

of us is given grace (*charis*) according to the measure of the gift of Christ." This "gift of Christ" is explained (verses 8 and 11) as expressive of the offices of apostles, prophets, evangelists, pastors, teachers. These offices and those that filled them, are the gift of Christ alluded to; for when he ascended to heaven he received the promise of the Father, and gave gifts to men. These gifts were the *measures* of the Spirit. "The measure of the gift of Christ" is the measure, or distribution of that Spirit which Christ on his ascension sent down.

Be it observed that the creation of an office is a gift; and the qualifications of the person who fills that office is also a gift or grace bestowed on the church: "Having, then, gifts differing according to the grace (office) given to us—if prophecy, let us prophesy according to the measure of faith, according to the gift of prophecy which we enjoy," &c.

No one person, it appears, possessed the Holy Spirit himself without measure. The Head of the Church had this pre-eminence; or, in other words, no person was so possessed of the Spirit as to be only and always under his guidance and entire influence, except the Messiah. One prophesied—another had gifts of healing—another, of speaking foreign languages—another, of interpreting these foreign languages. The Spirit *distributed*, or gave what measures he pleased to every person on whom he was bestowed.

For it is evident that the Spirit himself, though a gift, displayed his presence in the spiritual men by such measures or distributions of his power as seemed good to himself. Hear Paul, (1 Cor. xii. 9–11.) "To one, indeed, is given by the Spirit, the word of wisdom; to another, the word of knowledge, according to the same Spirit; and to another, faith (to attempt a miracle) by the same Spirit; and to another, the gifts of healing, by the same Spirit; and to another, the operations of powers; and to another, prophecy; and to another, discerning of spirits; and to another, diverse kinds of foreign tongues; and to another, the interpretation of foreign tongues." Now all these (measures of himself) does the one and the same Spirit effectually work, distributing to each respectively as he pleases. These are the spiritual gifts, portions, or measures of the Spirit, bestowed by himself on those to whom he was given.

Having, then, from these examples, ascertained that such is the meaning of the phrases, "measures," "distributions of the Spirit," or "spiritual gifts," an inquiry arises, Did every one who possessed the gift of the Holy Spirit, or every one on whom the Spirit himself was bestowed, in the scriptural acceptation of the phrase, possess and exhibit such "a manifestation of the Spirit" as those described, thereby investing him with superhuman power? Such a question can only be answered correctly by an induction of all the particular cases mentioned in