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Editorial.

OUR readers will appreciate the opportunity of reading three of the papers which were read at the recent Conference of the Evangelical Fellowship of Theological Literature. The subject chosen for the Conference was "Revelation" and the papers included in this number deal with Revelation and Science, and Revelation and the Word of God; we hope that it may be possible to include in a subsequent number of *The Churchman* the remaining paper of the Conference, The Rationalization of Revelation.

The papers will be valued for their scholarship, but chiefly for their fresh contribution to a subject which is of absorbing interest and challenging to all who are thinkers and seekers after truth. In the paper on the attitude of Science to Revelation there are many things said which we welcome and things which needed to be said today, especially when the writer calls attention to the change of emphasis which has characterised scientific thinking during the past century. "Whereas the early scientists, with their faith in the Creator given to them by Revelation, could study Nature with the confidence that the knowledge was worth while in itself, the aspect of knowledge which is uppermost to-day is that it confers power." "The pursuit of the maxim 'knowledge is power' is the full-blooded expression of man's independence of God, which is the essence of his pride."

The two papers on the Bible and Revelation are complementary. The great question of the Authority of the Bible is fundamental to every student of the Word of God, and it challenges the foundation of his Christian Faith; therefore we welcome any frank discussion of the problem, though not necessarily agreeing with all the conclusions. We believe that frank discussion does help to clarify the issue and thus enable the Christian to speak with a more certain sound. Surely it is imperative today for the Church to be able to speak with authority and give an authoritative message.

The remaining article in this number of *The Churchman* deals with an entirely different subject—"The Church and Social Righteousness." It is a 'live' issue about which there is a good deal of confused thinking. Few seem to realise how tangled the human situation is to-day and how desperate is the need for truths to be said which may "save us from the disaster of the persistent illusion of human perfectibility."

As the writer declares, "The Gospel has a word to speak to just such a tangled human situation" but "only a genuinely penitent Church can give it."