

the New Testament, or by a definition of the terms found in the Record on this subject.

Be it remembered, that in proposing such questions, we have supremely in view the determining of the meaning of the words and phrases in current circulation in the times of the New Institution, or during the apostolic age. Our present inquiries extend no farther. The question now before us may be varied so as to bring up another New Testament phrase. For example—Is every measure, distribution, portion, or gift of the Holy Spirit recorded in the Living Oracles, *a manifestation of the Spirit*? To proceed with deliberation and with confidence, let us first examine the phrase, "*manifestation of the Spirit*." 1 Cor. xii. 7.

*Phanerosis*, (rendered *manifestation*, Old Version and New,) occurs but *twice* in the Living Oracles. Paul is the only writer who uses it, and he only uses it once in each of his letters to the Corinthians, 2d Epistle, chap. iv. 2. "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God." The word PHANEROO, which signifies *to make manifest, to disclose, to bring to light*, occurs more than fifty times: from this is derived PHANEROSIS, *manifestation, exhibition, disclosure*. It is quite obvious, then, that all the measures, gifts, or distributions of the Spirit, were visible, sensible, and manifest to all: for they are called "*manifestations of the Spirit*." In writing on "spiritual gifts," (1 Cor. chaps. xii. xiii. and xiv.) in the opening of the subject, Paul (chap. xii. 7.) classifies them under one general head, which he denominates "*a manifestation of the Spirit*." "There is a manifestation of the Spirit given to every man, [all the spiritual men,] for the advantage of all, [the brethren.]" Then come the specifications of these manifestations of the Spirit before enumerated—"To one is given by the Spirit the word of wisdom," &c. &c. If, then, by "*a manifestation of the truth*" Paul meant such a public and sensible exhibition of it as would commend the honesty and sincerity of the heart to every man's conscience—by "*a manifestation of the Spirit*" he meant such an exhibition of his presence, and residence in the heart, as would convince the understanding of all, that these spiritual men, who professed to have received the Holy Spirit himself, did in truth possess that divine agent.

Before we approach nigher to the question before us, there is another scriptural phrase, so similar to this, used by the same inspired writer, and in the same epistle, which deserves a passing remark. The intelligent reader will no doubt think of "*the demonstration of the Spirit*" found 1 Cor. ii. 4.—"I came not to you, brethren, with excellency of speech and of wisdom. My discourse also, and my proclamation were not with persuasive words of human wisdom, but with the demonstration of the Spirit and of power, that your faith might not stand in the wisdom of