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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Editorial

LAST year, in discussing the hopes and dangers of the Ecumenical Movement, THE CHURCHMAN referred to the Greater London Crusade as "a most impressive example of true Christian unity—a unity which arose from devotion to a common evangelistic cause, in no sense artificially created but the result of the movement of God's Spirit". This Spirit-given unity was even more evident in the All-Scotland Crusade, and all who have at heart the well-being of the Church of England should study, and pray about, the recent occurrences in Scotland.

It was unfortunate that the newspaper strike dimmed English awareness of events in Glasgow. But an opportunity has now come to rectify this, with the publication of *Crusade in Scotland*, edited by the Rev. Tom Allan.¹ It is certainly a book which will humble and encourage any who love the Lord Jesus Christ in sincerity and truth. The Crusade, as the Convener of the Church of Scotland Home Board has said, was the means of "such a year of the outpouring of the grace of God as Scotland has seldom experienced". And what is so revealing, as this book shows, is the extent of the unity behind the Crusade. The Church of Scotland officially endorsed it, all other Protestant denominations, including the Episcopal Church, were also behind it. The overriding purpose of the Crusade, the clear aim of Dr. Graham and his team, and their faithfulness to their message, brought a unity which was of inestimable strength, and in marked contrast to the superficial unity which so often results from conferences and committees on Reunion.

Crusade in Scotland is far more than a practical essay in unity. To read of the work of the Holy Spirit will always prove inspiring. "We who shared in these days of build-up and preparation," writes Dr. Fitch (p. 30), "were conscious oftentimes of a wonderful overruling and of a direct and specific guidance. . . . More and more there was borne in our minds the realization that we were almost spectators of the modern and mighty acts of the God Who only doeth wondrous things". And as the Crusade began, so it continued.

Mr. Allan's book gives as much to think about as did Mr. Colquhoun's *Harringay Story*. The method of the books is dissimilar. Four writers contribute to *Crusade in Scotland*, and the differences of angle and emphasis illuminate the story. Mr. Allan himself, as Chairman of the Executive Committee, provides an Introduction, and a sober Conclusion which sums up the work done and the opportunities now to be followed up. Dr. William Fitch describes the origin of the Crusade and the preparations. The laity of Glasgow and of all Scotland gave a lead which puts England to shame. The gifts of supplies and labour, whether from individuals, firms or official bodies were most remarkable. If—as is to be hoped—there is another Crusade in England this generosity must be equalled and surpassed.

¹ *Crusade in Scotland* . . . Billy Graham. Edited by Tom Allan. (Pickering and Inglis, pp. 128, 8/6.)

Dr. Skevington Wood gives a full and intimate account of Counselling and Follow-up, a closer insight into this vital side of the work than was given by the books on the London Crusade, and the Rev. Duncan Campbell tells a lively story about press, publicity and radio. There is, therefore, much to ponder in this book, and much to learn, and THE CHURCHMAN certainly hopes that it will find its way into innumerable households of faith, and that the Church of England will take to heart the lessons taught by the churches in Scotland.

One of the subsidiary results of the recent upsurge of evangelism has been the enhancement of the dignity and supreme value of preaching. Who would have said in Britain, ten years ago, that vast crowds would listen, night after night, to sermons lasting forty-minutes? Men and women to-day are again hungry for good preaching, and it is the duty of every minister of the Word to increase his sermon-power by prayer and study.

It is probably true that books of good sermons are of more value in this connection than books about preaching. Two useful volumes of sermons have recently been offered. One is a reprint, in one volume, of the sermons of Bishop F. J. Chavasse, first published in 1938 and 1949.¹ The sermons were preached at St. Peter-le-Bailey, Oxford, in the long years of Chavasse's great ministry there before his elevation to the see of Liverpool. A sermon is given for each Sunday and principal Holy Day of the year. The simple expositions, not couched in startling language but set out with clarity, will give to-day's preacher many helpful suggestions and will drive him back to a closer study of Scripture.

The second book, *To Whom Shall We Go?*², is a selection of the sermons of the late Professor D. M. Baillie, who died a year ago. As a theologian Professor Baillie needs no introduction, but most of these sermons were preached during his seventeen years as a parish minister at Inverbervie, Cupar and Kilmalcolm. Donald Baillie was a man of God and a man of deep learning. The delightful memoir by John Dow which begins the volume, and still more the reverent spirituality of the sermons breathes a quiet devotion to our Lord which will do good to many hearts south of the border. The sermons are not all of a kind, nor is the quality unvaried ("Why did Christ die?" is perhaps the weakest), but the sense of awe, of warm humanity, and of the all-sufficiency of the living Christ will find its echo in the preaching of any who will study this volume.

The 1955 Conference of the Evangelical Fellowship of Theological Literature discussed "Law and Justice". Two papers are printed in this number, one of which, an important study of St. Paul's conception of Law, will be concluded in the December number.

¹ *Parochial Sermons of Bishop Chavasse*. Edited by H. D. S. Sweetapple. (S.P.C.K., pp. 427, 19/6.)

² *To Whom Shall We Go?* by D. M. Baillie. (St. Andrew's Press, pp. 199, 15/-)