

**CONCERNING SPIRITUAL GIFTS.
THREE ADDRESSES, SPOKEN
TO THE CANDIDATES FOR HOLY
ORDERS IN THE DIOCESE OF ELY**

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Concerning spiritual gifts. Three addresses, spoken to the Candidates for Holy Orders in the Diocese of Ely by Francis Paget

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FRANCIS PAGET

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Concerning Spiritual Gifts.

Three Addresses spoken to the Candidates
for Holy Orders in the Diocese of Ely,

*Together with a Sermon preached on the following
Sunday before the Service of Ordination.*

BY

FRANCIS PAGET, M.A.

SENIOR STUDENT OF CHRIST CHURCH, OXFORD:
EXAMINING CHAPLAIN TO THE LORD BISHOP OF ELY:
AND ONE OF HER MAJESTY'S PREACHERS AT WHITEHALL.



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P R E F A C E.

THE Addresses here printed were partly spoken to the Members of the Clergy School and to some of the Clergy of Leeds, on September 14th, 1880. They were spoken in their present form to the Candidates for Holy Orders in the Diocese of Ely during the Ember Days of September, 1881. They are now published, together with the Sermon preached before the Ordination in Ely Cathedral on the following Sunday, in obedience to the wish of the Lord Bishop of Ely.

F. P.

CHRIST CHURCH, 1881.

1 COR. xii. 4—12.

Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα καὶ διαιρέσεις διακονιῶν εἰσὶ, καὶ ὁ αὐτὸς Κύριος· καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς ἐστὶ Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. ἐκάστῳ δὲ δίδεται ἢ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον. ᾧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα· ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν. πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

FIRST ADDRESS.

AS we read, in such a passage as is the twelfth chapter of the First Epistle to the Corinthians, of the spiritual gifts, the visibly miraculous powers, which in the Apostolic age accompanied, and formed part of, the ordered ministry of the Church, we cannot help asking why gifts so great, so general, and so effective of conversion, should so soon and so utterly have ceased. The Christ-like power of healing, the piercing and undazzled insight of prophecy, the mystic utterances of the divers tongues;—why did these fail so quickly that we can trace no sign of their continuance beyond the immediate disciples of the Twelve, no claim to their exercise even in the Apostolic Fathers,—while St. Chrysostom and St. Augustine expressly declare that miracles such as those of the Apostles had died down with the growth of the newly-planted faith*?

The answer to such questions is not fully given when we have laid stress upon the wide,

* Cf. Mozley on Miracles, pp. 294—304.

the almost inconceivable difference between the circumstances in which men become Christians in these later days, and the conditions under which the Resurrection was first preached, and the Church of the Apostles gathered from the world. True it is that hardly any words could overstate the energy of faith which was required from those who were to cling through life and death, in spite of all that prudence, society, and philosophy could urge, to the extraordinary tenets of a small and unpopular sect: and that the needs of our age can be no measure of the weight or character of the evidence which God's all-seeing Love vouchsafed for their support. True also that there would even be an appearance of disproportion, of imperfect adaptation of means to ends, of wasted force, in the continuance of those sudden manifestations of unearthly activity, by which the heathen world was first arrested and startled into the recognition of the hand and will of Almighty God. True, lastly, that miracles are both historically, as in the lives of Moses and Elisha, and essentially, connected with times of beginning or of revival: with the first outbreak of a new power,