



Editorial

The Fraser Prize competition was established in 2012 and submissions were invited on the theme of ‘The Church in Scotland in relation to status and power’. In partnership with the Scottish Church Theology Society we are pleased to be able to publish the paper which came first in the 2012 competition, Kate Sainsbury’s essay: “How individuals with profound intellectual impairments can be models for the church in Scotland”. The comments of the Fraser Prize Reading Panel are included as a preface to her essay.

In an appropriate counterpoint to the Fraser Prize essay Tim Duffy places the work of Ian Fraser in the context of Presbyterian culture, more particularly, that influential network of ministers and missionaries with academic and committee responsibilities which existed in the Church of Scotland in the 1950s and 1960s. Duffy also touches on Fraser’s work as a hymn-writer and his wider social commitments. Among other rich insights Duffy sees some similarities, too, between the shifting polarities of Hugh MacDiarmid’s thought and the dynamic of dialectical play between the interpersonal and the social in Fraser’s work.

In the wake of the publication of Professor Tom Devine’s *To the Ends of the Earth: Scotland’s Global Diaspora* (2011), one of the most significant books written about Scotland in recent years, Kenneth Ross’s essay is a more specific account of the role of the Scottish church in this diaspora. In his paper, Ross begins with the migration of the Scots round the world in the age of colonialism. He then examines this more closely, exploring the relationship between migration and missions in the diaspora church. Beginning with mission-migrant relations in Malawi, Ross then points to more general, more deeply-rooted tensions arising in the Scottish diaspora, reflected in the conflicting interests of expatriate churches and mission agencies. His paper opens a new and interesting line of enquiry.

Jason Radcliff argues for the possibility of a Reformed asceticism, not as a condition of salvation, but as a form of life, on the basis of the Scriptures, the work of Athanasius, T. F. Torrance and Henry Scougal. In some ways a Reformed asceticism may not be too far from Calvin’s

insistence on Christian life lived within the limits of more modest material needs.¹ Again, there are close formal similarities between Radcliff's insistence that 'classical asceticism is rooted in and flows from the grace of God', and the arguments of Reformed thinkers. Calvin's understanding of the role of the law in relation to life in the gospel as 'moving us to seek grace'² springs to mind. Whatever is the case, a number of interesting questions are raised in this paper.

In the concluding article of this issue, George Nicol has written a briefing paper in which he introduces us to the sub-genre of the Old or New Testament Introduction. In doing so he also offers a model of how to incorporate and reference text and video media in one single narrative exposition, applicable across a range of disciplines. This comprehensive paper draws on Nicol's own wide knowledge of this field.

Ian Maxwell
Editor

Farewell and welcome

We say farewell to Rev Dr Frances Henderson who has decided to stand down as reviews editor for *Theology in Scotland*. When appointed, back in 2009, Frances was a postgraduate student at New College, Edinburgh. Having now been appointed as the minister of a charge in southwest Scotland, she understandably feels it is time to relinquish this role. Our warmest thanks go to her for all the work she has done in making the reviews section such a valuable resource for readers. At the same time we welcome as our new reviews editor Dr Scott Spurlock. A church historian, he is currently working as a research associate at the University of Manchester, but is due to take up a new post at the University of Glasgow in the autumn. We are grateful to Scott for agreeing to take on this task and hope that he will enjoy his involvement with the journal.

¹ John Calvin, *Institutes*, III.vii.3.

² John Calvin, *Institutes*, II. vii.9; see also e.g. Calvin on 'the right use of fasting' in *A Commentary on the Prophet Joel* (London: Banner of Truth Trust, 1958), 58.