

# THE KING'S HIGHWAY

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## SPECIAL NOTICE

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## EDITORIAL

### HELPERS

"Greet Priscilla and Aquila my helpers in Christ Jesus." Rom. 16-3.

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The apostle Paul in closing his epistle to the Romans sends greetings to several brothers and sisters of whom he wished to make special mention, because of their kindness to him, and their faithful service in the Lord's work. Among them he mentions Priscilla and Aquila, whom he calls helpers in Christ Jesus. The apostle met this excellent couple first at Corinth, to which place they had come because the emperor Claudius had ordered all Jews to depart from Rome. So what, no doubt seemed to be a great affliction to them proved to be a great blessing in disguise not only to them, but to the great apostle whose helpers they became and also to many others to whom they ministered in their larger field of service.

One might think that a character as great and strong as Paul was, one who knew God as he did, one of such great faith and trust in Him, would scarcely need help from human sources, whereas he was so mightily helped of God. But the apostle did often feel a need of human help and often requested prayers of the saints that he might be able to fulfill his God-appointed mission and discharge his duty toward God and man.

According to the teachings of Jesus there are just two classes of people in the church, these are helpers and hinderers. There is no such thing as a neutral position in the Lord's work. Our Lord said, "He that is not with me is against me and he that gathereth not with me scattered abroad." Mat. 12:30. There are various ways that one can help in the Lord's work, or there are various kinds of service to be rendered. Therefore everyone who loves Jesus can find something to do which will be profitable to His work, even if it is ever so small. Jesus said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." Mat. 10:42.

The service which Aquila and Priscilla rendered seemed to be two-fold both temporal and spiritual, but especially spiritual. They took Paul into their home when he came to Corinth and gave him work at tent-making which was a help indeed, but Paul speaks of them as his helpers in Christ Jesus, which would imply perhaps, their spiritual labors also. We have a most interesting and beautiful story in the Acts of the apostle of their work along spiritual lines. It reads, "And a certain Jew named Apollos born at Alexandria, an eloquent man and mighty in

the scriptures, came to Ephesus. This man was instructed in the way of the Lord: and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla heard, they took him unto them, and expounded unto him the way of God more perfectly." Note those words: They took him unto them. How beautiful! They saw the lack in Apollos' experience, notwithstanding his eloquence, his fervent spirit, his knowledge of God, boldness and mightily preaching the scriptures.

Note two things about these, Paul's helpers. First they had spiritual discernment. They could see Apollos' spiritual lack, in spite of his great gifts, his eloquence and knowledge of the scriptures. Those outward manifestations did not hide from their spiritual eyes his heart need. Second, they showed such a fine spirit, and such good sense in dealing with him. When they had heard him preach and saw his need, they did not go out and criticize him and thus weaken his influence for good. No! "They took him unto them", took him to their house, fed him. No doubt, showed a kindly interest in him. No doubt commended him on his ability, and boldness in preaching, then expounded unto him the way of God more perfectly, not the word of God he was already mighty in the scriptures, but "the way of God." The Psalmist says, "The ways of God are perfect." Jesus said, "I am the way." God is holy and His way is holy. Hence we believe that Aquila and Priscilla expounded unto Apollos the way or experience of holiness, like two good women who enjoyed the experience of heart holiness heard Mr. Moody preach, and discerned his need, of holiness, talked with him kindly about the experience and were the means of helping him to receive the baptism with the Holy Ghost which made Mr. Moody a greater power for God in his work after. We also read concerning Apollos that after he had received the more perfect knowledge of God he helped other believers much through grace, read Acts 18 beginning at verse 24.

Paul also writes that this noble couple, these helpers of his, laid down their own necks to save his life. That is, hazarded their own lives to save his. No wonder he calls them helpers. How much the church, and work of God needs such devout consecrated lay members today, people with the experience of heart holiness, which is so real, and means so much to them that they can enjoy it and tell other believers, even eloquent preachers like Apollos, about it and be able to help them into the experience. May the good Lord give us many more helpers like Aquila and Priscilla.

## SANCTIFICATIONS—HOLINESS

By Rev. J. A. Huffman

Too much theory is a bad thing. Too little theory is equally bad. Theory is the shell, while experience is the kernel. Necessary as is the shell, it is an empty affair without the contents; rich as is the content, it can only be realized by being borne to us in its proper relations.

Clearly defined ideas of God and the doctrines of sin and grace will materially help us in our religious life. It is the "Word of God" which is the sword with which we are to fight our battles; and the clearer our ideas of God and His Word, the keener will be the edge. Good is right theory is, Christians must not stop with the theory of holiness, but seek the rich, sweet experience contained in that

proper interpretation of God and His Word. It is one thing to be a "holiness" man and another a holy man. A holiness man may be one who has merely theory; a holy man is one who has the divine reality of a clean heart, and a pure life.

Relative to terms, while care should be taken in using terms which are scriptural, terms which are logical and commonly understood should not be seriously objected to, nor lightly spoken of. In all probability much of the difference existing between people who believe in a definite work of grace subsequent to regeneration is a result of these various terminologies. There are those who speak of the "second blessing" or "second work," while others speak of a "deeper work of grace." While the terms "second blessing" or "second work" are not strictly scriptural, they are logical. Sanctification, as well as well as pardon, is in reality a blessing and a work, and since it is subsequent to pardon, it is second, consequently "second blessing" or "second work." While these and other terms are logical, it would be much better to use the scriptural terms, against which no objections can be justly raised. Holiness and sanctification are the New Testament terms which are likely to be recognized by most people. Christians should not be contentious about the quality of the experience. While the proper label is much desired, the genuine quality of the contents is much more necessary. In presenting the doctrine of sanctification, clear, logical and scriptural terms should be employed and, above all, clear, logical and scriptural experiences attained, "Be ye holy, for I am holy."

## CONCLUSION

Holiness, then, is a necessity—it is commanded. The Scriptures indicate that it is attainable in this life, and give no hint of a future preparatory state, or of a sanctifying power in death. It is a real experience and relation, attained subsequent to regeneration. The Holy Spirit is the Agent, and the atoning blood of Christ the means. There is a gradual approach to sanctification, but a definiteness in obtaining it. There is a progressive side to sanctification, but this progression relates to quantity rather than quality, to maturity rather than purity. It is God's provision, in redemption, to reinstate man to heart purity, equip him for largest service here, and to prepare him for heaven, hereafter.

## "SONG IN THE NIGHT"

Many of the songs of Zion are intended as a comfort in the times of life's dark hours, such a time and such a night as Paul and Silas experienced in the jail in the city of Philippi, when at midnight they prayed and sang praises to God. Did God hear the hymn of praise they sang to Him? He did, and He was well pleased with this period of worship and sent speedy deliverance to His persecuted servants.

"In a parish church of a small town in the east of Scotland," says the Record of Christian Work, "the evening service was drawing to a close. The aged pastor had announced the last hymn, when suddenly the lights went out. After a moment of silence the precentor arose from his seat in front and said: 'We cannot manage that hymn, sir, but we can all sing 'The Lord's My Shepherd' in the dark.'" "Yes, we will take the Twenty-third Psalm," said the pastor, "and, let me add, that it is well with every soul that can sing 'The Lord's My Shepherd,' in the dark."—Sel.