

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —  
REFORMED BAPTISTS OF CANADA

Published Semi-Monthly at Moncton, N. B.

by a Committee of the Alliance

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## SUBSCRIPTION PRICE

Per year, in advance .....	\$1.50
Ministers, per year .....	1.00
Four months' trial subscription .....	.40
Sample Copy .....	Free
United States Subscribers .....	1.50
Ministers, U. S. A. ....	1.25

## SPECIAL NOTICE

All correspondence for *The Highway* should reach us before the 12th and 25th of each month.

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Printed by The Times Printing Company, Printers and Publishers, Moncton, N. B.

MONCTON, N. B., OCTOBER 31ST, 1942

## EDITORIAL

### A SOCIABLE CHURCH

A friend that hath friends must show himself friendly.—Prov. 18-24.

Several months ago, this writer went to visit his daughter and her family who lived in quite a large city; and as we were to be there over Sunday, of course we wanted to attend church. So naturally we sought out the church of our choice, and was glad to have our daughter, and grandchildren accompany us. We also hoped that the people of that church would be so friendly and sociable that our relatives would feel like going back again—and perhaps attending there regularly. That particular church being about three or four miles from our daughter's home, my son-in-law drove us over in his car, and offered to come back for us when the morning service was over, which we supposed would be shortly after 12.00 o'clock. When we entered the church, we found a goodly number of people present, and the preacher having met me before, came down and invited me to the pulpit, and had me offer prayer. The pastor preached a strong gospel message, which we enjoyed, and he also gave the people plenty for their money; for he preached one hour and a quarter, and as it was well past 12.00 before he finished, several of his congregation left the church before the service closed; and when we went out we found that our car had been there waiting for us for three-quarters of an hour. Well, we had no complaint to make for spending so long a time in church, for the pastor preached a good sermon. But there was one thing about the service which disappointed us greatly, that was the unfriendly, unsociable attitude of the people. The preacher did not come to the door after the service closed, as most pastors do, to greet the people, neither did a single person in that congregation speak to me, or my children, or offer to shake our hand. Some of them looked at us as we passed them going out of the church, as if they knew that we were strangers; but not one of them spoke a word to us or tried to make us feel welcome in any way. It sufficeth to say that our relatives had no desire to go back to that church again. And we thought that what the writer of the proverb said about a man being friendly, in order to have friends also applied to a church. When the time came for the evening service my daughter asked me to go with

her to another church just near to their home. We had never met the pastor or any of the people. They had a nice church building, the pastor preached a good gospel sermon, about 35 minutes in length. The singing was good and inspirational. The choir which was gowned after the modern fashion, after they had sung the opening numbers, and specials, etc., left their seats and came down and sat in front of the preacher. Then while they were singing the closing hymn, they all marched down the two aisles of the church and lined up as near the doors as they could get, the pastor also came to the door, and no person got out of that church that evening without being greeted by a hearty handshake from several members of the choir and pastor and others of the congregation, and receiving a most cordial invitation to come again. Before we could get out of our seat not less than four or five persons shook our hands, enquired where we lived and asked us to come again. Which of the two churches do you think would make strangers feel most welcome? I will leave you to judge, and go and do likewise. A church that will have friends must show itself friendly.—H. S. D.

### MUSIC IN THE SUNDAY SCHOOL

Thought and care can improve music in the services of worship of the Sunday school. Hymns can become a very part of our being. Their emotional effect can be profound. What a sad thing it is that with the very best in words and music available for every school, so often the inferior is taught and constantly used.

The superintendent should avoid a stereotyped kind of program. Undoubtedly too great change is distracting, but lack of change becomes monotonous. Even in the number of hymns chosen there may be variety and four or five may be used on some Sundays instead of the regular three.

The music should be selected as a part of the service and never just to fill in time or to cover the noise of movement.

Great care should be exercised in the use of instrumental music. The hearers need to be trained to appreciate or else an instrumental selection may hinder rather than help the service of worship. A violin solo may be of the utmost value if the hearers are listening, but is useless if there is talking and disturbance.

A Sunday school orchestra may or may not be helpful. If there is a good leader who seeks to promote worship and who has a small body of players (with drums and brass relatively inconspicuous), the orchestra may be useful. If the orchestra is noisy, playing much the same way as at a football game, then the effect is positively harmful.

Solos should be used only occasionally and with great care. The soloist who is thinking more of the impression he or she creates than of the piece being sung is quickly "spotted" by many children and the solo is valueless. A really good soloist may be of great help.

Most congregations use about one-third of their hymnbook, largely through habit and unwillingness to try the unfamiliar. Children can learn difficult music and sing it well. The real difficulty comes with their leaders who are unwilling to explore and to experiment. There should be one period in your service when you definitely seek hymns with which your school is unfamiliar.—The Teacher's Quarterly (United Church of Canada, Toronto, Canada).

### THE FAMILY ALTAR

By Harold Evans

Parents sometimes look about them at world conditions and despair of ever training their young children for God. A look at world conditions is discouraging, for they are bad, very bad. This is not a godly age. Even in America, which we like to call "Christian," there is sin and indifference to God everywhere. But even in the worst of conditions parents can so instill the principles of righteousness in the hearts of their children that they will never get away from them.

A striking illustration of this fact comes out of Russia. There the State, in revulsion against a church which had grown rich and corrupt, has consistently tried during the past quarter of a century to teach atheism. The State has controlled the schools, the radio, the museums, the newspaper, and the motion pictures. Working through these and other organizations, Communist leaders, believing that "religion is the opium of the people," have tried to indoctrinate the children and young people of Russia with their atheistic ideas.

Have these Communist leaders succeeded? Nearly a generation has passed and the Christian faith still lives in Russia. Authorities confess that their attempts to teach atheism have largely failed. Now what was it which caused this widespread attempt to wipe out the Christian religion to fail? All who have studied the situation agree that the thing which has kept Christianity alive has been the Russian home with religious teaching.

There the mother (and perhaps the father) has taken her children on her knee and taught them from earliest years the eternal truths of the Christian religion. Those mothers, those fathers, those Christian homes have proved themselves stronger than all the power of the State amassed against them. If such a thing can be done in Russia, can it not be done here in America also?

Take heart, father, mother. In spite of the wickedness about you in your community you can rear your children to love and to honor God. The influences exerted by the family altar in your home can be stronger than the influence of your town or nation. May we realize the importance of the family altar. It is there that we help mold destinies, that we exert an influence stronger than the most powerful state.—Gospel Trumpet (Anderson, Ind.)

### BRIDLING THE TONGUE

Beware of too much intercourse with society; for the things of this world, though in themselves innocent, may easily gain so much of your thoughts as to be a serious impediment in your way. We are soon led captive by vanity. How often do we wish that we had been silent; or that we had been more circumspect in company! Why is it we allow ourselves to talk so freely, when our conscience tells us how much we suffer by it? Alas! we often talk to very little good purpose! And we have need to watch and pray, lest our time should be spent in mere idleness. If talk we must, let us talk of things which tend in some way to edification. He cannot be advancing much in true religion who is not careful concerning the bridling of his tongue. Yet the tongue may be used to profit, and no small advantage is to be derived from conversation upon spiritual things among those who are one in heart and mind.—Thomas a' Kempis.