

— Editorial —

HE WALKED WITH GOD

The significant thing about Enoch is not that he was the father of Methuselah, the oldest man of the Bible, or even that he was taken directly to heaven ("And he was not; for God took him"), but that he walked with God. Little else is said of Enoch. As far as we know he made no dramatic contribution to life. Apparently he was a very ordinary man, but he had one thing about him of supreme importance—he walked with God!

Too often we measure a man in terms of some unusual talent, some deed of daring, or some act of selfless service. We give medals to those who expose their lives to extreme danger in order to rescue a child from drowning or an entombed miner from the depths of the earth. We honor the heroes of war and we sing praise to those who are clever artists. And there is no reason why we should not do these things. The wrong that we do is when we fail to acknowledge with appreciation the man who walks quietly, conscientiously, unnoticed by others in his service to the Lord. This man seldom makes news; he does not seek publicity. He finds joy and personal fulfillment in faithful service. He lives to please God and to make the world a better place for others. Sometimes he carries the heavy end of the load but he does it without complaint or fault-finding.

We salute such men. Some of them are among the clergy of our Church. Some serve on foreign soil, separated from those they love. Some are at our School and some are in Home Mission Churches. And still others are among our godly laymen whose lives radiate character and strength and without whom the kingdom of God would suffer.

God give us more men about whom it may be said, "He walked with God."

FEED MY SHEEP

Paul instructed Timothy (11 Tim. 4:2), "Reprove, rebuke, exhort with all longsuffering and doctrine." Jesus said to Peter (John 21: 16), "Feed my sheep." We believe it to be a much easier assignment to carry out Paul's advice to Timothy than to carry out Christ's advice to Peter. The tendency to dwell upon the former and to neglect the later is the case with some. Whoever is guilty weakens his ministry and starves his people.

We remember well our conversation with a certain lady who for several months had been confined at home, caring for a sick member of her family. She had longed to be in church as the Sundays came and went, but she waited patiently for that day to come. Finally, the Sunday morning came for her to go to church. Special preparations were necessary, a substitute nurse being required for her patient. "How good it was," she said, "to be in the house of the Lord again. I went hungry, hoping to be fed." As it turned out, the good preacher had chosen that morning to skin the sheep rather than to feed them. This lady, by her story, returned home empty and heartsick. She did not resent hearing the truth. It may have been good and necessary. But she did resent her ill-luck in failing to have her soul fed, just when she needed special help.

While we would not suggest that there is no time and place for Paul's advice to be carried out—forcefully and without apology—we would appeal for a greater emphasis upon "feeding the sheep."

Many of our so-called church problems can be attributed to nothing less than a lack along the line of soul-feeding. This is so whether the problem is that of back-

sliding or failure to witness to the lost. No individual, or company of individuals, can grow and thrive on a diet of condemnations and rebukes. Under attack, people become hardened and less responsive to truth. The more effective discipline is that which is less commonly administered, and which comes in conjunction with a spirit of humility and tenderness. Healthy results should follow.

A feeding ministry, on the other hand, requires self-discipline, preparation, and an understanding of the people's needs. It cannot be achieved by a careless putting together of facts. It must develop out of a personal discovery of truth accompanied by a heart, hot within the preacher. Confronted by such truth, freshly received from the living Word of God, men grow.

STUDENTS HARASS MINISTER-INSTRUCTOR CLAIMING HE PRAYED IN CLASS

MINNEAPOLIS, Minn. (EP)—For harassing a clergyman—a University of Minnesota professor—and his family, three students were given long sentences in the workhouse.

The students said they had decided to "get" Dr. Timothy L. Smith because, they claimed, he had prayed in class. They said they considered such an act "religious bigotry" and "unconstitutional."

For nine weeks, the trio sent obscene, crudely illustrated letters to the Smith home and sent police and firemen there on false alarms.

Dr. Smith denied praying in class. He said he did ask students if they would join him in a brief moment of meditation, but later dropped the practice. He teaches education and history.

A minister of the Church of the Nazarene and son of a Nazarene College professor, Dr. Smith is author of *Called Unto Holiness*, a history of the Nazarene Church, and also of *Revivalism and Social Reform*.

EQUAL RIGHTS

We have talked long enough in this country about equal rights. We have talked for 100 years or more. Yes, it is time now to write the next chapter — and to write it in books of law."

President Johnson

The King's Highway

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTIST ALLIANCE

Published Semi-Monthly at Moncton, N. B.

L. K. Mullen, Editor and Business Manager

W. E. Green, Editor Y. P. Page

All subscriptions and renewals should be sent to Rev. L. K. Mullen, Box 723, Woodstock, N. B.

All material, except notices, must reach the editor by the 15th and the 30th of each month.

— SUBSCRIPTION PRICE —

Per year, in advance \$3.00
United States Subscribers 3.00

Printed by Moncton Publishing Co., Ltd.

Printers and Publishers, Moncton, N. B.

AUTHORIZED AS SECOND CLASS MAIL
BY THE POST OFFICE DEPT. OTTAWA
AND FOR PAYMENT OF POSTAGE IN CASH

MONCTON, N. B., MAY 15, 1964

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