

Discernment

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Discernment is a divinely imparted ability, conveyed upon the senses, upon the mind, upon the affections, and different faculties of man's nature, which enables him to understand, discern and tell the motives, purposes, intents, nature and spirit that move men in their activities or lives, although to the natural sight they may be hidden.

Many people have a good portion of natural discernment by which they know people and conditions, but this is not discernment by the Spirit. Natural discernment fails when it comes to the great mysteries of the spirit world and the realm of spiritual activities. These are invisible to the natural man nor can he penetrate them, nor solve their hidden things.

"The things of God knoweth no man, but the Spirit of God." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them for they are spiritually discerned" (1 Cor. 2:14).

Hence it is, necessity arises for a spiritual eye-opener, if we are to live in touch with God and the things that pertain to the Kingdom of God. This spiritual sight is called discernment or else knowledge. It pertains not only to what we have mentioned, but also to the state, nature and condition of people who are in this earthly life, some of whom are fallen and become the habitation of evil spirits and are under the control of all sorts of emotions, motives, desires and purposes, which only the discerning touch of the Spirit of God is able to reveal. This is greatly needed for the protection of the Church and individuals, and for light to see how to deliver the needy and bound.

Persons sometimes pray for discernment, who, after they have received, would be glad if they were without it. A woman once received a clear strong gift of discernment. At the altar she dealt with seekers as she saw their state by the light of the Spirit, but she was so misunderstood and persecuted for it that she did not know what to do. Another was given a gift to see right through people and know their state and tell their sins that were hidden to man's eyes. But from this she shrank. It was a great cross. Yet one should be willing to bear such a cross for the sake of Jesus, and the good that could be done thereby both in protection, deliverance and in freeing those bound.

A foundation principle of discernment is

that it begins at home. One should know his own nature, motives, attitudes and purposes rightly to see that of others. Human nature is prone to see others' faults, failures and errors and be blind to one's own. If one is faithful to watch over and criticize his own activities and the motives that lie behind them, he may see how greatly he himself needs help, and oftentimes at the very point where he had judged others.

"Judge not that ye be not judged." "Wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things" (Mt. 7:1; Rom. 2:1).

True discernment must be grounded in love, compassion and unselfish consideration for others. Is it not for lack of love that God has so little trusted us with discernment? Misusing this gift by carelessly revealing things shown by the Spirit by discernment is a serious breach of faith with the Lord and will cause the one in fault to fail of such gift.

There are several kinds and degrees of discernment, which are given for different purposes and uses, according as the gift is needed for protection, discovery of danger and means of delivery, and to show where difficulties lie.

Another reason for partial and different impartations of discernment is found in the expressed law of divine giving, which is according to the will of God and ability of the recipient, "Dividing to every man severally as He will." "To every man according to his ability" (1 Cor. 12:11; Mt. 25:15).

Where a human spirit is naturally sensitive to spiritual conditions, when washed in the blood of Jesus and anointed with the Holy Spirit, he frequently becomes a special vessel of the Lord, and receives a gracious large gift of discernment. Such natures are very sensitive to the presence and quality of spirits, whether they be human spirits in bodies of flesh, or satanic, or heavenly spirits.

All spirit beings have about them an atmosphere which is of the nature and character of the spirit itself. All spirit beings may be heard, felt, smelled, and tasted, provided there is the essential opening of the senses to spiritual presences, wrought by the Holy Spirit. This atmosphere, surrounding spiritual beings, has odor, savor and feeling.

Paul, Peter, David, Abraham, and many others saw angels. So powerful and great is that atmosphere that is manifested where the Holy Spirit appears, that a blue cloud has

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often been seen hovering over a congregation where the power of God was manifested. And of such manifestation we read in the Bible: "The house was filled with smoke." "The glory of Jehovah filled the house." "The cloud abode thereon and the glory of Jehovah filled the tabernacle" (Isa. 6:4; 2 Chron. 7:1; Ex. 40:35).

That angel spirits, both good and bad, have a voice and that there are spiritual sounds is evident:

"When thou hearest a sound of going in the top of the mulberry trees." "The sound of a rushing mighty wind" (2 Sam. 5:24; Acts 2:2).

Spiritual smell is plainly taught by the preparation of the most costly and richest perfume for the tabernacle service that could be produced. Of Jesus, the Bridegroom King, it is said, "Because of the savor of Thy good ointments, Thy name is as ointment poured forth. Therefore, do the virgins love Thee."

As to taste, we read, "O, taste and see that the Lord is good." "His fruit was sweet to my taste." Pentecostal people have tasted distinctly the power of God on their tongues. Others have smelled the richest fragrance in meetings. Mr. Brelsford, a missionary to Egypt, now gone to heaven, could smell demons wherever they were near the platform in meetings.

Of the five senses, the sense of feeling is most widely diffused, as it is located in the nerves which enter every organ of the body. By this sense we are made aware of every condition of comfort or suffering.

Progress of the Lord's Work Detroit, Mich.

The Lord has been so precious to us. We had a wonderful outpouring in the school, starting on November seventh. The members of the Senior Class and I were in the class room downstairs when the Lord began to talk to us. I became so inebriated in the Spirit that I was slain under the power of God. I remained in this state of inebriation for three days. The Lord poured out His Spirit in such a mighty way that we could have no classes. No one seemed to care to eat. The students were prostrated everywhere in the building by the Spirit. One young lady from Gainesboro, Tennessee, while lying in the hall on her face, came through to her baptism. Another young lady was prostrated about noon on Thursday, November ninth. She prophesied throughout that afternoon. She was as stiff as one dead. At 6:30 P. M.

we carried her to her room. She came to self two hours later.

Mary Shepard was taken to heaven the afternoon. The Lord showed her the gate the city. Three boys and two girls were singing in the Spirit in tongues and interpreting in English. All were in the complete union of the Spirit. People, upon coming into building, trembled. Three of our number received the gift of tongues and others prophesied on the same day. The power of God not lift until Saturday. We have had 1 outpourings of the Spirit, six and even slain under the power of God at one time, the work beginning on November seventh eclipsed all previous outpourings.

On November seventh, the Lord spoke through prophecy, instructing me to open up a place on the east side of Detroit, promising to bless the work and save many souls. He told us that when the world would be in anarchy we would flourish and that He would come with His blessing upon the work.

Under the Lord's leading, we located a building with a seating capacity of about two hundred and fifty. The Lord is moving, praising His dear Name. Thanksgiving night we had a packed house at the church on Fort Street. They had to place chairs in the aisles. We had the Lord's supper, feet washing and breaking of bread at the close.

On December first, we dedicated our new place on the East Side. The Lord met us in a mighty way. A man went to the altar and was saved. A young married woman was slain between the seats and the Lord saved her there.

We have thirty-six in our day school and seventeen in night school, so you see I have my hands full. We ordained Brother Lester as assistant pastor for the work here and Brother Sleadman and his wife, who are present holding services at Gallia, Ohio.

We rejoice to hear that Brother Spencer and Brother John Price contemplate being with us during the holidays.

In His glad service,

Maud Beazley

Newberry, Pa.

As a result of prayer, every man in our assembly has gone back to work. Some had been idle from two to four years. As a result of the Lord's blessing the church financially is prospering. Already we have taken steps to acquire