

constant turning of the mind and affections to the Lord in prayer, praise, worship and reverence, and added expressions of love and devotion; all of which constitute the building up of one's self upon his most holy faith.

When one enters heartily into the practice of these things, he will find the Lord aiding him and causing him to behold as in a mirror the glory of the Lord and thus be changed from glory to glory. He will be enabled more and more constantly to look into the perfect law of liberty. The Spiritual weapons will be at hand to wage warfare against the enemy and his emisaries, (II Cor. 3:17, 18; 10:3-5; James 1:25).

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TRACTS FOR THE TIMES

No. 7.

INWARD AND OUTWARD

SEELEY D. KINNE



ELIM BIBLE TRAINING SCHOOL
HORNELL, N. Y.

INWARD AND OUTWARD

Seeley D. Kinne

The Nature of Man has two sides, called the Outward Man and the Inward Man, (II Cor. 4:16). The outward man is that side of man's nature which turns toward the visible world, and is nearest to it. The inward man is that part, or side, of man's nature which lies inward, and is nearest God and heavenly things. There is also a third part that turns toward one's self, but is not in this consideration.

Out of these two natures of man, when under the anointing of the Holy Spirit, arise corresponding outward and inward manifestations.

Outward manifestations include shaking, prostrations, singing, shouting, dancing, and the like. We are speaking only of these manifestations in the Spirit.

Inward manifestations include various attitudes of the heart and mind, such as prayer, travail, burden, drawings toward God, inward prostration, inward senses, fruit of the Spirit, visions, revelations, and the like.

Some have the opinion that outward manifestations are mostly unnecessary, and have therefore endeavored to eliminate them, having preference for inward manifestations.

But our bodies are temples of the Holy Ghost, and somehow when there is unyieldedness in the spirit of man, there is a stiffness in the body; so that if one is not yielded in body there will be a lack of pliability in his spirit. For this reason many suffer in physical health; because of an attitude of disobedience in their spirit.

We therefore see that to say one prefers to have inward manifestations to the neglect of the outward is a mistaken position, and is destructive regarding all manifestations. If, on the other hand, one is occupied with outward manifestations to the neglect of the inward, he may expect that he

will be shallow in his relations with God, and probably lacking in the real dynamic power of the Spirit.

It is very easy to be neglectful of that which is inward when one becomes free outwardly; for there are exhilarations and pleasurable sensations which, though right in themselves and proper in their place, should not be promoted by man, nor should we be unduly occupied therewith.

To be inward and spiritual is very essential, and highly pleasing to God. Outward manifestations, properly kept in the Spirit and will of God, are a help to spirituality, and assist toward communion and fellowship with God.

Since consciousness is the center of soul life, when one lives in self-consciousness and in the consciousness of earthly environments, he may properly be said to be outward. But when his consciousness turns toward God and Christ, he becomes inward and spiritual, and is drawn up into communion and fellowship with God. Then his soul comes under the sway of his spirit, which in turn, is under the rule of the Holy Spirit.

The powerful baptism in the Holy Spirit is intended to introduce one into this state. Most people soon fall out of it, and fail to regain it; due to lack of teaching that intimate communion with God is easily lost, though highly important and absolutely essential to a walk with God in the Spirit. There is necessity for the one who would be spiritual to overcome, by faith, earthward tendencies and drift that is all about us.

Once baptized in the Holy Spirit, the Lord is jealous that the believer should live inwardly to God. We may therefore surely count upon His powerful aid to enable us so to live. There is no condemnation to those who thus walk after the Spirit, (Romans 8:1).

The means of attainment are the baptism of the Spirit, and the supply of the Spirit in repeated anointings.

The means of retainment are a walk in the Spirit, by constant obedience to the Spirit's leadings, incessant prayer,