

# The King's Highway

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35

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## THANKSGIVING

Thanks be unto God for His unspeakable gift.—II. Cor. 9-15.

We join with our brethren and sisters of the great United States, in offering Thanks to our Heavenly Father again this year for all His mercies and blessings bestowed upon us.

### SUPERFICIAL ALTAR WORKERS

E. E. Shelhamer

"For they have healed the hurt of the daughter of my people slightly, saying 'Peace, peace when there is no peace.'" In my observation for forty-five years I have learned some things relative to dealing with seekers at the altar.

"It is surprising how some holiness preachers and evangelists can preach good straight sermons and then spoil the whole thing by skimming over and doing superficial altar work.

Until Christian workers discriminate between the Spirit's encouraging seeking souls and coming into their hearts, bringing the clear unmistakable witness to their acceptance with God, just so long they will do shallow altar work. There is a vast difference between the Spirit's coming upon a person from without and taking up His abode within. God will draw near a soul as he submits and surrenders, and this encouragement may be so great at times as to rouse the seeker to shout aloud for joy and yet, with all this, he may not have a satisfactory assurance that all is well.

A truly repentant soul will have the Witness of his own spirit that he has yielded on every point revealed to him, and this will bring great relief, but this is not enough unless the Holy Spirit comes in and witnesses that he is made "partaker of the divine nature." Because of unwise dealing right here thousands of souls stop short and this accounts for so many joyless professors of religion.

In nine cases out of ten the seeker has wrongs to make right, is clinging to some idol, or besetting sin, or rebelling on some other point. And even though he does say he is fully given up, the very fact that God withholds His seal proves that the heart is still "deceitful and desperately wicked." This is why souls should not be rushed through and urged to "believe! believe!" right over unconfessed, unrepented sins. How can they believe when they have not met the conditions of faith? If honest souls were only left alone by unwise instructors the Holy Spirit would lead them, step by step, into glorious victory.

Hear what Mr. Wesley says upon this important subject:

"There may be foretastes of joy, of peace, of love, and those not delusive, long before we

have the witness in ourselves; before the Spirit of God witnesses with our spirits that we have 'redemption in the blood of Jesus, even the forgiveness of sins.' Yea, there may be a degree of long-suffering, of gentleness, of fidelity, meekness, temperance (not a shadow thereof, but a real degree) before we are 'accepted in the beloved,' and consequently before we have a testimony of our acceptance but it is by no means advisable to rest here; it is at the peril of our souls if we do."

The same thing holds good in dealing with those seeking heart purity. It is misleading to teach that souls who have not been previously groaning for heart purity can jump up, come forward and obtain such an experience in a few minutes. True, there is no virtue in length of time, but every soul must get to the end of himself before he dies to carnality. Some reach the point of victory sooner than others, because they humble themselves more fully, and as a result appropriating faith reaches the precious Blood that cleanseth from all sin.

Wesley taught that it was necessary to "see the groundwork of the heart, the depths of pride, self-will and hell." Adam Clarke says, "Few are cleansed from all sin, or sanctified, because they do not feel and confess their own sore and the plague of their own hearts." Now the question arises, how can a soul who has not yet seen the "groundwork of his heart," believe unto holiness? Fletcher says, "By frequent and deep confessions drag out all these abominations, the remains of envy, jealousy, fretfulness, anger, pride, impatience, peevishness, formality, sloth, prejudice, bigotry, carnal confidence, evil shame, self-righteous, tormenting fears, uncharitable suspicious, idolatrous love," etc.—How can a soul get a real experience in a few minutes without having first seen the sin of his heart? Yes, God is able and does His part instantly, but not until conditions for sanctifying faith are fully met.

One great preacher has said: "The efforts of some well-meaning persons to get seekers for holiness to 'consecrate' have proven hindrances rather than helps to them in obtaining the experience. A man comes to the altar seeking holiness. He has been a happy shining pilgrim. There is not an issue between his soul and God relative to future conduct. He has been blest time and again as he would rededi-

cate himself to God. Now someone tells him to consecrate. He is all broken up over his burden of inward defilement. He is anxious to do anything to obtain deliverance. He goes through a careful dedication of himself to God, his friend altar worker suggested some things which may not have occurred to his mind before. His mind is diverted from his difficulty. He feels a sensation of peace, as anyone who rededicates himself to God. He accepts this as holiness and soon awakens to the fact that he was deceived by allowing his mind to be diverted from the object for which he came to the altar which was not to reconsecrate, but to be made "pure."

We have been pained to see altar workers compel a seeker to insist (against his own consciousness) that the work was done and then to make the lie more secure, he was told never to doubt or depend upon feeling. "Take it by faith feeling or no feeling and the witness will come later." No! pray until you get the faith that takes it.

Now there is a reason for all this superficial work. As a rule, everyone tells and teaches his own experience. At least he does not urge others to go higher nor deeper than he himself has gone.

If a man has never died the death himself, no difference if he be radical in the pulpit, he will be shallow in his personal dealings with souls. Get the genuine experience yourself and then your work will stand the test of that great day.

JOHN WESLEY SAID—

"I will not quarrel with you about opinions. Only see that your heart is right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked, and I desire no more.

"I am sick of opinions; I am weary to hear them. Give me a solid, substantial religion; give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying himself out in the work of faith, the patience of hope, and the labor of love.

"Let my soul be with these Christians, where-soever they are. \* \* \* Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister.—Selected.