

Editorial

THE factual account of the Proposed Prayer Book in India, written by one who is taking a full part in the matter, should form the basis of helpful discussion among scholars in other parts of the Anglican Communion. The Editor wishes especially to draw attention to the comment that "it will help considerably if scholars who are evangelicals will give careful study to the draft proposals, and pass on the results to those in India who believe that they are facing problems similar to those which their brethren in England were confronted in 1928".

Indian Prayer Book Revision must not be isolated from the wider context of Church Union in North India. The Editor when in India and Pakistan found considerable impatience with the theorizing of a certain section of Anglican opinion at home with regard to unity. The matter should be settled on a basis of practical needs rather than rarified theoretics. Union will be an immense advantage to Christ's cause in India, and there is fear lest the next Lambeth Conference, to which the scheme must be referred, will not be as sympathetic as is to be hoped. A problem in North India which was not present in the South arises from the existence of the American Methodist Church which is, of course, episcopal. This church, which has done admirable work for the evangelization of India is looking forward to Church Union; but rather naturally it faces the High Church Anglican with the whole question of the validity of Methodist episcopal orders. It is a problem which requires much thought and prayer, and evangelical scholars should bring their minds to bear now.

These matters of unity and worship in the so-called Younger Churches (though it should not be forgotten that there was a church in India when most of our own ancestors bowed down to wood and stone) bring to the fore the whole question of the attitude of Christians in "the Home Countries" to their brethren in "the missionary countries." Though many leaders recognize that a division of Christendom into two such spheres is out-dated, the vast mass of clergy and laity still look on "missionary work" with a somewhat detached and patronizing eye. It is time we began to realize the concept of partnership on a world-scale, and to break down the barriers of parochial-mindedness. For too long we—in England at least—have been content to concentrate on our own affairs, merely offering our surplus (whether prayer, money or men) for export. This is not the New Testament pattern, and will not achieve the evangelization of the world in this generation, or the next. But if we look outward, giving of our best, we shall do something to meet the need and shall surely ourselves grow also.

In this connection two books may be commended for study. *The Church Under the Cross*¹, by J. B. Phillips, offers an original treatment of the world work of the Church, written in the easy colloquial style

¹ *The Church Under the Cross*, by J. B. Phillips, Highway Press, pp. 128, 8/6.

with which Mr. Phillips is reaching such a wide circle of readers. Basing his themes and illustrations on reports and letters from all over the world, linked with the impact of "the young church in action", as shown in his recent translation of the Acts of the Apostles, Mr. Phillips discusses many of the problems confronting the church to-day, lighting them up with flashes of insight which send the reader's mind exploring in fresh directions. This book must not be missed by any one who can look beyond his own front fence.

The second book is *Mission Fields To-day*¹, edited by A. J. Dain. This little hand-book provides an invaluable and up-to-date survey of the world. Student work receives special emphasis, but the facts of past development, present opportunities and opposition, and the future, of Christianity in every continent are clearly set out in readable and handy form. The approach is spiritual and scriptural, and the book should prove a spur to intelligent prayer, and a searchlight for those who seek God's will for their lives.

THE CHURCHMAN is particularly glad to draw attention to the CRUSADE reprint, *Fundamentalism and Evangelism*², which contains the Rev. J. R. W. Stott's admirable articles, "Fundamentalism and Evangelism", and "Evangelicals and Evangelism". In the first article Mr. Stott discusses the meaning of "Fundamentalism" and points out the erroneous ideas of many critics as to what conservative evangelicals really believe. In the second he deals with objections to evangelism, discussing very clearly the place of mind, emotions and will, the doctrines which should be stressed, and the place of conversion. They are certainly the best treatment of these most important topics and the reprint should enable readers to use them extensively.

A stirring account of modern missionary endeavour in South-East Asia, Formosa and Japan, much of it pioneering of an arduous nature, will be found in the latest report of the China Inland Mission: *Swords Drawn*,³ together with a pen picture of the appalling difficulties facing those Christians in Communist China who cannot reconcile their love to the Lord and the demands of the state-sponsored Church.

¹ *Mission Fields To-day*, edited by A. J. Dain, Inter-Varsity Fellowship, pp. 127, 4/- (paper).

² *Fundamentalism and Evangelism*, by John R. W. Stott, Crusade, pp. 41, 1/- (paper).

³ *Swords Drawn*, edited by Anne Hazelton, obtainable from C.I.M. only, pp. 79, 2/- (paper).