

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

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

And there are differences of admi-  
nistrations, but the same Lord.

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

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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 severally measured 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-  
sitions 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 service, 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 necessaries or at least accommodations  
to others possessing inferior advantages.  
They may mutually barter & exchange  
their products, their <sup>services</sup> means.  
The inferior may lose the superior  
which the superior, the more favored  
may better advantage of upon the inferior.



So likewise may the rich & poor in  
each nation or 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  
more talented, the better educated  
can neither despise him who may  
be comparatively ignorant or charge  
far beneath him in point of  
knowledge & acquirements. Not  
only may the more disdained in  
talent require the aid of ~~the~~  
his inferior, but he may in some  
things even learn from him, he  
may gather information & ac-  
quirements of wisdom of practical know-  
ledge from them whom he thinks



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. ~~The wisest man may yet be~~  
~~able~~ In short in every situation of life  
under all the various circumstances  
in which men may be placed, among  
high & low, something is wanting &  
again something to the other's ad-  
vantage may be imparted to the  
other. As our talents & our powers  
vary, as body & strength & abilities  
vary, so our minds so our mental  
faculties. If we all were  
alike in abilities, in disposition  
and taste in power of body & mind  
in knowledge & wisdom in circum-



us & addition, what would be one  
of the human body what of the  
reciprocity 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  
in various members presents the  
most striking illustration of the  
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  
even men's stations, conditions,  
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 everywhere. The wisdom  
of a benevolent, all wise & all  
powerful Ruler are everywhere  
set forth in language intelligible  
to every reflecting mind.

And what we thus observe in the  
world in general is truly 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 associated & subdivided  
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 & position but  
consolidated & confirmed. It is exactly  
because God has ~~so~~ <sup>so</sup> ~~smallly~~ <sup>small</sup> bestowed  
different gifts & appointed men to  
different offices, and he because the  
purest, the nearest, the most simple  
if a sincere Christian may render his  
service to his brother & may purchase  
in any way or other the cause of religion  
that order is applied that a brotherly  
spirit & concord are secured  
and more especially ~~the~~ <sup>the</sup> ~~end~~ <sup>end</sup>



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 Christian is much more  
too anxious about great & <sup>unspurious</sup> ~~valuable~~  
gifts & abilities, too ambitious  
to shine among their brethren too  
fond of ~~showing~~ <sup>the</sup> display & ~~display~~ <sup>display</sup>  
of power & knowledge & ~~highly~~ <sup>too</sup> ~~liable~~ <sup>liable</sup>  
to despise them who would be  
distinguished by extraordinary gifts  
~~such as many members of the Christian~~  
~~Church were possessed with talents~~  
~~and hence too apt~~ <sup>to overlook</sup> the essential  
graces & virtues of religion the practi-  
cal fruits of Christian duty. They  
~~are~~ <sup>often</sup> ~~very~~ <sup>very</sup> judge their brethren as











an now a days. God having chosen  
to bestow His miraculous powers on His  
Church <sup>in primitive & youthful days.</sup> which in His word alone has discon-  
tinued. 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 <sup>& extraordinary</sup> superior  
knowledge or a deeper insight into the  
mysteries of God, some have a peculiar  
talent of imparting His 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, they  
have yet a stronger faith, than others by  
overcome difficulties. some discern  
more easily the spirit, the <sup>genuine</sup> ~~pure~~ <sup>genuine</sup> ~~pure~~ <sup>genuine</sup>  
disciple of Christ from the false the hypo-  
crite, some have more wisdom to detect



*Ministerial*  
To apply to the best advantage for the <sup>spiritual</sup> good  
of others it may be the knowledge they possess.  
But who has made us so different from  
as we own our spiritual gifts, who has  
imparted to us this advantage  
what we may possess over others. And how  
not those whom we <sup>anapists</sup> ~~benefit~~ <sup>enrich</sup> by  
influence of themselves? Spirit perhaps in  
some things ~~have the same advantages~~ <sup>exactly as</sup>. We  
are but vessels if truly workers, when the  
Spirit alone can fill with grace. Whence  
we have & enjoy is the gift of that Spirit  
who is sent as our Leader, Comforter &  
Teacher. And even those who are equally  
beholden to God; grant 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.  
*Remain difference of administration*



or 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 & it will be in the same  
manner as the Church is governed rightly  
in perfect order it approaches the organic  
pattern. [That is it is indeed if not in  
the fullest <sup>degree of our satisfaction</sup> sense in any particular  
Church at least in that portion of  
<sup>of living members</sup> ~~believers~~ who form the true spiritual  
body of Christ the true Church. In the  
visible body <sup>of Christians</sup> a Church of Christ <sup>some important members right persons & officers</sup> may  
may be wanting at times <sup>not always</sup> as the proper &  
most suitable persons being set apart for  
certain offices, either as ministers &  
<sup>pastors</sup> ~~teachers~~ of a Church. Yet God's pro-  
vider for his Church <sup>be</sup> will find the right plan the proper  
officer, for there is <sup>no one</sup> ~~no one~~ <sup>who is called to the work</sup> ~~any one~~ <sup>who is called to the work</sup> ~~who is called to the work~~  
observe the Apostle's employment of  
words signifying a work which does

the relation  
of influence  
& discipline



not merely justify the administration of holy things, as the ministry of the Gospel, but meditation & service or functions of all kinds intended for the general good of the Church. ~~Some may be taken~~ In the primitive Church there was a variety of offices & appointments so that every one's abilities & gifts were called 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. <sup>The same</sup> Some prophets, teachers, evangelists, some might supervise & guide others. Some instruct <sup>some</sup> teach chiefly the novices the young the ignorant. Some might travel far & near & evangelize. Some might in discourse & sermons use arguments by frontal assaults, by action and exhortation, by praying with the weak the sick, the afflicted minister in the Church. Others might by their case

<sup>the same</sup>  
<sup>some</sup> <sup>some</sup> <sup>some</sup>  
apostles  
prophets  
& some compare  
with some  
pastors  
& teaching?  
...  
ministry of  
of healing  
governance  
administration  
of tongues



for a management of her personal affairs,  
as since she has been chiefly at home, per-  
form this function for the good of the Church.  
Now it makes little in what way we  
serve Mr. Lora or minister to his name  
& people, so long 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 Mr. Lora, so long as we love  
the good of his people & Mr. Lora's glory as  
least. Even the nearest person if one  
<sup>is gone willingly in supplying of want beyond a certain</sup>  
from a right position of mind to provide the  
the winning of God's blessing &  
~~goodwill~~ is acceptable. A school  
L who teaches & preaches as the appointed  
minister of God, relying on who trains up &  
instructs the young in the knowledge of God.  
Even he who helps with his wealth & pro-  
perty or <sup>aids by</sup> ~~manages~~ with advice & counsel or  
~~manages~~ ~~manages~~ rather for the genuine  
good or best of his body than  
~~acts on account of the employment of his body~~