

edification of the Church, and that they are given sovereignly and undeserved. They are distinct from the natural powers of man.

The gifts of the Spirit may be classified roughly as follows:

(a) Gifts which qualify their possessors for the ministry of the Word: Apostleship, prophecy, teaching, shepherding, evangelism, knowledge and wisdom, kinds of tongues, interpretation of tongues, discerning of spirits.

(b) Gifts which equip their possessors to render services of a practical nature: miracles, healing, administration, ruling, helps.

3. John F. Walvoord, in *The Doctrine of the Holy Spirit* (Dallas, Texas: Dallas Theological Seminary, 1943), p. 182, defines spiritual gifts as "extraordinary powers given by God as tokens of His grace and the means by which the individual's place in the ministry of the body of Christ may be fulfilled."
4. R. H. Lesser, in *The Holy Spirit and the Charismatic Renewal* (Bangalore, India: Theological Publications in India, 1978), pp. 163-165, distinguishes between major gifts and minor gifts. In the category of "major gifts" he includes wisdom, knowledge, understanding, counsel, fortitude, fear of the Lord, and piety. Among the "minor gifts" he includes miracles, healing, prophecy, tongues, and discernment of spirits. In distinguishing the two categories, he writes the following:
 - 1) John of St. Thomas tells us that the major gifts are higher than the extraordinary minor gifts because they are "habits" and have a permanent nature, unlike prophecy, tongues, or even administrative charisms.
 - 2) The major gifts affect the totality of man's spirituality The minor gifts do not.
 - 3) Though the minor gifts are mentioned specifically as gifts in two of Paul's lists, . . . nevertheless the major gifts have considerable Scriptural authority. The wisdom literature in the Old Testament abounds in praise of wisdom, knowledge and understanding, as does Ps. 119 and the other wisdom Psalms; Ex. 15:2 and the whole book of Job stresses fortitude; and indeed in Paul's lists it is wisdom and knowledge that have preference over the minor gifts (1 Cor. 12,8-9).
 - 4) The minor, extraordinary gifts are essentially human, man-related; the major gifts are essentially divine, relating as they do to the mind and will of God. These major gifts dispose the whole man to obey the impulses of the Holy Spirit, as the moral virtues dispose the inclinations to obey reason.
 - 5) The minor gifts are temporary and sporadic; the major gifts are permanent and habitual. They become a part of one's psychological and spiritual make-up so that one acts in, through and according to them. One does not speak in tongues or prophesy always. But with the gift of wisdom, for example, one is wise. The gift of fortitude enables us to be brave. With the Holy Spirit's gift of counsel one is counsellor.
 - 6) The major gifts directly orientate and lead the soul to God; the minor gifts, except perhaps for the gift of tongues, do this indirectly. These latter may even prove a diversion from the main object of the spiritual life, as when the beneficiary, or others are more concerned or obsessed with the