influences, and revolutionize society? No! A speedy revolution can only be brought about by well-nigh unanimous action; and, alas! as yet there is little unanimity of thought and feeling on this subject. If all Christians in name and in deed were such in heart and principle, Christianity might soon, in this our land, show a preponderance in numbers and influence that would turn the scale in social custom. But let us take matters as they stand, and earnestly endeavor to find the best way. Let us not be discouraged because we cannot do what has never yet been done, viz, to lift one's own social circle—say, rather, home circle—high and dry above the muddy ground of the general community.

Suppose all our streets and thoroughfares are in a mucky condition, not temporarily, but continuously so; will you on that account prohibit your daughters from taking exercise in the open air, or going among their friends? The day when we get thoroughly mad, upsets the morning devotion. The life of a minister is the same key with the devotion.—*Talmage.*

MINISTERIAL MANNERS.
Our subject is to be the minister's common conversation when he mingles with men in general, and is supposed to be quite at his ease. How shall he order his speech among his fellow-men? For the foremost, let me say, let him give himself no ministerial airs, and avoid everything which is stilted, official, and pretentious. "The Son of Man" is a noble title; it was given to Ezekiel, and to a greater than he; let not the ambassador of heaven be other than a son of man. In fact, let him remember that the more simple and unaffected he is, the more closely will he resemble that child-man, the holy child Jesus. There is such a thing as trying to be too much a minister, and becoming too little a man; though the more of a true man, the more truly will you be what a servant of the Lord should be. Schoolmasters and ministers have generally an appearance peculiarly their own; in the wrong sense, they are not as other men are. They are too often speckled birds, looking as if they were not at home among the birds of their native country; but awkward and peculiar. When I have seen a flamingo gravely stalking along, an owl blinking in the shade, or a stork demurely lost in thought, I have been irresistibly led to remember some of my dignified brethren, and the teaching and preaching fraternity, who are so marvelously proper at all times, that they are just a shade amusing. This very respectable, stilted, dignified, important, self-respecting manner is easily acquired; but is it worth acquiring?

Theodore Hook once stepped up to a gentleman who was parading the street with great pomposity, and said to him: "Sir, are you not a person of great importance?" and the man has half inclined to do so, but he saw certain brethren of the cloth. I know brethren who, from head to foot, in garb, tone, manner, necktie and boots, are so utterly paragon that no particle of manhood is visible. One sprig of divinity must needs go through the mill of the world, and the High Church or her has recorded it in the newspapers with much complacency, that he traversed Switzerland and Italy, wearing in all places his biretta; few boys would have been so proud of a fool's-cap. None of us are likely to go as far as that, but we do the like by our mannerisms. Some men appear to have a white cravat twisted around their souls, their manhood is throttled with that starched rag. Certain brethren maintain an air of superiority which they think impressive, but which is simply ostentatious, and is opposed to their pretensions as followers of the lovely Jesus. The proud Duke of Somerset intimated his commands to his servants by signs, not condescending to speak to such base beings; his children never sat down in his presence, and when he slept in the afternoon, one of his daughters stood on each side of him during his august slumbers. When the proud Somerset gets into the ministry they affect dignity in other ways almost equally absurd; "stand by me, and I stand with you," is written across their foreheads.

A well known minister was once rebuked by a sublime brother for his indulgence in a certain luxury, and the expense was made a grave argument; "Well," was he replied, "there may be something in that; but as a member, I don't spend half so much upon my weakness as you do in starch." That is the article I am deprecating, that dreadful ministerial starch. If you have indulged in it, I would earnestly advise you to get rid of it, wash it out of your mind, and get it out of you, every particle of it. I am persuaded that one reason why our workingmen so universally keep clear of ministers is because they abhor their artificial and unmanly ways. If they saw us, in the pulpit and out of it, acting like real men, and speaking naturally, like honest men, they would come around us. Baxter's remark still holds good: "The want of a familiar tone and expression is a great fault in ministers; his children never sat down in his presence, and when he slept in the afternoon, one of his daughters stood on each side of him during his august slumbers. When the proud Somerset gets into the ministry they affect dignity in other ways almost equally absurd; "stand by me, and I stand with you," is written across their foreheads.

MEDICAL VIEWS OF SPIRITUALISM.
The New York Medical Review thinks Spiritualism a disease, and says:—
"Of all mental ailments none seem to yield more readily to the influence of suggestion. I have watched many cases of spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most uncompromising complaint with which the psychologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacks in the United States alone nearly three millions of people. The latest census informs us that there are in the republic twenty-four thousand insane, setting aside idiots; and it is believed that out of this number seven thousand five hundred cases may be traced directly to spiritualism. The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be among its victims a few men and women of talent and genius, but they were attacked

OUR OWN AFFAIRS.

The church says in Canticles, "They have made me the keeper of vineyards, but my own vineyard have I not kept." So there are a great many Christians now who spend their chief time in looking after others while their own vineyard goes to waste. They are raising very fine grapes on the other side of the fence, but the majority of them do not belong to them, nor the grapes. We know Christians who are as lean as skeletons in religious exercises, who are running hither and thither looking after Sunday-schools, calling convention attending meetings. They are in everlasting sweat about other people, but have no anxiety about themselves. They cut the wool of somebody else's sheep, and spin it on somebody else's wheel, and weave it on somebody else's loom for somebody else's back. Meanwhile their own souls are shivering to death.

So there are women busy collecting money for benevolent institutions and managing public affairs, while their own children go with faces unwashed and stockings unadorned, and minds uneducated, and souls unsaved. Busy everywhere but in their own vineyard.

Now, the first thing for one to do is, to take care of his or her own heart. How was it that our old saints, with less opportunity than we have, were more diligent in their time for contemplation? Christians now seldom sit down to think. It is drive, push, and pull. Their only quiet time is when they are on an express train going at thirty-five miles an hour, watch in hand, wondering why they don't get fatter. Just before commencing they feel called upon for special self-examination, and so take the ten minutes in which they are walking to church to think what miserable offenders they have been. Now you have no right to give so much time to your neighbors' crops that you let your own suffer. Besides, if our own piety be thin, our work will be inefficient. If we have been much with Christ, and have deep personal experiences, we will do more good in one month with a shallow experience we could do in ten years. One-half the Christian effort of to-day is mere gab. The whole world seems straight through it. While some men who say but little yet feel much, gets hold of the heart of an audience, and rouses, and melts, and subdues, and organizes it at will, Ricketty and unsafe machinery always makes a great racket. Christians seeking no advancement in personal piety are often very demonstrative, as steamboats at the wharf blowing off steam are so noisy you cannot hear yourself speak.

A man of deep religious experiences is always effective. We care not how poor his voice, or how uncomely his countenance, or how awkward his gestures, or how shabby his clothes, or how lame his grammar. If he has a heart that beats for his neighbor, and how to help others in the care of their vineyard. If you cannot raise grapes in your garden, you cannot raise them in mine.

Friends! the Lord of the vineyard will appear at the gate. The day of vintage will come. When the grapes are in, and the vintage is gathered, there will be shouting through all the land, and the sound of musical instruments. What kind of clusters shall we be able to show, at last, in our vineyard? Let us be contented and sober, or ripe and large? If faithful in the planting, and diligent in the watching, the vintage will be glorious. Let the messengers of God put the full clusters into the winepress, and then, with all the banquets of heaven, the instructive and edifying to the right pitch, we will drink new wine in the kingdom of God. God forbid that ours should be the lamentation, "They made me the keeper of vineyards, but my own vineyard have I not kept."—*Talmage.*

MINISTERIAL UNFAITHFULNESS.
A young minister, preaching very earnestly in a certain church, service had to walk four or five miles to his home, along a country road. A young man who had been deeply impressed during the sermon, requested the privilege of walking with the minister, and on his way home he was met by the opportunity of some of his hearers, and obtaining some word of guidance or comfort. Instead of that the young minister, all along, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity.

Some years after, when the minister had grown older, he was sent for to the bedside of a dying man. He hastened thither, with the usual routine of his office, and he was requested to sit down at the bedside, and to obtain some word of guidance or comfort. Instead of that the young minister, all along, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity.

"Do you remember preaching in such a village, on such an occasion?"
"I do," said the minister, service had to walk four or five miles to his home, along a country road. A young man who had been deeply impressed during the sermon, requested the privilege of walking with the minister, and on his way home he was met by the opportunity of some of his hearers, and obtaining some word of guidance or comfort. Instead of that the young minister, all along, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity.

"Thank God for that," said the minister. "I was interrupted the man. Do not thank God for that," said the minister, service had to walk four or five miles to his home, along a country road. A young man who had been deeply impressed during the sermon, requested the privilege of walking with the minister, and on his way home he was met by the opportunity of some of his hearers, and obtaining some word of guidance or comfort. Instead of that the young minister, all along, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity.

THE NUMBER SEVEN IN THE BIBLE.

On the seventh day God ended his work. In the seventh month Noah's ark touched the ground.

In seven days a dove was sent. Abraham pleaded seven times for Sodom. Jacob mourned seven days for Joseph. Jacob served seven years for Rachel. And yet another seven years more.

A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream by seven fat and seven lean beasts, and seven years of full and seven years of blasted corn. On the seventh day of the seventh month the children of Israel fasted seven days and remained seven days in their tent.

Every seven days the land rested. Every seventh year the law was read to the people. In the destruction of Jericho, seven persons bore seven trumpets seven days. On the seventh day they surrounded the walls seven times, and at the end of the seventh round the walls fell.

Solomon was seven years building the Temple and fasted seven days at its dedication. In the tabernacle were seven lamps. The golden candlestick had seven branches. Solomon washed seven times in the river Jordan. Job's friends sat with him seven days and seven nights, and offered seven bullocks and seven rams for atonement.

Our Saviour spoken seven times from the cross, on which he hung seven hours, and after his resurrection appeared seven times. In the Revelation we read of seven churches, seven candlesticks, seven stars, seven trumpets, seven plagues, seven thunders, seven vials, seven angels, and a seven-headed monster.

I CAN NEVER BE A DRUNKARD.
In our youth we had a very dear friend who often used this expression. He was a proud boy, and a prodder man. He was fond of the world's call pleasures, and finally ran into the vortex that leads to ruin. Socially in his nature, he was often tempted at parties to take wine, and berated his friends who refused when he accepted. And when in his calm moments, these very friends would warn him of his danger, he would reply, "I can never be a drunkard."

The habit grew upon him, and after a while he commenced taking his drink regularly. Ashamed of his habit, and fearful that his friends would discover it, he used to drink in secret. Often remonstrated with by his friends, he would deny that he had gone to excess.

The writer removed to Texas, and returning to his old home, where his friends lived, he was surprised to find that they had never seen him. The look-up is bearable, though somewhat confusing; but the chastening influences of home are more than can be endured.

THE EFFECT OF PRAYER.

When Robert Hall was a little boy he had a very passionate temper, and he knew that he ought to try and conquer it, so he resolved that whenever he felt his temper rising he would run to another room, and kneeling down would ask this short prayer, "O Lamb of God, calm my mind, and so completely, he was able, by God's grace, to overcome this sin that he grew up to be a man of remarkable gentleness. He was an earnest and devoted servant of God, and for many years faithfully preached the Gospel of Christ.

THE WAY TO THE CROWN.—We must taste the gall, if we are to taste the glory. If we are not to suffer tribulations, we shall not be able to conquer it. Some believers are much surprised when they are called to suffer. They thought they ought to do some great thing for God; but all he permits them to do is to suffer for his sake. Go round to every one in glory; each has a different story to tell, yet every one a tale of sufferings. But mark, not every one is called to suffer. It was a dark cloud, but it passed away. The water was deep, but they reached the other side. "Not one there blames God for the way he led them thither. 'Salvation' is their only cry. Child of God murmur not at your lot; you must have a palm as well as a white robe. Learn to glory in tribulations also.—*McCheyne.*

FLANK THEM.—Christians, you often have hard battles with Satan; do you always conquer? If not forced to retreat, yet are you not often compelled to lie on your arms, because the enemy has not been defeated? Would you drive him from the field? Flank him! Don't wait for him to attack; do not attack him; but flank him, by trying to take from him those already in his power, and he will soon be driven to keep those whom he has already conquered.—*McCheyne.*

DO BEATING SINS. special temptations, trouble you? Do not stop to fight them, but cast them on Jesus, and work; work for souls; take them from Satan, and you will find no time to be tried by beating sins, and no time to lie in temptation. Pray for others more, and you will prosper; are oftener answered. It is the idle Christian who has the most doubts, fears, and temptations. Were all Christians at work, the devil would be kept busy with his own, and have little time for new conquests.—*Christian at Work.*

GO FORTH INTO A FIELD OF YOUNG WHEAT; not a sound may come from that field, but a great work is nevertheless going on in it; the earth is bringing forth fruit of herself; first the blade, then the ear, and then the full corn in the ear; all is steady but quiet growth, for this is the workmanship of God. Again, go into an oak wood; every branch of every tree is full of buds, which are swelling every hour, and will soon burst forth into green leaf; yet, though you should watch night and day, this mighty work (which will soon change the whole country, and clothe it with its summer dress), goes on in silence and in secrecy. . . . Have we ourselves any share in this quiet growth? are we in any sense doing the work of God? are we, like the stones of Solomon's temple, being built up without noise or tumult? Be ye sure there is no better test and touchstone of your religion than this: "Is it quiet?" . . . In the inner world of our spirits, as well as in the outward world of nature, the one great difference between the works of God and man is that the one are quiet, the other noisy and full of bustle.

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