

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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## SPECIAL NOTICE

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## EDITORIAL

### A MAN AFTER GOD'S OWN HEART

We cannot think of any greater testimony that God could give concerning a man than the foregoing words which He spoke concerning David. In Acts 13-22 we read this account by Paul the apostle. When he had removed Saul from being king, He raised up unto them David to be their king, to whom also He gave testimony, and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will.

Men often excuse themselves for doing wrong and living in sin by saying, Oh, well! David was a man after God's own heart, and see what it did. It is true that David did commit a very grievous sin, but instead of God excusing him in it, He was severely punished by the troubles which came into his own family as God had said would come. So it was in spite of David's sin for which he found pardon and cleansing, that God blessed him and called him a man after His own heart. There might have been many ways in which David resembled God, and pleased him: Perhaps in his strict attention to the law and worship of God. He never tried to change any of God's laws or bring in idol worship, as many others did when they became prosperous. He no doubt pleased God in the very successful way that he governed his people. And without trying to mention other ways in which the Psalmist might have pleased God, we want to direct the attention of our readers to one great outstanding characteristic of godliness, or God-likeness in David's life. That was his great mercy and kindness toward his enemies.

And before we go further in discussing this question, let me say that this essential evidence or requirement of godliness is not confined to Old Testament times alone, but the writers of the New Testament, including our Lord in His sermon on the Mount, also taught that the distinguishing feature of the lives of the followers of Jesus would be mercy and kindness toward others, including their enemies. Let us notice how David treated King Saul, who became very jealous of David's success and popularity. Saul tried to kill David with his own hand on more than one occasion, and when David escaped, he followed him and sought him with a band of soldiers determined to destroy his life. And we read that on two occasions when David came upon Saul unawares and could have killed him, or by giving his consent, one of David's soldiers would have done it, that

David refused to harm him, and spared Saul's life.

Now when we consider that Saul was seeking to kill David without a just cause, and that David would have been justified by the law of his country, and in the eyes of all the people, and also would have been exonerated by the law of God. And if he had killed Saul, the law of our land today would no doubt clear him on the ground that he did it in self-defence. But in spite of all the reasons that David could have found for destroying Saul, out of the mercy of his great heart he spared him. And he not only showed great mercy toward him while Saul lived, but after Saul did come to a very sad end and died under the displeasure of God. David mourned for him as one would mourn for a very dear friend. He also called on the daughters of Israel to weep for him who had been their king and provider through the past years. None but great souls could take such an attitude as David took, not only toward Saul but also toward others who tried to take his throne and to destroy him in the days of his reign over Israel. No marvel that God called him a man after his own heart, when we remember that the greatest attribute of God's own heart perhaps is His great mercy toward a sinful and rebellious world. If it was not for His mercy we would have all been cut off in our sin, and perished in hell.

David was too big to stoop to retaliation, or to even hold a grudge, or hardness in his heart. Only little souls do that. They who are not big enough to forgive and forget the past. We have often thought that it is well for us that God does not deal with men like some of us who profess to be His followers deal with one another. If a man has sinned and is down, that is the time he needs help, and if the Church does not help him up and back to God again, where can the unfortunate soul look for human help?

Beloved, perhaps there is no sin that will dry up the streams of our soul and bring dearth and hardness of heart to us, and rob us of success in our work for the Lord like an unforgiving, uncharitable spirit. The word commands us to "forgive one another, even as God for Christ's sake hath forgiven us." Some say, "Yes, I will forgive but I will have nothing more to do with him." Beloved, suppose God treated us that way. What would be the result if he had nothing more to do with us? Would that be a demonstration of mercy? "Blessed are the merciful for they shall obtain mercy." "If you from your hearts forgive not men their trespasses, neither will your heavenly Father forgive you."

"Help me to feel another's woe.

And hide the fault I see.

The mercy I to others show.

That mercy show to me."

We sometimes hear people say, he does not deserve mercy. That is what constitutes mercy, viz., bestowing or granting a favor when men do not deserve it. If they deserved a favor it would not be an act of mercy to grant it. It would be an act of justice only to give men what they deserve. Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies: bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, etc. In these words our Lord lifts up a standard of Christian

living, which cannot be reached by human effort alone. It will require a soul that has been regenerated by the grace of God, and also cleansed or sanctified from that old selfish carnal spirit that wants to strike back or retaliate, to live up to this requirement and fit us for the glory world, and we would have more men after God's own heart.

"The quality of mercy is not strained:

It droppeth, as the gentle rain from heaven  
Upon the place beneath: it is twice blessed;  
It blesseth him that gives, and him that takes,  
'Tis mightiest in the mightiest! it becomes  
The throned monarch better than his crown;  
His scepter shows the force of temporal  
power,—

The attribute to awe and majesty,  
Wherein sit the dread and fear of kings,—  
But mercy is above this scepter swayed;  
It is enthroned in the hearts of kings,  
It is an attribute of God Himself;  
And earthly power doth then show likest  
God's

When mercy seasons justice."

—Shakespeare

### THE COMPANY WE KEEP

How powerful is the company we keep! Let the young person go about with those who have no ambition, those who know but little of the great things in life, those who live in poor and untidy homes, those who marry young and live carelessly, and he tends to do all of this and be a part of it. If he can be brought out of this and put into a school, preferably a boarding school, and associate with others of his age who plan to make something worth while of themselves, and with instructors who may be accepted as examples and perhaps as ideals, then all of this tends to grip the one rescued from the former environment. He may wish to know, to think, to have better things, and live in a better way.

Then if one keeps tough company he will likely go the way that company goes. This is easy. This means the cigarette, the beer garden, the dance, the wild party, the loose talk, the loose conduct.

But suppose one chooses Christian people as his associates. They go to prayer meeting. They sing gospel songs. They serve the Lord. They pray and give their testimonies. They show the reasons for this good way. Submitting himself to the pull of such, it is easier for him to come to the Lord, to take the way which they take.

So if one would be of the lesser sort, and quite useless, he can company with such people. If he would be intelligent, he may choose the company of those who know and think. If he would be a gross sinner he may company with those who are of this kind. If he would be good he may choose those who are good. If he would go finally to hell he should company with those who are hell-bound. These will promote his damnation. If he wants to go to heaven he should choose those who are heavenbound. Consciously and unconsciously, these will help him to that blessed city. A philosophy of life is not so difficult after all.

—Free Methodist

To be faithless is to fail, whatever the apparent success of earth. To be faithful is to succeed, whatever the apparent failure of earth.—"The Baptist Evangel."