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## Editorial.

“WHO knoweth whether thou art come to the Kingdom for such a time as this?” This challenging question to Queen Esther urging her to realise the responsibility of her position is suggestive of the position which faces Evangelical Churchmen to-day. So vital are the questions now under discussion that subsequent events may justify the statement that this is an historic moment in the story of the Christian Church.

Discussions raised by the Scheme of Union in South India are by no means settled, though at the moment the centre of interest has moved to India. Even a postponement of the Scheme may have tragic results for the cause of Jesus Christ in India; on the other hand a decision to go forward and put the Scheme into operation may equally have big re-actions both at home and in the foreign mission field. The Church in South India needs our constant prayer that she may be guided by the Holy Spirit and have the spiritual faith and courage to follow whatever may be the revealed will of God.

The Education Bill now approaching its final stages in Parliament opens up the whole field of Christian Education. If the Christian Church has big enough vision and bold enough faith to accept the challenge, how far reaching may be the spiritual blessings for the post-war generations! It is an opportunity which demands the mobilisation both of man-power and all our spiritual resources.

Then there is the urgent question of supply and training for the Christian Ministry. The report just published on the “Training for the Ministry,” concerning which we have been able to include in this issue of *The Churchman* a short article, reveals the greatness of the problem and the urgency of the task. It is imperative that all Churchmen should read the report and give it the careful study it deserves. Many of its suggestions are extremely good, though sometimes revolutionary in character; but there are others which are bound to cause serious questioning, especially when read in the light of the present day tendency, in the official circles of the Church, towards centralisation, and regimentation towards a position in belief and practice in which there is no place for men of strong and definite convictions.

It is true that these and other great questions are of vital interest to the whole Church, but to Evangelical Churchmen they are of supreme importance. We cannot be otherwise than concerned as we witness the spiritual emphasis moving more and more away from what has been the dynamic of Evangelical Churchmanship, *viz.*, the personal experience of the Crucified Saviour, the individual response to God's redemptive love finding expression in personal surrender to the will of God and conscious obedience to a definite Divine call. Consecration of life as a sequel to God's wondrous redeeming grace, “Lord, what wilt Thou have me to do?” we believe is still fundamental in the matter of Christian vocation.

The whole situation calls for fervent prayer, spiritual vision and constructive action. With no desire to be uncharitable towards others we do, however, contend that it is in the realm of Evangelical experience that an adequate answer can be found to the challenge of this historic moment. If we believe it is so let us not be wanting in accepting our responsibility, “For if thou altogether holdest thy peace at this time then shall there enlargement and deliverance arise . . . from another place.”