

knew him to be his friend. The magnanimity of David in sparing his life, when he was in his power, his kindness and loyalty could never allay that hatred which had been excited by that thoughtless expression: "Saul has slain his thousands, and David his ten thousands." Nothing but death could subdue it. We might bring forth from the Scripture, and from every day's experience, many illustrations to enforce this position; but our limits forbid, and we proceed to notice their subjective influence. Words exert an influence not only on those who hear them, but on those who utter them. The infant will work itself into a phrensy *merely* at the sound of its own voice—and it is no uncommon thing to see men excite themselves to the highest point, when conversing upon subjects that are unpleasant.

If you turn to the first quarrel which ever occurred, and which resulted in the death of a brother, we will there see the subjective influence of the tongue upon that brother, (see Gen 4 : 8,) "And Cain *talked* with Able his brother;" and the "talk" ended in murder. Angry feelings are manifested in angry words and actions. He permitted himself to feel unkindly; he spoke unkindly; and acted unkindly. May we not venture the supposition that if he had not had that "*talk*" with his brother, the consequences would not have been so serious. It an old and wise maxim, that when a man is angry he should not speak. If we wish to govern our tempers we must govern our tongues.

What is evil speaking? There is a great propensity in some persons to *tattle*, without any intention of making mischief. They are fully posted up, and can and will give you all the news; public, and private, foreign, and *domestic*; as to its truth or falsity, with them, it is a small matter. They tell it for the pleasure it affords them to instruct and edify others. While this is not evil speaking; yet it is a mischievous habit, and often productive of evil. Solomon says, "The words of the tale-bearer, the strife ceaseth." They pervert the Apostolic injunction: "Look not every man at his own things, but to the things of others also." Evil speaking involves a motive, and has for its object the injury of some one. A man may speak the truth about another, and yet be speaking evil.

If a man speaks with the intention of injuring another, he is an evil speaker, whether what he speaks be true or false. For instance, a man is in my confidence—he elicits my opinion about an individual, *it is given* without any unkind feelings; perhaps he stands opposed to that person,