

love, peace, joy, and meekness abounded, hatred, envy, strife, and pride super-abounded. "Where envy and strife are, there is confusion, and every evil work." How potent is the tongue—"death and life are in the power of the tongue, and they that love it, shall eat the fruit of it." If Michael the archangel, when contending with the Devil, about the body of Moses, "durst not bring against him a railing accusation," shall any man dare rail against, or speak evil of one of Christ's saved ones for whom he has died?

Let us notice the condition of that (professed) disciple, who indulges in the sin of evil speaking. He is destitute of "charity (love) which *thinketh no evil.*" If love thinks no evil it will certainly speak no evil; and he who speaks evil of his brethren, gives undoubted evidence that he has not charity; (love) without which, though his faith could remove mountains, and he should give up all his goods to feed the poor, and his body to be burned, it would profit him nothing, (see 1 Cor. 13.) Again John says, "he that loveth not his brother, abideth in death." "Who-soever hateth his brother, is a murderer." "We know that we have passed from death unto life." How? "Because we love the brethren." We must judge the tree by its fruits, also of the heart by its words and actions. The old orthodox used to say, that certain actions were outward signs of inward grace. So we think of evil speaking; it is an outward sign of inward corruption. If the heart were not at fault, the tongue would not be thus engaged. If the heart did not think evil, the tongue would not speak it. A corrupt tree bringeth forth corrupt fruit. How can ye, (says Christ) being evil, speak good things? For out of the abundance of the heart, the mouth speaketh. A good man, out of the good treasure of his heart, bringeth forth good things, and an evil man out of the evil treasure, bringeth forth evil things." And as evil speaking is wicked, it must proceed from a wicked heart, as is the stream, so is the fountain. Again, "Blessed are the peace-makers, for they shall be called the children of God." David asks, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, &c., (Psalm 15.) A seventh abomination to the Lord is, "He that soeth discord among brethren." (See Prov. 6, 19.) From the above Scripture what do we learn with reference to the evil speaker? 1st. He is destitute of charity (or love,) without which his faith and works will avail him nothing. 2. He hates his brethren,