

MANIFESTATIONS

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Nature in earth, sea, and sky is filled with limitless variety. Every bird has its peculiar flit. No two animals look just alike. Snowflakes differ. So, too, do the stars in their glory. Nowhere appears variation so vast as in man. Every member of every individual differs in size, quality, degree or shade—in appearance everywhere is countless diversity.

Nor does this divergence appertain alone to the outward aspect or manifestation. It has its source in its inward root or beginning. Its outward show is the blooming flower of its nature and quality, that hides in its heart nature; whether angel, man, stone, plant or animal. The visible appeal to the senses is just revelation of inward character.

Color, tone, texture, size, shape, action, all and each are characteristic indications of inward quality, of that from which it springs. However, the observer must know the sign language of that which is observed—the mystic language expressed in color, shades, tones of pitch and pathos and many other ways. Niagara speaks to us of grandeur. Royal Gorge of stupendousness: a thousand wonders of land and sea, beauties of star and crescent holiness of God and awe inspiring revelations of Christ: all, all do but speak forth different qualities of Creator and created.

That there is much ignorance of these hidden language manifestations may easily be believed. Indeed ignorance haunts man everywhere, because he has forsaken the Living Fountain, and hewn himself out cisterns, cracked and leaky.

If now we turn to "the manifestation of the Spirit," and "manifestations of truth," we may also discover here, melody, sweetness and beauty in sound, color, flavor and motion: attractive attitudes, wisdom in language, and all that edifies, instructs, and builds.

Here too, as everywhere, the manifestation is but the flower of the root. There is a power of color selection in the tulip bulb. And there is a power of quality and quantity appointment in the origin or root out of which spiritual manifestations arise as expressions of the character that lies behind the manifestation.

In the primary manifestation of the Spirit, which is language utterance, there is a meeting and blending of the Divine and human. God gives the power of unacquired utterance. The

recipient speaks as God gives to speak. 1 Cor. 12:7; Acts 2:4.

In the secondary or continued manifestation, there are imparted to every man severally gifts, as the Spirit chooses, which is according to ability or character adaptability of the receiver. The manifestation of gifts blends with the color or tone quality of each individual.

A third group of manifestations would include playing musical instruments and singing by prophecy as did Asaph, Heman and Jeduthan. 1 Chr. 25:1-7. Cunning workmanship, as Bezaleel, Ex. 36:38. The pattern of the tabernacle given to Moses. Ex. 25:40; Heb. 8:5. David was given, by writing by God's hand upon Him, the pattern of the temple. 1 Chron. 28:12, 19. The Spirit has given at times interpretations or prophecies by causing writing to appear on a board or wall to the one in the Spirit, so that he could read to his listeners. Belshazzar and Daniel had this experience. Dan. 8:5. These supernatural activities by the Spirit, as writing in different languages, making signs, acting prophecy, by gesture, posture, dress, etc., are often described in Bible examples, Nebuchadnezzar's great image, Daniel's beasts, Ezekiel's vision of restored Israel, chapters 37, 40 to end. John's Revelation is the most extensive majestic panorama ever known.

All these and many more give Scripture setting for various Holy Spirit manifestations. Nor is there any reasonable or scriptural ground for rejecting a manifestation because it is not already given in the Bible, for then must Moses have rejected the burning bush, and a multitude of unheard of new manifestations. Abraham must refuse to do the unheard of thing sacrificing his son. And we should deny that God called to him out of Heaven. In fact God has seldom repeated Himself but always had some new manifestation. By what authority do men deny God the right to manifest as He may see fit today?

A fourth class of manifestations, frequently called demonstrations, such as prostrations and humiliations, caused by Divine approach and presence, shaking and trembling, are often mentioned in Scripture. Then there are dancing, running, shouting, screaming and other exercises, and groans and weeping in intercession. Those who reject the baptism as a miracle deny the tongues and prophecy. The gifts of the Spirit are sadly rejected and neglected and quenched by many so-called Pentecostal people. So, too, those manifestations of the

nature of writing, and other supernatural works so common in Scripture experiences of the old prophets are looked upon as doubtful.

Why should spiritual manifestations of any kind or degree be looked down upon, cramped and crushed, any more than natural manifestations? Nobody thinks of tying up the mouth of a calf to keep it from bleating. Who ever thinks of returning a colt to its stall because it jumps and capers? Or stops a hen from cackling when she lays an egg? Who thinks of stopping a mother from her outbursts of grief over the tiny casket? Who stops the horseman from cracking his whip?

Unused legs soon cease to walk. Idle muscles stiffen or paralyze. Idle brains are soon empty. Unemployed acquired skill soon deteriorates. How can we stop spiritual exercises without reaping wreckage? Why should we stop spiritual manifestations when they are everywhere in the universe? "The heavens declare the glory of God; and the firmament sheweth His handiwork."

Uses or reasons for manifestations of the Spirit are many. We mention the most important. When a heart is occupied with the Lord and filled with His goodness, worship and adoration must be manifested, sometimes in loud praise, uplifting hands, dancing, etc. The Bible speaks often of this, and Jesus said the Father seeks worshippers in the Spirit. Sacrifices and services in the tabernacle and temple were largely for worship. The most important part of a Christian life is heart flow to God. Much is said about Christianservice and righteous living, but there is lack of teaching real Spirit worship. A heart filled with praise but having no outward expression is not worship. The children cried, "Hosanna to the Son of David: blessed is He that cometh in the name of the Lord." Jesus withstood the opposers, saying: "If these should hold their peace the stones would immediately cry out." "David danced before the Lord with all his might," when the ark came back into Jerusalem.

Some manifestations arise from struggles for liberation from natural or demon bondages. Often there is much struggle when one is seeking the baptism of the Spirit. Some not understanding, ask, Are these manifestations necessary? A difficult question to answer. The struggle is not the baptism, yet is necessary to get obstacles out of the way. Many experiences are connected with great struggles, as receiving gifts. Jacob got his thigh out of joint. Moses lay prostrate forty days. Jesus

sweat blood.

Struggling could often be lessened by faith and prayer in the baptized who stand by. Alas, many are hindered for years, and sometimes never do receive, on account of unwise and unscrupulous resistance and criticism of would be helpers.

There are manifestations of warfare, for we are in a great spiritual conflict, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." Shouts and blowing of ramshorns brought the power of God that threw down the walls of Jericho. The breaking of pitchers and blasts of horns were used to defeat the Midianites.

"Every battle of the warriors is with confused noise, and garments rolled in Blood." Isa. 9:5. Bible warfare in the Spirit was with peculiar powerful and spectacular manifestations and always something unheard of. If these manifestations are quenched there is no battle nor victory. Nearly all gift ministries operate with outward manifestations. Prostrations, shakings, stammerings, outcries and unusual manifestations constantly accompanied the prophets.

The losses, the havoc, the wreckage that has come among the Pentecostal people through the misleading teachings of leading men among them, who oppose manifestations of the Spirit, are extremely sad and most lamentable. Why should the mistakes and fantasies of a few weak and misled souls be flaunted before the whole rank and file, thereby breeding fear, doubt, distrust, and disobedience to God? Why is the human race so afraid of the miraculous? Is it not because that it brings them face to face with God and their relationship and duty toward Him? Is not that the reason? It is easily proven that every movement in the Christian era has cooled off and failed. Men do not like to come into close touch with a holy, supernatural, glorified Christ. The Christ of history, the Christ of the letter, and the Christ of formality is not feared. But when we come face to face with the Living Christ, the speaking Logos, and the power of His presence in manifestation, our every blemish and sin appear terrible in the light we must face our inner self. Hence men prefer to disobey the Spirit, reject and stop His workings, and vote Him to be outside their religious circles.

Some brethren have received a gift of power in laying on hands. They form the people into

a prayer line, and lay hands on one after another. Many fall under the power. There are miraculous healings. Two divisions of so-called Pentecostal churches, by their leaders, have voted these anointed brethren shall not minister in their assemblies. What is the difference between these leaders and those who said, "For indeed that a notable miracle hath been done by them is manifest." "but that it spread no further," etc. Acts 4:16. These latter might differ in denying that miracles are done, thus making themselves still worse. These men are rejecting the power of God, and greatly wronging the people.

A prominent Pentecostal paper recently published an article entitled "The Snare of Specious Manifestations." The writer says; the writing on the wall at Belshazzar's feast was a special sovereign act of God. So it was. But his position in this article that every miraculous incident must be minutely set down in Scripture, denies God the right to perform a sovereign act today, if it is not previously set down in Scripture. We read, "There are many other things which Jesus did." Jno. 21:24, 25. These other things are not written in the Scriptures. If the Spirit gave one of these things to a servant, this writer would not allow them to be repeated because not recorded in the Bible. "By the hands of the apostles were many signs and wonders wrought." "Stephen, full of faith and power, did great wonders and miracles." "God bearing them witness with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." "Dividing to every man severally as He will." Acts 5:12; 6:8; Heb. 2:4; 1 Cor. 12:11.

Here are a whole multitude of miracles and wonders that are not named or described minutely in the Bible. If the position of this writer be correct, if anyone describes some of them by revelation, they must be rejected as unauthentic. And God has no more the right to do some special miraculous act today, unless it be set down in Scripture.

Again this writer says, "Invariably when some distinctive unusual form of manifestation makes its appearance, it is followed by a spirit of unteachableness. Ego is exalted." Ministry by John Baptist was very unusual. Was he unteachable? Was there an ego manifestation in Stephen? How was it with Paul when handkerchiefs and aprons were used? But he says, "Invariably" unteachableness appears.

Is it true, that God cannot use anyone in this time for fear of ruining them? This is a blow at the work of God in His people. It denies that God has a right or power to work anything new or unusual in our day. In fact it appears that there is a persistent effort to deny God the right to supernatural manifestations. This is a great and terrible sin. The great fight from the time of Christ till now has been over God's right to miraculous works through His servants. Christianity in its true supernatural aspect is miraculous. Those who fight against this kind of working of God are enemies to the power of God. The manifestation of God is invariably miraculous.

The Converting Power of Love

One of the mightiest soul-winners I knew was Col. Clarke, of Chicago. He worked his business six days every week, and he kept his mission open, which he supported out of his own pocket, seven nights every week. He had a wonderful crowd of five or six hundred men every night in the year—drunkards, thieves, pick-pockets, gamblers, and everything that was hopeless. Col. Clarke was one of the dullest talkers I ever heard in my life. Yet, while he was talking, these men would lean over and listen to him, spellbound. Some of the greatest preachers in Chicago would go down to help him, but the men would not listen as they listened to him. He converted by the score. Why? Because they knew that Col. Clarke loved them. He once said: "In the early part of this mission, I used to weep a great deal for these men, until at last I got ashamed of my tears. Then I steeled my heart, and stopped crying. I lost in power. Then I prayed to God, "O God, give me back my tears!" And God gave me back my tears, and gave me wonderful power over these men." Dr. Torrey.

With Him, All Things

Roman 8:32

Hath not each heart a passion and a dream
Each some companionship for ever sweet!
And each in saddest skies some silver gleam,
And each passing joy, too fair and fleet
And each a staff and stay, though frail it prove,
And each a face he fain would ever see
And what have I an endless Heaven of Love,
A rapture, and a glory, and a calm;
A life that is an everlasting Psalm,
All, O Beloved, in Thee.

Ter Steegen.