

# WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

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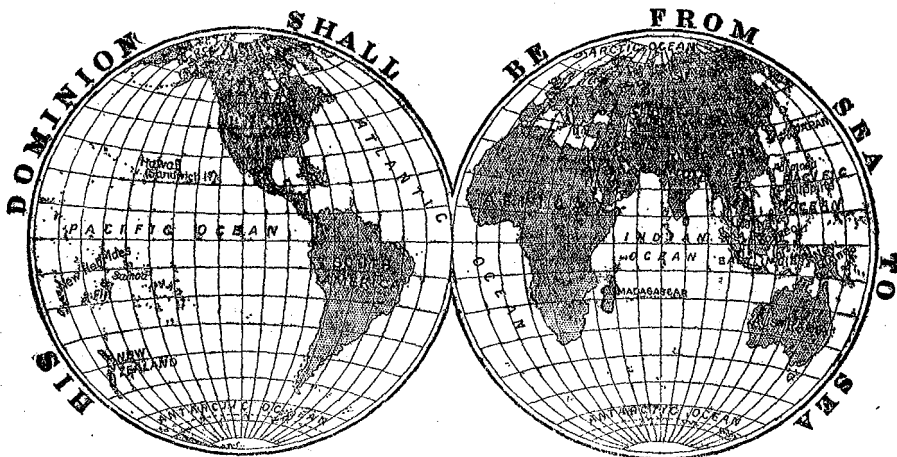
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# World Dominion



## EDITORIAL

### Madras

**F**ROM every continent in the world, men and women of all the great races are converging this autumn upon India. In December they will meet there in the first world gathering ever held in which a majority of the delegates are Asiatic and African. Two members of the World Dominion Movement will be present at the Conference, the Rev. Alexander McLeish, who will represent the Directors of the Movement, and Mr. K. G. Grubb, who will assist Mr. Basil Mathews in matters of publicity and reporting.

In the first place, never since the days of the Roman Empire has so fierce a storm of pagan forces broken upon Christian communities. We see sustained and convinced pressure being exerted to drive Christians into subjection to the State. Only the fellowship of the universal Church, waiting corporately upon God, can nerve its individual members to stand firm at all costs, or, as a body, to offer an effective resistance to the forces of paganism.

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The second call to world conference springs from the fact that in our day, for the first time in history, the Christian Church is actually rooted in the soil of nearly every nation under heaven. This astonishing growth has come into being through the use that God has made of the world-wide missionary work proceeding from both sides of the Atlantic during the last hundred years. But these new Churches in Asia and Africa have to work out their own freedom and their interdependence with the missionary forces that have helped to bring them into being. At Madras the East and West, the North and South, will meet to work toward deeper co-operation and a new understanding of the essentials of a triumphant and spiritually-minded Church. So, in a day of frantic nationalism, it is of momentous importance that all gather in a world council to give witness to a supra-national Reality.

The Church differs from all other world forces in that it actually springs from one living central loyalty to one Person. It is not the universal Church because national bodies agree to combine, but because its branches all draw the sap of their spiritual life from the one true Vine. The assembling at Madras of the leaders of the scattered, disunited Christian Churches from all over the world must greatly help toward realizing their essential oneness, as they join in a living fellowship that faces concrete problems, and, in prayer and sustained thinking, see their task anew in the light of God's revealed Will.

Experience has already shown that to meet in this way brings valuable practical results. The world organization that is bringing this carefully chosen group of leaders together in India, and that has put years of preparation into assuring the fruitfulness of the Conference, is the International Missionary Council. This Council, and the more than thirty national Christian and missionary bodies associated with it, owe their existence to the Edinburgh World Conference of 1910.

So also in 1928. The Chinese group that sailed home from Palestine, after the Jerusalem meeting of the Inter-

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national Missionary Council in that year, inspired the Chinese Christian community to launch the Five-Year Movement that has become so great a factor in strengthening the Chinese Christians to face the terrible storm that has now broken upon their country. The Japanese similarly launched the Kingdom of God Movement.

It is sometimes asked: 'What were the practical results of such a conference as that of Jerusalem 1928?' There were very many, but perhaps the greatest outcome of all, as the Rev. William Paton, its Secretary, has well said, is the encouragement which the 'Jerusalem' message and policy 'gave to the younger Churches to recognize their own mission and significance in the Divine purpose for the world.' Conspicuous has been the way in which, at Herrnhut and since, the Council with its constituent bodies has thrown its weight into the world-wide movement of evangelism, which is the most outstanding feature of world missionary activity at the present moment.

This year in a world that, in the last decade, has gone through revolutionary changes which challenge the very foundations of Christianity, the Council has called the younger and older Churches unitedly to face that menace, to review the marvellous growth that God is bringing about in many places, to try to go deeper into the meaning of the Faith, and to listen for what He may call them to be and to do.

These men and women from China and Japan, the Indies and Africa, will ask themselves at Madras, 'What are the conditions of the growth of a Church that will become so full of spiritual life, and so firmly rooted, that it can face buoyantly at once these new enemies and the new unparalleled opportunities? What quality of spiritual life and of witness must the Church achieve, and how?'

The Madras fellowship will face afresh the Faith by which the Church lives, and ask what judgement the Word of God passes upon the ancient non-Christian religions and the modern paganisms—the idolatries of blood, nation and class. To witness to that Word in such a world is,

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on the one hand, to spread supremely good news, the Gospel, and, on the other, to fling down challenges that will inevitably provoke resistance and counter-attack. So the Council meeting will examine the existing movements of evangelism, will seek illumination regarding the marvellous advances made in some areas through mass movements, and the heart-breaking sterility in others, and will try to form and pursue more fruitful plans.

The last few years have seen such a growth of the consciousness of the universal Church as has never been seen on a world scale, or even in the West since the Reformation. Organic union tarries. Without waiting for that, however, co-operative planning and action, springing from common thought and prayer, are a primary need. Only so can we begin to obey the Will of God and to serve His world-wide Kingdom.

For over two years, in every part of the world, individuals and groups of leaders have worked on the problems to be discussed. They have examined the pronouncements of earlier world conferences. Books have been written which are already in the possession of every delegate. Each delegate comes representing a large band of people in his own area with whom he has been in consultation. The delegates thus sail with minds both prepared and expectant and with dedicated spirits. At Madras itself a minimum of time will be spent in listening to orations. The central work will be in concentrated discussion in the smaller groups into which the Conference will divide. The results of their sustained thinking will be brought before the whole Council for general discussion. If at Madras God does, as we must expect, give clear, decisive vision and objective, these men and women will go back to interpret and mediate that guidance to Christians all over the planet. Books and periodicals will reinforce their speeches and personal word in every land.

Let us all pray that a new understanding of the task of world evangelization will be carried to the Christian Church throughout the world, to the glory of God and the redemption of a sin-burdened and tortured humanity.