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Messages for 1909.

I.

A NEW YEAR'S MOTTO.

By THE RIGHT REV. THE BISHOP OF RIPON.

“And he that spake with me had for a measure a golden reed to measure the city . . . the measure of a man, that is, of an angel.”—REV. XXI. 15, 17.

WHO lives and measures not his life
 Hath not yet lived. The golden reed
 At length must measure man and deed,
 Lest life and truth should be at strife.

Yet in this life of storm and stress
 We seldom pause to think or weigh ;
 But swift as day succeedeth day,
 Our power to judge grows less and less.

Yea! less and less as time is whirled
 Is truth-revealing leisure ours,
 And we grow wasted in our powers,
 By the sad palsy of the world.

And this poor world, mistaught of old
 By diagrams of time and space,
 Doth measure not by truth and grace,
 By gold, but not the reed of gold.

So when we give, we give but pelf,
 Poor priced by weight, but not by kind ;
 We give our work, but not our mind,
 Our largesse, not our very self.

Give us, O Lord, the golden rod,
 Measure of man, but angel-man,
 Who living for Thy perfect plan
 Must measure life as unto God.

II.

A NEW YEAR'S CALL.

BY THE RIGHT REV. BISHOP INGHAM.

THE CHURCH'S OPPORTUNITY ABROAD.

The beginning of a New Year is a tempting time for prophecy. Here is a safe one: When the first decade of the present century shall have come to be surveyed by those who live after, it will be said that, not less, but rather more, was it prolific of great movements than the corresponding decade of the nineteenth century. This can be proved up to the hilt even within the limits of a short message to the *CHURCHMAN* for January, 1909.

1. A situation has emerged in Japan since her struggle with Russia that is most critical from the missionary point of view. It is a country that recalls the illustration of the house swept and garnished in the Gospel story, whose occupier was in danger of taking back into it "seven other more wicked spirits"! Japan is in the balance. Challenged on the subject of State adoption of Christianity, the Marquis Ito said to an English officer not long since: "If Christianity is to come to Japan, it must walk in on its legs." This is no unfriendly challenge, for this man gave £1,000 lately to the World's Student Conference at Tokio.

2. The national awakening in China is now a matter of common knowledge. It has already profoundly altered the missionary outlook there. Shall we be in time to influence and guide this extraordinary thirst for Western knowledge? Will it, for instance, be possible for missionary societies to combine to plant University centres, with hostels representing the individuality of each society, in some leading centres? There is no time to be lost; for it has been well said, "If once Western knowledge and commerce get rooted without the Gospel of

Christ, China will become the greatest stronghold of materialism the world has ever seen !”

3. Then, again, who can look on the national awakening in India without concern? How fatuous the policy, persevered in since 1853, of ignoring the vernacular, and of packing the brains of Indian students with only Western knowledge! How far more mistaken to exclude from that Western knowledge at least a *general* acquaintance with the Book that has done so much for us! The great need of the moment is the restoration of confidence, firmness in dealing with disorder, and sympathy, in manner and word and act, with the millions who so utterly misunderstand us. Can we rise to it? There is not a missionary station that is not undermanned, and great advantage will arise if only the staff can be reinforced now. But there is an even greater need for our sons and brothers who go to India for a career to realize that, with few and brilliant exceptions, their whole demeanour wants to be improved, their overbearing manner corrected, and contemptuous epithets forsworn. We cannot, if we are to remain the centre of a composite Empire, go on calling people “niggers” who are not so fair as ourselves.

4. The Pan-Islamic Movement calls for a final word. July 24, 1908, will be an historic date in the Turkish Empire. A situation of dramatic interest is unfolding itself in the Near East. Already startling incidents have occurred: a bloodless Revolution; a Constitution declared; a Parliament assembled; a railway opened to Medina; Mohammed's tomb under the glare of the electric light; a Christian Patriarch saying the Lord's Prayer in a Constantinople thoroughfare, with Moslems standing reverently round! What does it all mean? It is too early to say. It may mean such opportunity for missionary work among Moslems as never happened before.

An African Bishop on landing for the Pan-Anglican Congress, having to go straight to Oxford, took for the text of his sermon to undergraduates: “Our lamps are going out!” That showed how the Pan-Islamic Movement affected him!

5. Speaking only from a C.M.S. point of view, we are not

afraid of these movements. Nay, let us welcome them as clear signs that "God is working His purpose out." If only the Church will realize that the way of obedience to Divine command is the sure way back to Pentecostal power, we believe we shall be sufficient for this day of unexampled opportunity! The writer would therefore put to each reader this solemn question : "Who knoweth whether thou art come to the kingdom for such a time as this?"

III.

A NEW YEAR'S PROMISE.

BY THE VEN. ARCHDEACON A. E. MOULE, B.D.

THE RAINBOW.

NOISELESS, with thunder echoing loud,
 Mark the great Limner's hand Divine
 In sevenfold softly blended line
 Setting the rainbow in the cloud.

The darker lowers the parting storm,
 The brighter shine those colours seven,
 Flash'd through the azure depths of heaven,
 Athwart the raindrops' curtain form.

Drawn from afar to our low skies
 By sin's sad flood of whelming woe,
 By griefs that burst, and tears that flow,
 God's covenant-smile in beauty lies.

How fair, too, when in fainter bow
 On rushing waters' silver spray,
 Lit by the sun's unclouded ray,
 The same seven-lustred arch bends low !

* * * * *

The promise lives in storm and calm ;
 Nor will th' eternal radiance white
 Shun the soft kiss of colours bright
 'Mid thunders of the ceaseless psalm.

And here long Peace, with emerald ring,
 Clasps wide the everlasting seat ;
 Where Truth and Mercy kiss and meet
 Verdure must round their footprints spring.

And see how heaven's curved mirrors show
 The green smile of each rain-wash'd field,
 Where late the lessening thunders peal'd,
 God's bow, love-filled, above, below !

IV.

A NEW YEAR'S GREETING.

BY THE RIGHT REV. THE BISHOP OF DURHAM.

AUCKLAND CASTLE,
December 10, 1908.

MY DEAR EDITOR,—The enlargement of the CHURCHMAN just announced by you is welcome news to me. I value the work and influence of the CHURCHMAN more and more as time passes. It is inevitable, of course, that on the complex questions of our day, particularly in the Church, even those whose sympathies as a whole are fullest should not always think alike. The Church of England would not be the free and living organism which it is were it otherwise. But looking at the broad surface of things as we see them around us, I find myself continually, not merely in accord with the convictions and counsels offered in your pages, but thankful in a high degree for the tone and manner in which they are offered—the mingled balance and decision, the knowledge of recent thought and

utterance, combined with a reverent fidelity to "things which cannot be shaken," but which are at present to so formidable a degree within Christian circles questioned or slighted.

I hope that the coming year will see the circulation of the CHURCHMAN largely extended, and that it will do a growing work in drawing nearer together loyal men of what I would rather call the central type than the moderate—a word which too much suggests the tone of *point de zèle*. I am anything but a prophet, and there are times in which those who have most foresight and most insight might well hesitate to pronounce on our prospects. But amidst all our confusions and strifes I cannot but think that our Lord is speaking to us, as to His disciples of old, amidst the winds and shadows, and saying: "It is I; be not afraid." He is, I think, concentrating our thoughts and wills more and more upon His own revealed and living Person, as the one rock for our feet and the one hope for our future. And the influence of the CHURCHMAN has always been to promote that concentration.

Believe me sincerely yours,

HANDLEY DUNELM.

THE EDITOR OF THE "CHURCHMAN."

