

The converted Jew, by its influence, is filled with the word of wisdom, and while his tongue pronounces divine oracles, his finger communicates health to the incurable, and life to the dead. Another, who, yesterday, could not read an ancient prophecy or explain a Jewish emblem, to-day, filled with the word of knowledge, infallibly expounds all the secrets concealed in dark oracles, in obscure allegories, and in mysterious types of the oldest times. Another, who a moment before had no confidence in the crucified Nazarene has that peculiar faith which impels and emboldens him to bid a demon depart, or a leprosy withdraw, in the assurance of seeing his command obeyed. Another, who, till now, knew not what manner of spirit was in himself, can, by the gift of discerning spirits, detect the inmost thoughts of a stranger who has put on the christian name. Another, who never knew a letter, an obscure and idolatrous pagan, who never learned the grammar of his vernacular tongue, can speak foreign tongues with all the precision and fluency of an orator. And another, in the twinkling of an eye becomes an able and accurate expositor and interpreter of languages, a letter of which he never learned. Yes, all these gifts, and many more, did one and the self-same Spirit distribute to every individual, respectively, as he pleased.

These glorious, inimitable, and triumphant attestations to the truth concerning Messiah, did the Spirit of God vouchsafe, as well as reveal the truth itself. And, although these gifts were not bestowed on every first convert; yet in some instances, whole congregations, without an exception, became the temple of these gifts; and, for the encouragement of the Gentiles, who, for ages, seemed to be proscribed from the favors of Heaven, the first Gentile congregation to which the glad tidings were announced, was filled with these gifts, and they all, in a moment, spake foreign tongues, as the Spirit gave them utterance.

Let it, then, be distinctly noticed, from all these premises, that these gifts had for their object, first the revelation of the whole christian doctrine;—and secondly, the confirmation of it; and without them, no man could either have known the truth or believed it. To this effect does the apostle reason, 1 Cor. ii. 9—16. He shews that none of the princes, the legislators, or wise men of Judea, Greece or Rome, ever could, by all their faculties have discovered the hidden wisdom, “which God had determined before the Mosaic dispensation began, should be spoken to the honor of those apostles, gifted by the Holy Spirit.” For so it was written “Eye has not seen, & ear has not heard, and into the heart of man (before us apostles) those things have not entered, which God has prepared for them who love him. But God has revealed them (those unseen, unheard, and unknown things) to us (the apostles) by his Spirit”—“Which things (before unknown, unheard, and unseen,) also we (apostles) speak (to you Gentiles and Jews, that you may know them) not in words taught by human wisdom, (in Judea, Greece or Rome,) but in words taught by the Holy Spirit, explaining spiritual things in spiritual words.” “Now, an animal man, (whether a prince, a philosopher, a legislator, or a rhetorician, in Judea, Greece or Rome, by the means of all arts and sciences) receives not the things of the Spirit of God, for they are foolishness to him: neither can he know them, (by all his faculties and attainments,) because they are spiritually examined” (by the light which revelation and not reason affords.) “But the spiritual man (the man possessed of a supernatural gift) examines, indeed all things;