

REPORT OF COMMITTEE ON SOCIAL AND MORAL REFORM

The following report was approved by the Alliance of the Reformed Baptist Church in session at Beulah Camp Ground and recommended for publication in *The Highway*.—Ed.

We, your committee on Social and Moral Reform, submit the following recommendations to you:

Because all who become members of the Reformed Baptist Church and wish to be identified with us in full fellowship must show evidence of salvation from their sins by a daily godly walk with Christ, and shall be, or earnestly seek to be, sanctified wholly, evidenced by an abstinence from all appearance of evil (I Thess. 5:22) and since abstinence from even the appearance of evil answers a variety of problems of conduct, arising in this complex generation, which on the surface may appear legitimate (and we insert this quote from a recent tract: "When in doubt—Don't!") there remains some questions in moral conduct about which we can and do remain dogmatic; Therefore we recommend:

I. That we must not only refuse to take the name of our Lord in vain but carefully and prayerfully shun the use of any slang words or idioms which might reflect upon the actual words by the use of initials or an implication such as "darn," "gosh," "gee," "jeepers," and many others which are commonly used.

II. That we completely separate ourselves from any oathbound secret society forbidden by scripture—James 4:4, II. Cor. 6:14-17, Matt. 5:33-37 and by our church covenant even though such societies are formed in the name of the Lord to entice believers.

III. That we must continue our support of Temperance in forbidding the use of intoxicating liquors as a beverage or trafficking therein; refusing to vote for the licensing of any place to sell the same and lending all our influence in the banishing of this evil from our community and from our country.

IV. That we must take a stronger stand on our conviction concerning the use of tobacco. The absence of any definite stand against its use by many churches notwithstanding the ever increasing effects of this evil in the world, and the indulgence of so many Christian professors, calls us to tighten our scriptural grip on the question and not in any way regard it as of lesser consequence. (I. Cor. 6:19-20; 2 Cor. 6:17 and 7:1).

V. That we study more thoroughly to know why we take the stand that we do against worldly amusements such as cards, the drama, movies, carnivals, circuses, and especially dancing, which is a very present trap for our young people, so that all of our members may be so well instructed in what the Bible says on these subjects that they will have a ready answer for the questions thrown at them by the world and will not have to resort to the trite phrase, "My church doesn't believe in it." We believe this problem could be solved not only by the pastors and Sunday school but also by this last recommendation.

VI. That the Social and Moral Reform Committee be instructed each year to select a number of good tracts, books, pamphlets, or other literature which adequately explain the Biblical stand on the outstanding moral prob-

ORDINATION SERVICE AT CRYSTAL, MAINE



REV. J. A. BLINN

An impressive ordination service was held at the Reformed Baptist Church, Crystal, Maine, Thursday, August 6th, when James A. Blinn was ordained to the Gospel ministry under the Reformed Baptist Alliance. Presiding over the service was the Alliance Superintendent. The ordination sermon was preached by Rev. H. M. Kimball, the ordination prayer was offered by Rev. H. E. Mullen, and the credentials were presented by the Alliance Secretary, Rev. H. R. Ingersoll. Other ministers present and taking part in the service were Revs. J. A. Owens, G. A. Delong, F. A. Anderson, W. L. Fernley, G. R. Symonds, B. M. Hicks, N. J. Rice, and Lic. Milton Bagley. Jack and Charlene MacKenzie rendered special music.

Following the service Rev. and Mrs. Blinn received congratulations and good wishes of the people of the Belvidere and Crystal Churches which they pastor, and many friends who came from near and distant points for this special service. Later ministers taking part in the service and guests attending the service from outside points enjoyed a time of informal fellowship at the parsonage.

James Blinn is of French-Canadian extraction and was converted from Roman Catholicism several years ago. He was later led into the experience of entire sanctification and became associated with the Reformed Baptist church in evangelistic campaigns. His testimony, and that of his wife, have been a great blessing and have been used of God to the salvation and sanctification of many. Brother and Sister Blinn accepted a call to our Belvidere-Crystal churches last fall, and moved to Crystal in the spring.

lems and either distribute them to our churches throughout the year or supply the pastors with a list of the best ones and how they may be obtained.

Our main desire as your committee has been to promote more instruction through every available channel on "Don't do it because—" rather than flatly stating, "Don't."

Respectfully submitted,

Mrs. L. D. Saunders

Mrs. L. H. Hicks

Rev. Mrs. Ella Sanders

PRAYER

(From Page One)

him in prayer. What spirit and faith is there in his expressions! He petitions God as if he were in the Divine presence and yet with as firm a hope and confidence as he would address a father or a friend."

Chrysostom has said: "The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, stayed the sun in its course and arrested the progress of the thunderbolt. Prayer is an all-efficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain, the mother of a thousand blessings.

"I think," said a devout Christian man, "that so many fail to get answers to their prayers because they do not wait long enough on God; they just drop down and say a few words and then jump up and forget it and expect God to answer them. Such prayer always reminds me of the small boy ringing his neighbor's doorbell and then running away as fast as he can go." We must learn to wait on God as well as to pray to Him.

A recent writer on Wesley says: "Wesley thought in terms of flame, of fire, heavenly fire . . .

Oh, that in me the sacred fire
Might now begin to glow.

Wesley had loved to chant it as he rode about the country on his endless itineracy . . . He was himself a flame going up and down the land, lighting such candles as, by God's grace, would never be put out; and as one reads the colossal "Journal," one gets the impression of this flame, never waning, never smoky, darting from point to point, lighting up the whole kingdom, till at last in due course it burnt up the body it inhabited."

Wesley was a man of prayer. He prayed about everything. Dr. Adam Clarke tells of travelling with Wesley when the wind changed and the boat was having a hard time of it. "Then," said Wesley, "let us go to prayer." Wesley broke out in fervent prayer like this: "Almighty God, Thou hast sway everywhere and all things serve the purpose of Thy will. Thou holdest the winds in Thy fists and sittest upon the water floods and reignest as King for ever. Command these winds and these waves that they obey Thee, and take us speedily and safely to the haven whither we would go." Wesley rose from his knees, went on reading, the wind changed and was favourable till they reached port.

The devout Payson wrote: "I do not believe that my desires for a revival were ever half so strong as they ought to be; nor do I see how a minister can help being in a constant fever when his Master is dishonored and souls are destroyed in so many ways." Spurgeon said, "If any minister can be satisfied without conversion he shall have no conversions." "The deepest need of the church today," said Dr. A. J. Gordon, "is not for any material or external things, but the deepest need is spiritual. Prayerless work will never bring in the kingdom. Kingdom interests are pressing on us thick and fast and we must pray. Prayerless giving will never evangelize the world."—Heart and Life.