



Editorial

On Sunday June the 6th this year the Edinburgh 2010 Conference concluded its deliberations in an act of worship. The afternoon event drew on the diverse praise of the worldwide Church and at the same time celebrated a renewed commitment to worldwide mission. In a substantial paper published in this issue of *Theology in Scotland* Dr Kenneth Ross, in historical overview, offers a subtle assessment of the Edinburgh 1910 Conference, its aims, and the Scottish contributions made to it. While there were, in hindsight, shortcomings evident in the vision of 1910, the paper goes on to reflect more generally on Christian mission today. In particular the profoundly different context facing the Church in Europe one hundred years later. What form Christian mission might take in European society has now emerged as a key question. Consideration of these matters is vital if the collaborative work, the united declarations and the vision of Edinburgh 2010 are to be made reality in Western Europe.

In counterpoint – but continuing the theme of the Church – James Eglinton's impressive summary of Herman Bavinck's doctrine of the Church comes as a timely reminder that it *is* possible to maintain the essential balance in ecclesiological thinking between the visible and invisible Church in a creative way. Reading this paper one is reminded of the challenges the Church of Scotland currently faces in attempting to develop a doctrine of the Church for the twenty-first century, faced with the pressures of decline, the need for institutional restructuring and the imperatives of mission.

In his paper, Byung Sun Lee provides us with a fascinating historical account of the ministry of Edward Irving. This study of the complexity of Edward Irving's Scottish and British identities, coupled with his Presbyterian and premillennial convictions, brings into focus what might be called the proto-charismatic elements of Irving's ministry, situated, as it was, in the quite different context of premillennial and sectarian thought. This, in turn, invites comparison with the later development of the charismatic movement in the twentieth century.

In her paper on pastoral care, Jenny Williams examines the term ‘spirituality’ and looks at the way this is used in the wider context of cancer care through the support offered in Maggie’s Centres. Through an examination of how the concept of ‘spirituality’ is currently used, this article suggests how, ultimately, the term might be better understood and re-appropriated as part of the Church’s vocabulary of pastoral care.

We are very pleased to be able to publish, as a single article, three short studies by Revd Professor C. E. B. Cranfield. As readers will be aware, Professor Cranfield’s work has been of major importance and influence in New Testament studies. The three studies presented here offer reflections on the Good Samaritan and the passage in 2 Chronicles 28:8–15; on Francis Watson’s *Paul and the Hermeneutics of Faith*; and on Paul’s understanding of ‘the works of the law’ in Romans 3:20. All three are marked by a characteristic lucidity and freshness of insight.

Apologies

Finally, profuse apologies for a mistake in the autumn issue of *Theology in Scotland* in which papers presented at the Scottish Church Theology Society conference were described, in error, as part of the proceedings of the Scottish Church History Society. Our thanks are due to the SCTS for their patience regarding this error. Apologies too, concerning the delay in publication of this, the spring issue, of *Theology in Scotland*. This was due to unavoidable production delays – we expect to be back on schedule for the autumn issue.

Ian Maxwell
Editor