

- Editorial -

Stand Still and See

Some things cannot be seen in the frantic rush of living. We must stop, and take time to focus our eyes, or these things are forever lost to sight. Take, for instance the exquisite pattern in a humble snowflake. The pressure of duty demands that we brush the snow aside, and go on—to other things. But there under our feet, hidden to casual gaze, is beauty untold. So with other things of much greater importance than snowflakes.

What about God's mercy and kind providence? the love of my wife or my husband? the respect of my children? the confidence of my neighbour? the strength to labour? a healthy mind? a clean conscience? Or what about hope and peace? Yes, these are the intangibles, the ingredients of success and happiness, the realities that do not pass away. But do we see them?

Moses said, "Stand still and see the salvation of the Lord which he will shew to you today" (Exodus 14:13).

Moses said again, "Stand still, and I will hear what the Lord will command concerning you" (Numbers 9:8).

Samuel said (to Saul), "Stand thou still awhile, that I may shew thee the word of God" (1 Sam. 9:27).

To Israel, Samuel said, "Stand still that I may reason with you" (1 Sam. 12:7).

Elihu said to Job, "Stand still, and consider the wondrous works of God" (Job 37:14).

The passing of the Old and the beginning of the New should cause us to "Stand Still and See." We need to see God anew. We need to ask, "What did I do really worthwhile in '63?" We need to see ourselves and our work in the light of a new perspective for '64. Let's stop for a moment. Let us listen to hear God speak. Let us look to see Him beckon. Then let us journey on.

WHAT HAPPENED AT ROME?

In the words of one outstanding reviewer of the news, The Vatican council in Rome has become a parliament of "stalemate, compromise and delay." What started out to be a major streamlining of Rome's policies and programs under the late Pope John has ground to a halt under Pope Paul.

The one move on the part of Rome that would indicate a genuine move toward spiritual union with non-Roman Catholics would be to declare individual freedom of worship for all men. This item has already undergone considerable debate, but will not be dealt with again until the session reconvenes in the fall of 1964. The division within the Church on this point is real and could well set the groundwork for a lively fall session.

Support for religious liberty has come from the bishops, who have been designated "progressives" whereas the Curia, labeled "conservatives" oppose the measure. Pope Paul has declared his opinion by saying, "I fear that the bishops are rushing toward the brink of schism." His voice and vote could well determine the course of the church for generations to come.

We ought to be watching events in Rome with more than a passing interest, for we are observing a massive church and organization struggling to adjust time-worn traditions to the needs and changes of an enlightened generation. The boundaries for the battle have been set. Regardless of who wins, the outcome will be momentous.

O

"Men have confessed to me every known sin except the sin of covetousness." —Francis of Assisi

WESLEYANS REOPEN MERGER PLANS WITH PILGRIM HOLINESS CHURCH

The 31st Quadrennial General Conference of the Wesleyan Methodist church of America, held in Fairmount, Ind., elected one new Genl. Superintendent, reopened merger negotiations with the Pilgrim Holiness church, and passed a resolution calling for a constitutional amendment providing for the recognition of God in public schools.

Named to succeed Rufus D. Reisdorph, who retired to enter the field of missionary evangelism, was Virgil A. Mitchell, Marion, Ind., former exec. secretary, Department of Church Extension and Evangelism. Elected to the position vacated by Rev. Mr. Mitchell was C. Wesley Lovin, High Point, No. Car., president of the No. Carolina conf. General Supts. Harold K. Sheets and B. H. Phaup were returned to office, as was the editor of *The Wesleyan Methodist*, George E. Failing, and the other general officers: General Manager, Wesley Press, E. L. Kierstead; editor of Sunday-school literature, Paul L. Kindschi; exec. secretary, Department of World Missions, Alton E. Liddick; exec. secretary, Wesleyan Youth, Robert W. McIntyre; genl. president, Woman's Missionary Society, Mrs. Helen Stark; genl. treasurer, Wesleyan Methodist church, E. Barton Carter.

Conference ordered the formation of a committee charged with preparing a plan for merger with the Pilgrim Holiness church, to be presented to the 1967 General Conference.

BURNING DESIRE

Call it what you will, there is a waiting before God that we hurried, modern mortals do not know; that sends a man back to his task with the hand of God upon him in such a fashion that the waters of Jordan part before him. It is not that God puts a premium on fasting, and night-long prayers, and tears, and austerities of the flesh. But He does reward burning desire for His very best—that leaves no stone unturned.—Vance Havner.

YOUR REAL GOD?

"WHATEVER thy heart clings to and relies upon," said Martin Luther, "that is properly thy God." George Barclay put it like this: "For practical purposes, a man's real god is what he finds pleasure in thinking about, zest in pursuing, and satisfaction in obeying."

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