

"What will this babbler say?" and then pass on to hear some new thing;" and Festus will deliver his judgment by telling the preacher, "Thou art beside thyself." But sincere, humble, burdened souls, moved by the Spirit of God, will receive Christ, and go on their way rejoicing. Think how

HE GROWS UPON US AS OUR DAYS GO ON.

As our knowledge widens, and our experience of life is made deeper and more real, great changes come over us. Books in which we once delighted are cast aside; old opinions become obsolete, and fall from us like withered leaves from the autumn tree; and here is, what kind of speech should he adopt in order to accomplish this four-fold purpose?

There should be perfect harmony between the words we use and the thoughts and feelings of our hearts. We read of the inspired teachers that their minds were "moved," that they felt "the burden of the word of the Lord," and that this word was in their "heart as a burning fire." Hence speaking became a necessity, for thereby they lightened the burden, and gave out the fire that consumed them. When they had tidings of mercy to deliver, their "doctrine dropped as the dew, and as the small rain upon the tender herb;" but when the judgments of heaven were their theme, they "cried aloud," and their speech was terrible as a midnight alarm. Sometimes there is a wail of sorrow in their words—a sorrow so deep and great that they fail to express it—they speak in broken sentences, and their words resemble the mutterings of a storm which fails to break into loud resounding thunder. Now, before a man is justified in using their language, he must have the same depth of feeling. To use their terrible words without their emotion is false. Our words should correspond with the clearness of our mental insight and the intensity of our spiritual emotion. If "the bur-

den of the word of the Lord" weighs heavily upon you—if your spirit is in anguish for the sins of your people, and if your heart is breaking with a divine concern for the souls of men, then speak as prophets spoke. Blow the trumpet in all Israel, sound the lamentation in Judea; cry aloud, "Woe, woe unto thee, saith the Lord God." But if not, then you should speak calmly, and reason with men, and suggest the truth, and persuade and attract as a friend; nothing more.

The speaking of the thoughtful preacher will ever be characterized by

REVERENCE.

The writers of the Bible were filled with this feeling by the contemplation of the material works of God. They were inspired men, "pure in heart," and to them was given the blessedness of "seeing God." They beheld his energy in the growing fields, felt his presence in the midnight darkness, heard his voice in the sounds of the elements, saw his pavilion in the moving cloud, and found the symbol of his immensity in the firmament of heaven. The physical world was not to them a heavy, opaque thing, through which no light could pass, but a veil of wondrous design and workmanship, made transparent by the divine glory which shone through it, and revealed its beauty. Hence the reverence, the awe, and the transcendent wonder with which they speak concerning God and his works

Nature is now what it was in their days, but we have lost the art of reading its spiritual secrets. The small island of our earthly existence is surrounded by a far seeing, shoreless ocean of mystery—a mystery, albeit revealed in part; but the faculties of wonder and awe are asleep. We are scientific, not childlike—material, not spiritual. We measure the stones of the temple, and analyze the substance of which they are composed, but forget the Shekinah that