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Manifestations

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In I Cor. 12. 7, we read, "The manifestation of the Spirit is given to every man to profit withal". That is for the mutual profit of the whole body.

We read, "There is one God." There is a Divine oneness in the Deity, in the Godhead. Yet God is manifest in three---Father, Son and Holy Spirit: one Being or individual, three personalities; one in purpose, three in activities.

Jesus prayed, John 17, that we should be one as He and the Father are one. The workings of God tend to bring into unity and one accord. The workings of the human and Satanic tend always to division. So you can check up on your works. Are they united or divisive?

The manifestation of the Spirit that is given to every man is "the" speaking in tongues, which announces the Spirit has come. There is a fundamental principle, which is the incoming of Christ as the speaking word. It is a dispensational plan that tongues should come with the Spirit, and entrance into the supernatural realm. Here are dangers we are not familiar with. In the early church the Apostles knew these dangers, and did not allow fanaticism or spiritualism. But in our day we have lacked these trained men who knew these manifestations. So we have been slow to advance in the power of the Spirit.

"The natural man receiveth not the things of God." I Cor. 2:14. How we are inclined to pass judgment on the things of God. When you face something you do not understand and pass judgment, you put yourself in an attitude where you can not get the truth.

I believe the Lord wishes you to see the physical side of the baptism. It is a fundamental principle of creation that all things have a manifestation. So deeply established is this in nature that the moment you hear a sound, see a sight, smell an odor, or feel an object, you say, "I know what that is." You know the manifestation. There are many sounds in nature. Each is the manifestation of something. If familiar with the manifestation, you know what is present.

Certain men in Pentecostal circles object to

manifestations of the Spirit. They do not want tongues or messages in the Spirit or physical workings. They may be aware that manifestations are everywhere in the world, but they do not allow that they should be in the work of the Spirit. Wicked men may advertise their blasphemy, but they do not allow that the Holy Spirit may advertise His coming and presence.

The baptism of the Holy Spirit is for the physical as well as the spiritual man. There is an intimate relationship between the physical, the soul and the spiritual. Outward workings are manifestations of the power of God in the physical body. When you deny them and do not allow them to operate, you are not allowing the power of God to work in your body. Twenty-five years ago there was much prostration, shaking and various workings. After a while regulators rose up and said, "Sit up and behave yourself." Thus they quenched the workings of God's power.

Some say, "Manifestations drive sinners away." But it rather attracts them. Also the Scripture says, "When this was noised abroad, the multitude came together." Acts 2:6. Others say, "We do not care for the outward and physical, we want the inward and spiritual." But you cannot keep the spiritual if you deny the physical. They are joined together. The mind, soul and spirit are so linked together with the body that they are inseparable. Three parts: one man. Which of them is the man?

There is a vitalizing and healing virtue often comes to the body through dancing, shouting and various physical exercises. To quench them is to lose this virtue. A sister was very sick with pneumonia. She danced and then healing came.

True there are those who promote manifestations and bring harm to themselves. I knew a woman who would say, "See how I can talk in tongues and dance." She exhibited these till she went insane. This display what God has given is disastrous to one's self and disgusting to others. Our motives should be examined. We should beware of selfish motives, or of self glory. Ask God to crucify the part that is wrong.

Pardon a personal word. The Lord told me that giving forth the word of wisdom is very exhausting and tiring to the body. At times I

would be so exhausted I would have to go to bed. I was told and experienced at times refreshing and restoring of strength by dancing in the Spirit. If you are sick or tired, often the manifestations of the Spirit will restore you.

If you are one who is inclined to be rapid, check yourself. Do not go too far. But where there are two or three rapid ones in a congregation, there will be twenty or fifty who are not free, who need to be unbound. The Lord is very much concerned about those who do not get their portion. He has told me to speak about this time and again. The Lord wants His people to go forward, not backward. He wishes them to be free physically as well as spiritually.

There is another side to manifestations that should be mentioned. When one is in these physical manifestations of the Spirit, there is a joy, pleasure and satisfaction comes over one. We may be inclined to dance all the time. I knew one who danced in every meeting for a long time till reproved by the Lord. There is a balance in the Spirit.

Some do not want us to preach about crucifixion or anything that goes down into them and stirs them to seek the Lord, they only wish to dance and shout and sing. Unless there is much or mostly demonstration a meeting has little good for them. They know and care little for those deep heart searchings and communings with Christ. Both have their place. Neither should displace the other.

I often wondered why the children of Israel so often forsook the worship of Jehovah and went after Baal worship. The worship of Jehovah was solemn, heart searching, calculated to convict of sin. But there was no appeal to the sensuous or emotional. But in Baal worship, there was excitement, emotion, dancing, shouting, and strong appeal to the lower nature. It was gratifying and debasing.

Is there something like that in your love for manifestations? Just a delight in exhilarating exercises? Would you have been one who would have gone away to worship of Baal?

Manifestations are a means to an end. They are to liberate us and free us from bondages, pride, timidity, self, and all that keeps back from the full entering into and living a life in the Spirit. They assist in entering a state where gifts of the Spirit and gift powers abound. To neglect manifestations or quench them is to shut the door to the supernatural and hinder spiritual growth. To unduly promote them or live in them is to open the door to excesses and emotionalism and spiritual degeneracy.

The Restitution of All Things

"Jesus Christ---Whom the heaven must receive until the times of restitution of all things." Acts 3:20, 21.

The Restitution of all things includes the recovery of truths, spiritual operations and spiritual gifts which have been lost to the Church since the days of the apostles. "At what time precisely the extraordinary spiritual gifts of miracle working and prophecy exercised by the apostolic Church ceased it is not possible to determine. It is certain, however, that soon after the middle of the second century there arose a party which made the possession of such gifts of the Spirit the test of the true Church of Christ, and their absence a deplorable sign of falling away on the part of the Catholic Church. The leader of this party was a certain Montanus of Papuza in Phrygia" (Zenos). So marked was spiritual declension in the Church during the reign of the Emperor Constantine who, from 324 to 337 A. D., was both head of the Church and of the Roman Empire, that the fundamentals of the faith and all spiritual gifts and operations were extinguished.

The scope of this chapter is to emphasize and illustrate the impressive truth that down through the ages and up to date of this year of grace 1934, Jehovah has a Progressive Plan of Revelation.

There are eight items in this heavenly program of the Spirit's recovery of what has been lost to the Church since the days of the apostles.

Justification by faith has as its basis the atonement of Jesus. It is the judicial act of God whereby sinners who put their trust in the efficacy of the shed blood of Christ on Calvary, are freed from the guilt and punishment of sin and are declared by Jehovah to be righteous in His eyes.

1. Justification by faith was restored to the Church as a fundamental of the Gospel, under Martin Luther's leadership of a company of godly men in Europe, after a prolonged, aggressive and victorious conflict with dominant Catholicism.

The Reformation may be said to have begun in 1516, when Martin Luther nailed on the gate of Wittenberg Castle Church the famous 95 theses denouncing papal teaching and proclaiming the Bible truth of the forgiveness of sins through grace.

2. Power to live a holy life and a marked degree of the supernatural, including a measure of prophetic operations of the Spirit. These

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