purpoſe in the interpretation oſ thoſe texts to which this one cannot be applied, “ The Spirit of God (ſays he @@\*) may be conſidered either as a property or power in God, or as the things on which that power is working. When taken in the former ſenſe, the Spirit, where any perſonal attribute is given to it, means God the Father ; when taken in the latter ſenſe, it means the man on whom the power of the Father is working ; who, as long as he is affected by that power, is therefore called the Spirit of God ;” and he quotes, we think moſt abſurdly, the tenth verſe of the second chapter of the firſt epiſtle to the Corinthians, as a text in which by the Spirit is meant an inſpired man who could ſearch all things, yea, even the deep things of Gob.

How his modern followers, who deny the plenary inſpiration even of Chriſt, will reliſh ſuch a degree of inſpiration as this, which raiſes mere man to a temporary equality with God, we know not ; but leaving them to ſettle the diſpute with their maſter as they beſt can, we ſhall produce one or two paſſages in which perſonal attributes are given to the Spirit of God, when it is impoſſible to conceive that Spirit either as a power inherent in the Divine Father, or as the perſon on whom that power is operating. We need not bring new texte into view, as ſome of thoſe already quoted will ſerve our purpoſe. When our Saviour promiſes that the *Holy Ghost, the Comforter, the Spirit of truth,* ſhould be ſent by the Father and the Son to the apoſtles, we have ſeen, that by this Spirit he could not mean the Father or a property of the Father ; neither could he poſsibly mean the apoſtles themſelves, unleſs we are to ſuppoſe that the Father and the Son ſent St Peter to St Peter, and that St Peter, ſo ſent, came to St Peter ! Again, when Chriſt ſaith of the Holy Ghoſt, “ he ſhall receive of mine, and ſhall ſhew it unto you,” he could not, for the reaſon already assigned, mean by the Holy Ghoſt the Father or the power of the Father ; and ſurely his meaning was not, that the apoſtles, under the influence of the power of the Father, ſhould receive ſomething and ſhew it each to himſelf ! The Holy Ghoſt therefore is unqueſtionably a perſon ; for tho’ there are many paſſages of ſcripture in which the *gifts* of the Holy Ghoſt are called the *Holy Ghost,* they are ſo cal­led by a very common figure of ſpeech, in which the effect receives the name of its cauſe: and ſince this perſon is joined with the Father and the Son in the formula of Chriſtian baptiſm ; since they who lied to the Holy Ghoſt are ſaid@@\* to have lied unto God ; ſince blaſphemy againſt him is a more heinous offence than the ſame ſin againſt even the Fa­ther or the Son@@\*; and ſince it was by the operation of the Holy Ghoſt that Jesus Chriſt was conceived of the Virgin Mary, and even on that account @@\* called the Son of God— it follows undeniably, that the Holy Ghoſt is God, of the ſame ſubſtance with the Father and Son.

It was this divine Spirit which, on the day of Pentecoſt, inſpired the apoſtles with the knowledge of different lan­guages ; and as theſe were given only to enable them to preach the goſpel to every creature, it can admit of no doubt but that he, who ſo amply provided the means of preaching, would take care that the goſpel ſhould be preached in purity. Our Saviour had told his apoſtles that the Com­forter would guide them into all the truth ( εις *πασαν* την αληθειαν), and bring all things to their remembrance, whatſoever he had ſaid unto them; but if they had not comprehended the meaning of what he ſaid, the bare remembrance of his ſayings would have been of little importance. That before this miraculous ſhedding abroad of the Spirit they had but a very imperfect knowledge of his doctrines, and of the purpoſe for which he had come into the world, is apparent from that unſeaſonable question which they put to him when assembled to witneſs his glorious aſcenſion ; “ Lord, wilt thou at this time reſtore again the kingdom to Iſrael?”

Their minds ſtill cheriſhed with fondneſs the vain proſpect of temporal power ; but after the day of Pentecoſt they were directed to nobler objects. From the ſame Spirit they received diverſities of gifts beſides that of language ; for we are aſſured by St Paul@@\*, when ſpeaking of the early converts to Chriſtianity in general, that “ to one was given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit ; to another the working of miracles ; to another prophecy; to another discerning of Spirits ; to another divers kinds of tongues ; to another the in­terpretation of tongues:” and theſe gifts, which were ſeverally divided either among private Chriſtians or among the inferior orders of miniſters in the church, we have rea­ſon to believe were all beſtowed in a greater or leſs degree upon each of the apoſtles.

Men thus endowed were well qualified to declare unto the world all the council of God. By the word of *wisdom* they communicated to the Gentile nations a pure ſyſtem of what is called *natural religion* ; turning them from the vanity of idols to the worſhip of the living God : by the word of *knowledge,* they preached the great doctrines of revelation both to Jews and Gentiles, ſhewing them that there is none other name under heaven given unto men whereby they may be ſaved than the name of Jeſus Chriſt @@(l); and by their gifts of *healing* and of *miracles,* &c. they were enabled to prove unanſwerably that their doctrines were divine. They taught everywhere the unity of God, the creation of the world, the fall of man, the neceſſity of re­demption, the divinity of the Redeemer, his ſacrifice on the croſs to reſtore mankind to their forfeited immortality, and the terms of the new covenant into which they had through him been graciouſly admitted by God.

Such a view as our limits would admit of we have given of all theſe doctrines, except that which respects the terms of the goſpel covenant ; but theſe being explicitly ſtated only by St Paul and St James, we could not till now inveſtigate them, without violating the hiſtorical order into which, for the ſake of perſpicuity, we have digeſted the ſeveral parts of this ſhort ſyſtem. Our Saviour himſelf has indeed taught with great plainneſs the neceſſity of faith and

@@@[m]\*Faust. Socinus in Resp. ad Wickham, cap. 10.

@@@[m]\* Acts v. 4.

@@@[m]\* Mark iii. 28, 29.

@@@[m]\* Luke i. 35.

@@@[m]\* I Cor. xii. 8-11.

@@@(l) It is not perhaps eaſy to determine what is here meant by the word of wisdom and the word of knowledge as diſtinguiſhed from each other. By the former *(×oy°e σoφιa,ς^i* biſhop Warburton underſtands all the great principles of natural religion. “ The ancients (says he) uſed the word o∙->p<α in this peculiar ſenſe ; it is uſed in the ſame ſenſe by St Paul in Col. iv. 5. ; and we can hardly give it any other in the place before us, where we ſee the word of wiſdom diſtinguiſhed from the word of knowledge (λ∙y<>f *γwetιfl* which evidently means all the great principles of revelation ; the term *y<∙><nς* being as peculiarly applied by Chriſtian writers to revealed religion as troP,α is by the Gentiles to the natu­ral. St Paul uſes the word in this ſenſe in 2 Cor. xi. 6. where he ſays, e'^ »“« *dιω⅜ς τω κoγω* «χλ *ou* τw *γvω<reι* ; and St Peter in his firſt epiſtle, chap. iii. verſe 7. Hence thoſe early heretics, who ſo much deformed the ſimplicity and purity of the Chriſtian faith by viſionary pretences to ſuperior knowledge of revelation, took from this word the name of Gnoſtics.” See W*arburton’s Sermon on the Office and Operation of the Holy Ghost.*