

the youth across the seas, is hastening the return of our Lord and Saviour Jesus Christ. One cannot accomplish it alone. The missionary cannot attain the goal without the aid of the home church. We, here at home, cannot hope for the success of this achievement without supporting the missionary and his work. "We are labourers together with God."

Let us with our tithes and prayers, in truth, say:

"Ye Christian heralds, go, proclaim  
Salvation in Immanuel's name;  
To distant climes the tidings bear,  
And plant the Rose of Sharon there.

"God shield you with a wall of fire,  
With holy zeal your hearts inspire;  
Bid raging winds their fury cease,  
And calm the savage breasts to peace."

—Selected.

### TEMPERED TRUTHS

By F. A. Dunlop

Jesus, speaking of the ministry of John Baptist said, "He was a shining light." Surely a rare combination of ministerial gifts were his. "A burning and a shining light." Inspiration and illumination, life and light, fervor and fact marked the ministry of this prophet of God. To hear him made men not only warmer but wiser. His was a ministry of conviction and counsel. Yes, a rare combination, but should we not seek to emulate his style? I believe we should. And the more so, because of its scarcity.

If the pulpit had to be deprived of one or the other of these characteristics it would be difficult to say which of the two should go. Fervor alone, is much like the case of the man who shaved his pig. An Irishman standing by, commenting on it said, "A lot of noise for a little wool." On the other hand we have listened to long and laboured discourses, where truth and light were not lacking, but we waited so long for the "fleece" that we either went to sleep or froze to death before the shearing was finished. Of the one you could say, "He was a burning light", of the other, "He was a shining light", but in neither could it be said, "A burning and a shining light." Brethren, we should strive to combine the two.

I don't think such a ministry is impossible with any man whom God has called. It is not so much a question of personality as it is of perseverance. The basis upon which each rests, inspiration and illumination, ought to be present in the life of every God called minister. Inspiration rests on experience and devotion, while illumination is dependent upon application and meditation. To neglect either will injure our usefulness, but to persevere in these will put warmth and wealth into the ministry of us all.

As I study the writings of men who have been successful in the ministry I am impressed with two facts which seem ever present, Firstly, they were studious, and Secondly, they were saintly. They seem well acquainted with the arguments and expositions of the church fathers as well as with the current opinions of their day, and when they speak their own interpretations they carry with them the odor of "sweet spices", the heritage of men who tarry long in the gardens of The Beloved.

But in writing as we have there is a chance of our emulating John's style for the honour of being esteemed as was he and forgetting that the primary reason why we should strive

to be like him is that our day is desperately in need of a John the Baptist type of ministry. John seemed capable of dealing intelligently with every thing amiss. His knowledge of truth made it possible for him to pass sentence on the false premise of religionists, to instruct law officials as to their duties, to condemn wrong marital relations, and to encourage young converts in their walk with God. If we are to save the work of God from damaging influences we must make our ministry conform to the highest possible standards. Unbalanced zeal has resulted in serious consequences. It has taken some of us a long while to discover that time can contribute much to a happy outcome of unhappy situations. Zeal is at its best when love has tempered it thoroughly.

John was "filled with the Holy Ghost from his birth." He knew the benefits of wilderness solitude as a prelude to public speaking. He loved Christ more than he loved self, and these things produced a preacher who "was a burning and a shining light".

### FOOD FOR SERIOUS THOUGHT

By H. C. Mullen

I have for a long time felt like addressing a few words in the nature of a warning especially to the younger members of our Holiness churches. I have in mind our relationship to some inter-church movements that look toward the ultimate union of all sects of Christianity, if not into one organic body, as some would have it, then at least to unite in mass meetings where all differences of belief are laid down, and forces are united for what appears to be the common good. These popular church movements by their easy methods, low standards of living, and liberality of doctrine, would seemingly eliminate the cross of Christ, and make peace with the world. This is all fine in appearance and all too many fall for it, but there is surely another side to the picture, and many dangers are attached to it. Let us not be deceived into thinking that we can follow Christ and be at one with the world and cold hearted churchanity that has no vital spirituality. It never could be done, and never can be. The reproach of the cross will never cease.

No one is more for union than the writer, where groups of like vision and faith and doctrine can get together for the spread of Bible truth and vital godliness, but there are trends among some of these inter-church movements that augur anything but good. These talks of union are hailed with great acclaim by some writers, and they see reason for rejoicing while some of us get sick at heart. It is popular to talk about union of all creeds, and the person who does not fall for it is considered bigoted and intolerant. In all this propaganda there is an under-current of compromise and if we look sharply we may see tracks of the old "deceiver" himself.

An American clergyman lately toured Europe to study conditions and to report. Among other things he attended the much praised and talked about, Oslo Young Peoples Conference, under the sponsorship of the World's Council of Churches. Listen to a bit that he has to say:—

"From my observation I would say that three streams of paganism threaten to engulf Europe, and the rest of the world. The first of these is Roman Catholicism. The second is Greek Orthodoxy. The third and youngest is

in many ways the most dangerous. It is the paganism of Modernistic Protestantism. The Oslo Young Peoples' Convention under the sponsorship of the World's Council of Churches is a good example of what this paganism means. The official conclusion of the Bible Study Groups at Oslo concerning the Bible was: 'The criterion of inspiration was generally taken to be the testimony of any passage to, or in accordance with, the spirit of Jesus Christ'. This same subjective view of the Bible is set forth in John C. Bennett's book 'Man's Disorder and God's Design', which was officially written for the Study Department of the World's Council of Churches. In it he says that the question for the World's Council at Amsterdam (meeting next August) to answer concerning the Bible is, 'How do we determine what the Word of God in the Bible is?'

"The Oslo Conference demonstrated another form of this Protestant paganism in the Greek Orthodox service which was held there. All young people of the Conference were officially sent to take part in this service, including the veneration of the Host by standing for the 'Eucharistic Offering' and standing again for the 'Hymn to our Lady'. This problem is further heightened by the fact that the World Council has declared that it will accept the Roman Catholic Church if it will join."

If this does not shock the reader enough read the quotations from one of our own daily papers, date of February 10th, 1948. This provincial paper in reporting a recent convention of the leading Protestant denominations of Canada, and quoting from the speech of the official head of this denomination, has this to say:—"Turning to the question of Union of Protestant churches in Canada, the Primate said all parties believe in the ultimate accomplishment of union, but 'would admit it will be a long time' before complete union is possible. The tall white-haired Primate said he saw the eventuality of a reunion of all Christendom. The reunion of the Christian world was, of course, a thing of the far future but there was no reason why it could not be brought about through co-operation of both Protestant and Catholic churches. One thing which might help to reunite the Christian world was the World Council of Churches." So some of these leaders and movements would lead us all back to popery, to the worship of the Virgin Mary, and her numerous wooden images that are being carted around the country, and would have us venerate finger bones of Saint Anne, and some dozen skulls of Saint Peter; confess to a priest, visit shrines, and bow to images to find peace of soul, do penance, and pay down money for masses to pray loved ones out of purgatory.

Some of these big Conferences captivate the imagination of some people and they visualize great victories for the church but some of us see only signs of further decline in spirituality and preparation for the advent of the Antichrist. Let no one be fooled! Christianity never was popular; if it gets to be so it is not Christianity. It never won the applause of the world and never will. The same spirit that put Christ on the cross and burned the martyrs at the stake is still in the world. Nothing but the death route, the way of the cross that slays self and crucifies us to the world, will ever get us through to God and make us victorious over the world and sin in this life, and land us safe in the glory world. Any popular

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