

**The Gift of Tongues.**

Rev. John S. Davenport, of Hartford, writing in the *Churchman*, says:

"Except Bishop Wordsworth, I think there is no other scholar of our day who would risk his reputation by the support of the once commonly received view. Besides, Dean Alford and Prof. Piumptre, Conybeare and Howson, and all the Germans without exception, I believe, reject the once received view that the gift of Pentecost and that which afterwards was developed in the Church at Corinth, was a miraculous endowment for preaching the Gospel. What it was is a question which it would take some time to exhibit, and without encouragement from you I do not propose to enter upon it. But the question is one not to be settled either by an appeal to the *odium theologicum*, or the display of Hebrew learning, but by the consideration of all the facts stated in the New Testament.

"All agree that the tongues were an ecstatic manifestation of spiritual power, occurring in the assemblies of the Christians, which in most cases were understood by the speakers themselves; and that on the day of Pentecost, when St. Peter began to preach, he used the vernacular, and that what the several different nationalities heard by the tongues was not the Gospel, but a rehearsal of 'the wonderful works of God' in language which the speakers themselves, who were unlearned and ignorant men, did not themselves understand."

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When a person speaks coarsely, he has dressed himself clean to no purpose. The clothing of our minds is certainly to be regarded before that of our bodies. To betray in a man's talk a corrupt imagination is much greater offence against the conversation of gentlemen than any negligence of dress imaginable.

In the commission of evil fear no man so much as thine own self. Another is but one witness against thee; thou art a thousand. Another thou mayest avoid, but thyself thou canst not. Wickedness is its own punishment.