

A Sermon
from 1 Corinth. XII. 4. 5. 6.

Now there are diversities of
gifts, but the same Spirit.

And there are differences of ad-
ministrations, but the same Lord.

And there are diversities of operations,
but it is the same God that worketh
all in all.

The wisdom of God, even in this
present imperfect state of things,
is clearly observable in all his ways
and doings, whether we look to the natural
or the spiritual world. It is conspicuous

in the kingdom of nature & no less strikingly illustrated in the kingdom of grace. It is evidently God's design to unite mankind into one great family, to make all subservient to one another to render all men or less dependent not only on Him, the author & giver of all things, but also upon each other as are the several members of the human body, to bring about union, love and harmony & mutual esteem, and in order to accomplish this object he in his infinite wisdom has bestowed a variety of gifts & blessings. In the very diversity of natural advantages of natural productions & natural capabilities of various countries & nations, in the manifold gifts & blessings of God several measures out to the inhabitants of the earth we discover a reflection the cause a point of union. In the very difference

of human talents capacities & dispo-
sition we observe the intention of
an all overruling Providence to unite
all to each other severally to serve
one another & to be useful under some
obligation to each other. Neither
nations nor individuals can say
to one another in the full sense of the
word we have no need of you, we
require neither your services nor
your favors. For we are quite in-
dependent of you. The wealthy
or nation possessed of superior ad-
vantages may yet be beholden for
some necessity or at least an occasion
to others presenting inferior advantages.
They may mutually backwash
exchange their products their means,
The inferior may help the superior
which the superior, the more favored
may bestow advantages of upon the inferior.

So likewise may the rich & poor in
each nation a community prove of mutu-
ual service. As the poor may be behol-
den to the help & favor of the rich so
the rich is likewise obliged to the poor,
he requires his service & would have but
little enjoyment of all he possesses
were it not for them whom he may
call his dependants. So also the
man talented, the better educated
can neither despise him who may
be comparatively ignorant & a slave
for beneath him is seated of
knowledge & acquirements. Not
only may the more highly gifted in
talent require the aid of the
less inferior, but he may in some
things even learn from him, he
may gather information & even
lessons of wisdom & practical know-
ledge from them whom he thinks to

instruction. And in as much as you
has between different abilities
or different individuals so each
class of men may obtain some good
some instruction from his neighbor.
The wisest man may yet be wanting
in some things & feel the need of instruction
from others. ~~He who is not able~~
~~all~~ In short in every situation of life
under all the various circumstances
in which men may be placed, a man
high & low, something is wanting &
again something to the other's ad-
vantage may be imparted to the
other. As our natural advantages
vary, as body strength & abilities
vary, so various still so vary men-
tal faculties. If we all were
alike in abilities, in disposition
and taste, in power of body & mind
in knowledge & wisdom in circum-

ers & condition, what would be one
of the human body what of the
recognition of mutual service.

The very difference of judgment &
opinion we may form on subjects,
the very different measures of know-
ledge & comprehension we may pos-
sess, leads to union & mutual
obligation. The human body by
its various members presents the
most striking illustration of these
observations & in miniature pre-
sents the body of mankind. As
the various members of the human
body are fitted for different ser-
vices, so are the various members
of the community at large and
each man's talents, abilities, conditions,
occupations, ^{calling, occupations} pursuits & services vary.
There is a wonderful wisdom in
all this, my brethren, there is much

to be learned from the most common
affairs in life. The footsteps of
infinite Wisdom & goodness may
be traced every where. The wisdom
of a benevolent, all wise & all
powerful Ruler are every where
set forth in language intelligible
to every reflecting mind.

And what we thus observe in the
world in general in society at large
is no less exemplified in God's
Kingdom & Church. As to spiritual
gifts, God has no less made a distinction
in them in natural talents & abilities
and often so consecrated & sancti-
fied natural talents as to fit them
for higher & spiritual functions.

To say that all men are alike and
therefore are to live together as brethren
without distinction is no less incorrect

& foolish in its spiritual & religious
application, as it is impracticable
and absurd in its political & social
application. It is just because we
are all alike, because we each
have our various abilities & functions
that we can & ought to live together
in brotherly concord which is by no means
disturbed by age & distance but
created & confirmed. It is exactly
because God has ~~usually~~ bestowed
different gifts & appointed men to
different offices, and He becomes the
parent, the master, the most simple
if a sincere Christian may render con-
science to his brother & may pursue
in any way or other the cause of religion
that order is upheld that a brotherly
spirit & concord are secured
and more especially ~~in the~~

known & felt that all the power
is the gift of God, that all our ability
whether to perform a service, or to
be devoted to the good of all & con-
crated to the glory of Him who
is the author of all.

The Corinthian is well to seem well
too anxious about great & ^{unassuming} ~~valuable~~
gifts & abilities, too ambitious
to shine among their brethren too
fond of ~~showing~~ ^{the} display & performance
of power & knowledge & ~~highly~~ ^{too} ~~liable~~ ^{too}
liable to despise them who were less
distinguished by extraordinary gifts
such as many members of the Corinthian
Church were ~~famous~~ ^{famous} with ~~public~~
~~show~~ ^{hence too apt} ~~to overlook~~ ^{to overlook} the essential
graces & virtues of religion, the practi-
cal fruits of Christian Obedience, the
~~inner~~ ^{inner} ~~offspring~~ ^{offspring} of grace, their brethren ex-

F
 They were account of differences, not essential
 yet too carnal, not of the first importance. I was
 for a rain glory rising ~~on this account~~ to remedy this evil,
 from a carnal in the Corinthian Church, that I
 might, from a more Paul enters so fully in the subject
 not fully different of the ~~same~~ gifts & their relation to
 subject to the influence of God's Spirit, but to show to them
 the influence of God's Spirit, that there was a gift, a grace a disci-

an now a days. God having chosen
to bestow His miraculous powers on His
Church ^{in its primitive & youthful days.} which in its more advanced
periods. Yet if Christians can not speak
now with tongues if they cannot work mi-
racles or prophecy, if they do not receive
as often from immediate revelation from
on high, then are yet even now seen dif-
ferences in men; spiritual acquirements.
Some are distinguished for ^{& supernatural} superior
knowledge or a deeper insight into the
mysteries of God, some have a peculiar
talent of imparting this knowledge to
others - the gift of teaching, some have
~~more~~ deeper feelings, more fervor to ap-
pear to the hearts of men, to move them;
some, if they have not a miraculous gift
have yet a stronger faith, than others to
overcome difficulties. some discern
more easily the spirits, the ^{genuine} ~~pure~~ ^{& divine} ~~disciple~~
disciple of Christ from the false the hypo-
crite, some have more wisdom ~~to detect~~

the least
to apply to the best advantage for the ^{good} of
of others it may be the knowledge they possess.
But who has made us so different from
us we own our spiritual gifts, who has
imparted to us this advantage
which we may possess over them. And may
not there where we ^{are} ~~be~~ ^{an apt} ~~be~~ ^{to} be
influenced by the Holy Spirit perhaps in
some things ~~be~~ ^{exactly} ~~the same~~ ^{as} ~~they~~ ^{are}. We
are but vessels, if holy vessels, when the
Spirit alone can fill with grace. Whatever
we have & enjoy is the gift of that Spirit
who is sent as our Heavenly Comforter &
Teacher. And are there who are equally
beholden to God; granted Spirit, equally
drawing from the same free & gracious
source, slight each other or puzzle them-
selves of what they have received, not merited
but gratuitously received from on high?
And so it is likewise with our different
offices, functions, callings, & services.
And our different administration

a ministrations. As the members of the
human body perform each their different
function for the general good of the body,
then do acts of mutual service, so it is
in the spiritual body or Church of Christ.
So it ought to be & will be in the same
manner as the Church is governed rightly
in perfectness it approaches the organic
pattern. There is it is indeed if not in
^{quite to our satisfaction}
the full extent in any particular
Church at least in that portion of
^{of living members}
believers who form the true spiritual
body of Christ the true Church. In the
visible body a ^{of Christians} Council of ~~Christians~~ ^{some unregenerate members right people high officers} may
maybe waiting at times ^{not always} the proper &
most suitable person being set apart for
certain offices, either as ministers &
^{pastors} preachers or otherwise. Yet God's pro-
vider for his Church which would as he
wille find the right plan the proper
officer for them ^{who are called to the work}
observe the aptable employment of
with significant & una what does

not merely as gifts, the administration of holy things, or the ministry of the Gospel, but meditation & service or functions of all kinds intended for the general good of the Church. ~~Some may be called~~ In the primitive Church there was a variety of offices & appointments so that every one's abilities & gifts were collected in requisition & made use of. Though we may speak of bishops, priests & presbyters & deacons as being of Apostolic origin yet even then these orders may in various functions have differed as we must conclude from several statements of the Apostles. ^{The same} Apostles ^{some preachers} others prophets, teachers, evangelists. Some might supervise & guide others. Some instruct & teach chiefly the novices the young the ignorant some might travel or minister & evangelize some might in discourse & services use arguments by frontal appeals, by address and exhortation, by praying with the weak the sick, the afflicted minister in the Church. Others might by their own

the same
some preachers
some prophets
some complete
only some
teachers
ministers of healing
governors
of discipline
of tongues

for a management of temporal affairs,
as since the deacons chiefly at first per-
form this function for the good of the Church.
Now it matters little in what way we
serve the Lord a minister to his church
& people, ^{the people} to say as we know we do our
part of duty, so long as we do that for which
God has called us, so long as we do all
as unto the Lord, so long as we love
the good of his people & the Lord's glory at
least. Even the meanest servant if done
from a right motive ^{if done willingly in supplying of want, being a light in} of course is ~~the~~ ^{the} ~~winning of God's love~~ ^{winning of God's love} ~~goodly~~ ^{goodly} is acceptable. A school
L who preaches & teaches ^{as} the appointed
minister of God, who trains up &
instructs the young in the knowledge of God.
Even he who helps with his wealth & pro-
perty ^{aid} ~~aid~~ with advice & counsel or
~~manages the church~~ ^{manages the church} ~~rather for the service~~
~~govern or bestows his body & time~~ ^{govern or bestows his body & time} ~~in~~
~~acts as a servant to the church's body~~ ^{acts as a servant to the church's body}