

NEW COLLEGE

BULLETIN

1

60

YEARS



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70 YEARS

since its Library was moved across the courtyard from what is now the Martin Hall to what had previously been successively the Free High, United Free High and High Church.

So this anniversary Bulletin is deliberately short on news and long on history, as colleagues help us to look back at a heritage of more than 160 years. Old news may be as interesting as new news – and as life-changing?



WE CELEBRATE

160 YEARS

since the foundation stone of New College was laid

From The Head of The School of Divinity



This has been a year of loss and gain. Two of our most distinguished professors *emeriti* – John McIntyre and Alec Cheyne – passed away and tributes appear to them elsewhere in the *Bulletin*. Together they aggregated nearly sixty years of service and we plan to honour their achievements at a day conference later this year.

At the same time, we welcome into our midst several distinguished colleagues who have been appointed during the current academic year. Professor Oliver O'Donovan FBA, currently Regius Professor of Moral and Pastoral Theology in the University of Oxford, will take up the chair of Christian Ethics and Practical Theology in September. Already with us are Professor Hans Barstad from Oslo, appointed to the established Chair of Hebrew and Old Testament Studies, and Dr Cecelia Clegg, lecturer in Practical Theology and Director of the Centre for Theology & Public Issues. It is also gratifying to record the University's decision to promote to personal chairs Dr Marcella Althaus-Reid and Dr Jim Cox. In taking up a Chair in Contextual Theology, Marcella becomes the first woman professor at New College, while Jim's promotion to a Chair in Religious Studies will ensure that this burgeoning subject area is represented at professorial level. To both we offer our congratulations.

The generation of McIntyre and Cheyne did much to secure the future of the historic New College buildings as the home of the Faculty (now School) of Divinity. In this regard, I am pleased to note the University's further investment in our premises. The exterior masonry of the Ramsay Lane Wing (formerly the Tolbooth Parish School) has been rebuilt with fresh sandstone from Fife, while the interior will undergo a complete refurbishment during the summer months. This will provide much improved postgraduate study and office accommodation, especially when next year the School vacates the premises in Bank Street currently leased from the Free Church of Scotland. Painting and decorating of the main Library Hall, the Martin Hall, and the foyer area are also scheduled for the vacation. In addition to all this, we have been informed that the courtyard will be completely restored to something akin to its nineteenth-century appearance by a major programme of works to commence in September. This will cause a good deal of disruption to users of the building in the forthcoming semester but we look forward to the end result. Whether the Victorian restoration requires the replacement of cars by horse-drawn carriages is not yet clear, but either way I hope still to find a space somewhere for my bicycle!

Student numbers continue to exceed our forecast figures, and we are anticipating a record intake at postgraduate level next session. This is largely attributable to the success of the taught Masters programmes.

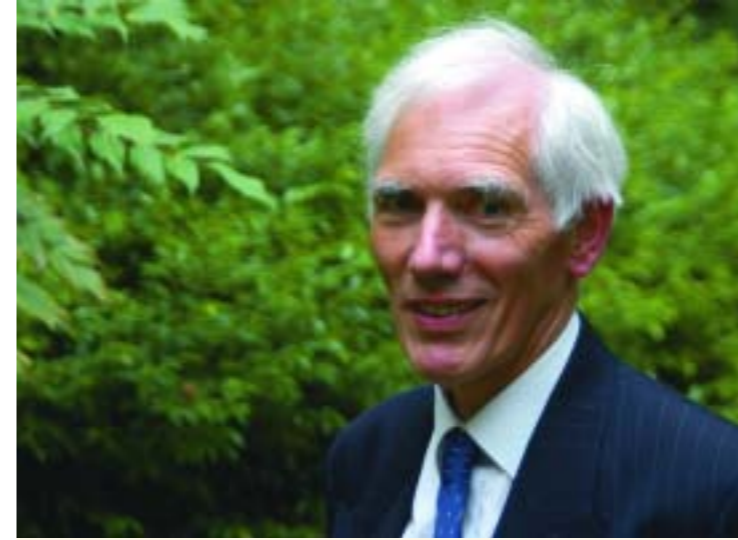
Plans are now well ahead for the School reunion in June, and we very much look forward to welcoming former students and other friends to these events.

DAVID FERGUSSON



Ramsay Lane Wing made new

From The Principal of New College



First, a word of thanks to David Lyall who preceded me as Principal, and who generously acted in my place throughout 2005, when I was on sabbatical leave. I hope he will think the commentary on Samuel, which he helped along, worth a return to New College office.

Next, the sad recollection that in recent months we have seen the passing of two much-loved and much-respected former professors. John McIntyre and Alec Cheyne each graced New College classrooms and so many other university contexts for some thirty years. And in the same time we have taken our farewells of Jean and Judith, widows of Hugh Anderson and John O'Neill.

Then, a short curricular report. Our MA in Religious Studies was launched around 1970, in the familiar Scottish MA pattern of two years of more specialised study based on two years of more general study, and our MA in Divinity more recently in the same pattern. These new degrees have had a continuing impact on the three-year BD taken by graduate candidates. After many years of maintaining the traditional BD pattern of two more general years and one year of Honours classes, we changed in the mid-nineties from a 2+1 model to 1+2. But we were not sure that we were offering our candidates enough of the 'basics'. Semesterisation has allowed us a fresh attempt to pour two half-litres into a 750cc jug; and our 2005 entrants are the guinea pigs. Watch this space.

And finally, a warm welcome back to the College on the Mound in the middle of June, to help us celebrate another ten years. Since 1996, we have lost eight former colleagues: Professors Norman Porteous, George Anderson, Hugh Anderson, John O'Neill, and James Torrance, and Dr Ian McDonald, in addition to John McIntyre and Alec Cheyne. Only Porteous had known New College Library in its original position and been in post when it moved across the quadrangle; but all of the others were among its supporters, and most of them were to serve as its Curator. We will hold a communion service in their memory at the time of our celebrations – at 4.15 pm on Saturday 17 June, in the Martin Hall, where they had all taken their turn to preside at the sacrament. I look forward to seeing many of you again at that time.

GRAEME AULD

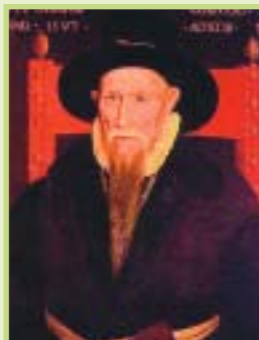
Teaching Theology in Edinburgh: The Beginnings



DR JANE DAWSON, SENIOR LECTURER,
ECCLESIASTICAL HISTORY



One of Clement Litill's books in EUL Special Collections
www.lib.ed.ac.uk/about/bgallery/Gallery/records/fifteen/litill.html



Painting of Theodore Beza from portraits
of the Reformers hanging in EUL
(colour picture in The University of
Edinburgh: An Illustrated History)

The teaching of theology and divinity has a very long history in Edinburgh, of which the New College phase forms only the latest chapter. The Dominicans began the tradition of formal theological instruction in Edinburgh with the foundation of their friary in 1230, the first to be opened in Scotland. By the sixteenth century, the Blackfriars' buildings, which were in the Cowgate, included a particularly fine hall, spacious enough to be the meeting place for the Councils of the Scottish Church called in 1549, 1552 and 1559. The hall was probably used on a daily basis to accommodate part of the comprehensive educational training undertaken by the friars, although they generously made way each year for the Scottish Exchequer and its accounting sessions.

During the 1550s there were attempts to make more provision for higher education in the capital. One initiative came from the Queen Regent, Mary of Guise, mother of Mary, Queen of Scots, who founded two public lectureships, one in Greek and another in civil and canon law, both regarded at the time as firmly ecclesiastical subjects. The second initiative flowed from the noted humanist Robert Reid, bishop of Orkney, who left provision in his will in 1558 for a college with a distinctly non-clerical emphasis to be erected in Edinburgh to teach humanism or the 'new learning'.

These plans did not come to fruition for another thirty years by which time a great deal had changed. The first wave of the Reformation with its scramble to create the new Kirk was over and rifts were opening concerning control over the Kirk. The political scene was unstable as the teenage king, James VI, was growing out of his minority and taking power into his own hands; it was a bumpy ride. The establishment of the 'Tounis Colledge' [Edinburgh University] in 1583 took place during one especially big bump and the new foundation was part of the faction fighting infecting the royal court and the Edinburgh burgh council. Four years earlier, James Lawson, John Knox's successor as minister at St Giles' had revived the plans for a college in the capital. The Edinburgh ministers, all living 'collegially' near St Giles', already formed a block of theological expertise and were probably running a mini-seminary helping train future clergy. They were the original recipients of the considerable library amassed by Clement Litill, a Protestant lawyer, who died in 1580. The 276 volumes, mostly theological, were handed over in 1584 to the Tounis Colledge, where they formed the basis of the University Library and have remained in Special Collections to this day. Each book is stamped with a clear expression of Litill's wishes, 'I am gevin to Edinburgh & Kirk of God be Maister Clement Litol Thair to Reman, 1580'. Thanks to Litill's own theological interests and his European contacts, the collection is a fine representation of the theological debates of the 1550s-70s. Unfortunately, in the following decades money was tight and few volumes were added to the Library's collection.

Although there was a library by 1580, as yet there was no university. Led by Lawson, the Edinburgh's vociferous presbytery was pushing the town council to accept its plans for a theological seminary. Others wanted a college that had greater emphasis upon the liberal arts catering for the civic needs of the burgh, especially its expanding legal and mercantile elite. In August 1582 the political situation was changed dramatically by the 'Ruthven Raid', when the earl of Ruthven and his pro-Presbyterian allies seized power and imprisoned James VI. The Edinburgh Presbyterians had a field day, staging a triumphalist welcome home for John Durie, their previously-banished minister. A procession started at the Netherbow and marched around the burgh singing in four-part harmony, Psalm 124, 'Now Israel may say'. This harmonised setting of the metrical psalm had originated in Thomas Wode's beautifully-illustrated, manuscript part-books of the Psalter and other spiritual songs, now held in Edinburgh University Library. Plans for the college were immediately pushed ahead by the

victorious faction and Masters of Works were appointed in December. In June 1583 the burgh was taxed to pay for alterations to the buildings of the former Trinity Collegiate Church [where Waverley station now stands] to create a home for the Tounis Colledge. In September of that year the first appointment of a regent, or teacher, was made and on 10 October the Colledge opened its doors to the first students.

By that time the Ruthven regime had fallen and a new town council had been put in place dominated by the opposite faction. This drove a number of Presbyterian clergy into exile in England including James Lawson, who died in London the following year. Consequently, from its inception the new Colledge was under close scrutiny by the burgh council and the royal court and its curriculum probably reflected a compromise, providing both a liberal arts education and theological training for the ministry. Robert Rollock, the first member of staff, was careful not to antagonise the virulently anti-Presbyterian regime of the earl of Arran. His bending like a willow in the face of the current political wind later produced the acerbic comment from the hard-line Presbyterian historian, David Calderwood, that he was 'a Godly man, but simple on the matters of Church Government, credulous [and] easily led by counsel'.

In 1586, Rollock was made Principal of the Colledge with a salary of 400 merks [£266 Scots] p.a. in addition to the student fees whilst the second regent, Duncan Nairn, had to survive on the pittance of 40 merks and fees. The Principal had plenty of time to write his books since he only had to teach the final or B.D. year that followed the M.A., which was all taught by Nairn. During the 1590s Rollock produced a series of biblical commentaries on the Pauline epistles, employing the Ramist method of logical analysis to the interpretation of Scripture and earning the praise of his Genevan counterpart and leading Reformer, Theodore Beza. As well as being Edinburgh's first Principal, Rollock is regarded as the first proper covenant theologian in

Scotland, helping to develop the federal theology which played such an important role in the Scottish Kirk from the seventeenth century onwards.

In a far cry from the football field or the golf course, Rollock's students spent their Saturday afternoons listening to him reading from Beza's Questiones and after the sermon on Sunday they were trained in the Heidelberg Catechism. This was in addition to the lectures during the week starting at the bracing time of 5 a.m. Not surprisingly, the courses suffered from a high drop-out rate. However, in 1587 the first batch of forty-seven men graduated and a further thirty followed the next year, having survived the plague that had hit Edinburgh and closed the Colledge in 1584-5. After this initial bulge, in the 1590s graduate numbers averaged 25 a year. In the first decade of the university's existence 103 of the 259 graduates went into the ministry, helping to fill the post-Reformation vacancies in Scotland's parishes and ensuring that by the end of the sixteenth century most parishes had a minister. Subsequently, the number of Edinburgh graduates entering the ministry dropped to one in five, reflecting a decrease in vacancies. In those early years the liberal arts components of the curriculum were important in their own right and not viewed solely as the preparation for theological training. This encouraged a wide range of students to study at the Tounis Colledge, ensuring its survival and enabling it to grow. Although theology was a high-profile, and frequently contentious, strand within the curriculum and entering the ministry one option for its graduates, from the beginning it formed part of the broad community of scholarship that comprised Edinburgh's university.

Thomas Wode's Psalter, EUL Special Collections



The Making of New College: 1843-46

STEWART J BROWN
PROFESSOR OF
ECCLESIASTICAL HISTORY

THE DISRUPTION OF 1843

The New College was born amid religious conflict. It emerged out of the Disruption of 1843, when over a third of the ministers and perhaps half the lay membership left the established Church of Scotland in protest against what they viewed as efforts by the state to undermine the Church's spiritual independence. The outgoing clergy and laity formed the Free Church of Scotland, which was to be a national Church, free from the trammels of state patronage and acknowledging only the headship of Christ.

The new Church faced a hard struggle. Many of its congregations, especially in the Highlands, were poor and vulnerable. Many landowners viewed the Free Church as a radical movement challenging the social order, and they denied sites for Free Church buildings. Some Free Church tenant farmers lost their farms; many Free Church labourers were dismissed from employment. Opponents confidently predicted that the Free Church could not survive for long against the combined hostility of the landlords and the state. These opponents, however, failed to account for the religious and moral fervour roused by the Disruption.

THE FREE CHURCH
EDUCATIONAL IDEAL



DAVID WELSH

On 20 May 1843, the first Free Church General Assembly appointed an Educational Committee under the convenership of David Welsh, a Church historian who had relinquished his Edinburgh University chair at the Disruption. Reporting to the Assembly only five days later, Welsh's committee recommended the immediate establishment of a college in Edinburgh for training Free Church ministers.

Despite the many difficulties it faced in the aftermath of the Disruption, the Assembly agreed to the college project and proceeded during the summer to appoint four professors.

The famed Thomas Chalmers, who had resigned his Chair of Theology at Edinburgh University at the Disruption, was named Principal and Senior Professor of Theology. David Welsh became Professor of Church History. For the Chair of Hebrew and Old Testament, the Committee selected John Duncan, a respected scholar of ancient and Semitic languages, who had been serving with the Church of Scotland mission to the Jews in Hungary. It was said of Duncan that, with his mastery of languages, he could 'talk' his way from Scotland to the Great Wall of China. Finally, William Cunningham, an Edinburgh clergyman and formidable controversial author and speaker, became Junior Professor of Theology. He was then sent for several months to the United States, in part to study at first hand 'some of the most eminent of the American Theological Institutions'.

The Education Committee purchased rooms at 80 George Street in Edinburgh's New Town, with a class room and a library containing books donated by well-wishers. The college opened for its first session in November 1843 with 168 students.

A FREE CHRISTIAN UNIVERSITY?

During its first session, in 1843-44, New College was by necessity a modest operation. For many in the Free Church, this was sufficient: a small college to provide some basic theological training to aspiring ministers. Others, however, raised their sights much higher. They envisaged a great free Christian university, destined not only to train ministers, but to advance Christian scholarship across a range of disciplines and to educate professional and civic leaders for a new Scotland. 'Build a College for yourselves', the philosopher, John Stuart Blackie, advised the Free Church leaders in 1843, 'You will perform an essential service to Scotland, and reap no small glory to yourselves, by erecting a Free University in this country, founded

on the broad and deep principles of humanity and fraternity'.

For Thomas Chalmers, New College was an opportunity not only to advance higher education in Scotland, but also to champion the Reformed Faith in the wider world against atheism and materialist philosophy. Under Chalmers's guidance, New College embraced and implemented ambitious programmes, intended to prepare it for this world mission.

THE CORE CURRICULUM

As Principal, Chalmers expanded the faculty to include five permanent theological chairs—Systematic Theology, Apologetics and Practical Theology, Church History, Hebrew and Old Testament, and New Testament Exegesis. Each professor taught two classes each year in his subject—a junior and a senior class. Students would progress systematically through a defined four-year programme of study, which would include two years of study in each of the core disciplines. This core curriculum included a special focus on the study of the Bible in its original languages.

In addition to this theological curriculum, New College also began providing instruction in a range of arts subjects. It appointed professors in three arts disciplines—Moral Philosophy, Logic and Natural Science. Natural Science became a required course in the core curriculum, to be taken by all students during the first year. The course emphasised natural theology, or the study of the natural world as evidence of a benevolent Creator. The professors of Moral Philosophy and Logic introduced students to Scottish common sense philosophy. There were also plans to establish chairs of Latin, Greek and Mathematics, with still more chairs to follow. It was a time of great aspirations. The brilliant young philosopher, Alexander Campbell Fraser, was convinced to accept the professorship of Logic in 1846 by the vision of New College as a 'great free university, founded on the broad and deep principles of humanity in union with Christianity'.

In 1845, New College sought to promote the highest standards of scholarship by introducing a system of competitive bursaries. In the past, most Scottish university bursaries had been awarded to students on the basis of financial need, or according to often arbitrary criteria set by the donors. The New College bursaries, however, were to be awarded only after competitive examination, as 'rewards of merit'. During the first year of the

scheme, in 1845-46, a total of 40 scholarships were awarded. About 100 students presented themselves in Edinburgh at the end of October, and sat a series of examinations. These examinations were modelled on those at the Oxford and Cambridge colleges, and their aim was 'to hold forth such rewards and such stimulants as might act throughout and on the whole body of our students, and thus evoke the rising energies of the Hall'.

DREAMS IN STONE: THE CITADEL
ON THE MOUND

Along with the new academic programmes came plans for a new building. In May 1844, the General Assembly approved a proposal to collect money for erecting 'a college which would be a credit to the Church'. The College managed to purchase, at a bargain price of £10,000, a site on the Mound in Edinburgh's Old Town. David Welsh approached a number of wealthy Free Church members—inviting donations of £1,000 from each. He died of heart disease in early 1845, but by then he had collected £21,000, a large amount at that time. The Free High Church congregation in the Old Town, moreover, agreed to share the costs of developing the site, in return for including their church among the college buildings.

The Free Church commissioned the celebrated Edinburgh architect, William Henry Playfair, to design the buildings. His plan, as presented to the General Assembly in May 1846, called for three quadrangles, each at a different level, rising from the level of the Mound to that of the Castle Hill, and providing accommodation for a full university. The first quadrangle would provide the public face for the building, so that if the Free Church should later decide to restrict itself to theological education, the first quadrangle would in itself 'form an entire and elegant edifice'. At a time when the Free Church was still struggling against powerful opposition, its leaders felt it was important that New College should be an imposing edifice, a symbol of their Church's permanence. Playfair designed the building so that, viewed from Hanover Street, its two towers would frame the massive tower of the historic Tolbooth Church, expressing a sense of continuity with the past.

THE SOCIAL MISSION

Chalmers laid the foundation stone for the new buildings at a public ceremony on 4 June 1846. In his speech on the occasion, he denied the widespread allegations that the aim of the New

College was to sow political dissension or undermine the social order. Although not revolutionary in a political sense, however, New College was to be committed to social improvement, preparing ministers who would be intellectually equipped to promote the faith among the educated classes, but who would find their highest role in serving the poor and marginalised in Scottish society. 'The youth who frequent our classes', Chalmers insisted, 'will with all earnestness and emphasis be told, that the Christian minister is a man of no rank, because a man of all ranks; and that although he should have an education which might qualify him for holding converse with princes and peers, it is his peculiar glory to be a frequent visitant of the poor man's humble cottage, and to pray by the poor man's dying bed.' 'Let', he added, 'kings retain their sceptres, and nobles their coronets,—what we want is a more elevated ground-floor for our general population'

Chalmers's speech has been criticised for its acceptance of social inequality. He was, to be sure, a man of his time. But what was most important was Chalmers's emphasis on social engagement. In the summer of 1844, Chalmers had begun a home mission operation in the West Port, then one of the most impoverished districts in Edinburgh. By January 1845, he was recruiting New College students as voluntary workers for the mission. After December 1847, the newly formed New College Missionary Society began work in the West Port, extending their social work to the Grassmarket and Cowgate by the early 1850s. Such work was viewed as part of the New College education.

By 1846, three years after the Disruption, New College was well established. By now eight professors had been appointed, five in theology and three in arts. A comprehensive core curriculum was in place. Further, there was a library with over 13,000 volumes and a natural history museum, while an imposing new building was rising on the Mound. Student numbers were high—178 Free Church divinity candidates in 1846-47, with additional divinity students from overseas, as well as over 200 arts students. All this had been achieved at a time when the Free Church was also building hundreds of new churches and schools, and expanding its number of clergy. By the early 1850s, the Free Church had decided to drop the aspirations for a complete university on the Mound. New College now settled into its role as a leading theological college, with a strong social commitment and a world outreach.

Theology In Edinburgh: A Brief Overview

DAVID A S FERGUSSON
PROFESSOR OF DIVINITY

At the foundation of the university in 1583, the teaching of theology was entrusted to the Principal. The first holder of the office, Robert Rollock, was an able commentator on Scripture and an early exponent of the federal theology that was to dominate European Reformed thought in the seventeenth century. On reading Rollock and his work in Edinburgh, one is conscious of the extent to which the university was in its early years an ecclesial community.

Throughout the ensuing century, theology in Edinburgh reflected the vicissitudes of the national Reformed church. David Dickson was probably the most distinguished Divinity professor in Edinburgh during the seventeenth century. A leading figure of the covenanting party, he was deprived of his charge in Irvine for testifying against the five articles of Perth and subsequently refusing to appear before the high court of commission in Edinburgh. After ten years in the Divinity Chair at Glasgow, he came to Edinburgh in 1650 and lasted until 1662 when he was removed from his post for refusing to take the oath of supremacy at the Restoration. Dickson's theology represents the flowering of Reformed orthodoxy in Scotland in the middle of the seventeenth century. Anyone wishing to understand the Westminster Confession (1647) can learn much from his writings. Along with his friend James Durham, he was responsible for producing *The Sum of Saving Knowledge*, a short exposition of Westminster theology written for public use and often published along with the confession and the catechisms. It is perhaps this concern with right belief that contributed so much to the intellectual rigour of Scottish church life and the nation's educational system in the subsequent century.

Yet even as Dickson wrote issues relating to religious toleration were being raised and debated in England and Europe. In studying the career of William Hamilton (1669-1732) in the early eighteenth century one enters a different age of Scottish theology and society. After ministering in Cramond (1694-1709) he

held the Divinity Chair from 1709 to 1732. Hamilton has been described as representing the transition in Scotland from the religious wars of the seventeenth century to the verbal conflicts of the eighteenth. In considering his career, one is aware of a different social and intellectual milieu. There is greater political stability within the union, growing economic prosperity in Edinburgh, and a confidence in the power of reason to demonstrate in a spirit of civility the 'truth and excellency of the Christian religion'. The appeal to reason and external evidences indicates a more confident rationalist spirit; this contributed much to the climate of Moderate church life during the Scottish Enlightenment.

Already established as the leading churchman in the land and a preacher of international renown, Thomas Chalmers succeeded to the Divinity Chair in 1828. Chalmers' theology might be viewed as combining the traditions of seventeenth and eighteenth-century Scottish thought. There is an evangelical commitment to the themes of Reformed orthodoxy, although his defence of its doctrine of predestination is combined with a missionary insistence that the gospel must be offered freely to all. At the same time, there is a striking confidence in the power of reason to demonstrate the validity of this theological system through philosophical reasoning and Scriptural interpretation. Natural theology was a favourite subject of his and one to which he was constantly drawn. We see this in his Edinburgh lectures published posthumously as the two-volume *Institutes of Theology*. There he dwells at some length on the evidences for Christian faith, particularly the scientific study and philosophical argument that supported the design argument. The veracity of Scripture is demonstrated by an internal consistency which sets it apart from other ancient documents. It is further confirmed by the miracles it attests, the fulfilment of prophecy, the growth of the early church and the witness of the saints. This then leads to an exposition of Christian doctrine. Here again Chalmers follows his trusted experimental method. He begins with the evidences of human sinfulness before proceeding to a study of its remedy. In justification of this procedure he tells his students that it is the one they are to follow in their preaching.

Although in late Victorian Scotland the biblical scholars of New College outshone those in the university, the established church nonetheless could claim one of the leading intellectuals of the age in Robert Flint. He moved from

parish ministry in Fife to the Chair of Moral Philosophy in St Andrews before settling in Edinburgh. In the theology of Flint, we encounter a set of problems with which modern theologians are familiar. He grappled with secularisation, the evolutionary science of Darwin, the relationship of politics to religion, and issues raised by a growing awareness of other world religions. Much involved in the ninth edition of the *Encyclopaedia Britannica*, he displays a serious theological interest in the world religions, an interest already evident in the work of Principal Robertson a century earlier. Flint also appears to have been one of the first Scottish theologians to interact with socialism, his teaching providing much impetus to a more critical political theology in the Scottish churches. Both socialism and Christianity, he claimed, express a fundamental human solidarity, a sense of the evil that can arise from unbridled competition, and a stress on the necessity of the spirit of co-operation.

Flint was succeeded in 1903 by W. P. Paterson who had earlier ministered in Crieff before taking up the Chair of Systematic Theology in Aberdeen. Paterson had established a reputation as a preacher and lecturer of some eloquence. In his work we begin to see the strong influence of German theology in Edinburgh, an influence that can also be detected in his colleague Hugh Ross Mackintosh who from 1904 held the chair at New College, by that time a college of the United Free Church. Paterson had studied in Leipzig, Erlangen and Berlin; Mackintosh in Freiburg, Halle and Marburg. A revered teacher, Mackintosh exercised huge influence on his students. In grappling with the problems of modern theology, he continued to convey that strong sense of piety that characterised earlier Scottish writers with an almost erotic intensity. He was also one of the first in the English-speaking world to offer a critical reception of the emerging theology of Karl Barth.

Paterson retired in 1934 to be succeeded by John Baillie who returned to Scotland from Union Theological Seminary in New York. Baillie had been born into the Free Church manse of Gairloch in the west highlands, and he combined in his life and work the piety of his highland roots together with the erudition of continental thought and the sophistication of New York. His return to Scotland coincided with the merger of the University Faculty and the United Free Church College. Baillie himself had been educated both in the university and the college, and his tenure of the chair coincided with one of the most illustrious periods for theology in Edinburgh.

John Baillie sustained a flow of publications from the 1920s to the 1960s which displayed his dominant theological interests. If his most enduring work was the *Diary of Private Prayer*, his most creative is *Our Knowledge of God* published in 1939. Here we see a departure from his earlier position with a much greater recognition of the contextuality of theological knowledge. This is developed through the idea of 'mediated immediacy', a concept which enables Baillie to speak of an apprehension of the divine presence but one which is always mediated by created realities such as the natural world, other people and the Christian story. The need to explore common ground with the sceptic, with practitioners of other disciplines, with other religions, and with contemporary society and its various forms of discourse is present in almost all Baillie's writings. One senses that his mid-century audience is becoming increasingly pluralist and secular. It has become dissociated from the Christian faith of its upbringing though it still recognises its symbols and practises its mores. Perhaps much of what he wrote was driven by a sense of guilt that he had survived the Great War, a war in which many of his contemporaries and friends had perished. He wrote in some autobiographical reflections, 'When I turned again to my old pursuits after the war was over, the khaki figures still seemed to keep their place in the background of my mind, and in much of what I have written since these days a clairvoyant reader may find them haunting the margins of the page.'

T. F. Torrance was appointed to the Chair of Christian Dogmatics in 1952. Had he never published a single book, Torrance's achievements would still be formidable: the supervision of the English translation of Calvin's commentaries, and Barth's *Church Dogmatics* with Geoffrey Bromiley; the founding of the *Scottish Journal of Theology* with J.K.S. Reid; a pivotal role in Reformed-Orthodox ecumenical dialogue; the convenership of the church's baptismal commission in the 1950s; and the supervision of a generation of students from across the world. Yet, through the publication of numerous monographs and essays, Torrance is arguably the most influential British theologian of the twentieth-century. His early reputation was established as a promoter of Barth in the English-speaking world but one is also struck by how much of it reflects more native influences and concerns such as his upbringing by missionary parents, the teaching of H.R. Mackintosh, and the writings of John Macmurray. His work today attracts the attention of a steady stream of research students.

The holders of the Divinity Chair in the twentieth century have each had lengthy tenures and exercised a major influence on the institution. This is true especially of John McIntyre who, succeeding Baillie in 1956, held the position for thirty years. McIntyre's early theological work on history and on Anselm display many of the characteristics and themes which are evident throughout his life's work. These include an ability to analyse a problem from different angles, an awareness of the complex relationship of theology with other disciplines, and a sense of the variety of theological tasks including both the study of Christian doctrine and the task of apologetics to which he remained wholly committed. Largely under the leadership of McIntyre, New College became a more ecumenical and theologically diverse institution. A significant marker was set down in 1979 with the appointment of James Mackey, a Roman Catholic theologian and laicised priest, to the Thomas Chalmers Chair of Systematic Theology. The nomination of Mackey aroused considerable controversy in the General Assembly of the Church of Scotland and the national press. Almost thirty years later, it is hard to appreciate the storm of controversy that was aroused.

Graduates from the mid-1970s onwards will be hard placed to attach a label to the theology of their teachers. The greater theological diversity of New College registers not only changes in society and the university, but also a sense of the importance of ecumenical exchange. Roland Walls, Elizabeth Templeton, Noel O'Donoghue, Alasdair Heron, Jim Mackey, Ruth Page and Alan Lewis each made a distinctive impact upon the student body through their lectures and writings. Their interests, approaches and convictions have generated an awareness of the richness of Christian tradition, together with the tasks confronting faith and practice in modernity. For the future, the challenge will be to combine a sense of the global character of theology while continuing to attend to our local context and its heritage.

DAVID FERGUSSON



THE VERY REVEREND PROFESSOR JOHN MCINTYRE
CVO, MA, BD, DLITT, DR.H.C., DD, DHL, FRSE

20 MAY 1916 – 18 DECEMBER 2005



Professor McIntyre died in Edinburgh on 18 December last year at the age of 89. His former colleague, Professor D W D Shaw gave the tribute at his funeral. Here is his amended version of it.

It is always an honour to write of men or women who have achieved eminence in a particular field. But in the case of John McIntyre, it is an especial honour to write of one of the few who have achieved eminence in not one field but many.

Son of a carpenter, his early education was at Bathgate Academy and at Edinburgh University where he distinguished himself in the Arts Faculty and at New College. Ordained as a minister of the Church of Scotland, he served as locum tenens at Loch Awe and then as minister of Fenwick. It was there that he met and married Jan Buick, the district nurse, and so began a triumphant partnership - they celebrated their diamond anniversary last year. In 1945 he went to Australia to St Andrews College, Sydney to teach and then become Principal, and he stayed until 1956. His experience and sojourn there he valued enormously, giving him a life-long interest in and affection for Australia. In that year, rather than join the faculty of the prestigious Union Theological Seminary in New York, he chose to return to Scotland to the Chair of Divinity at New College. There he remained, acting for many years as Dean and Principal, until he retired in 1986.

I don't know for which of the many fields of interest and activity in which he excelled John would most like to be remembered. It could be as Christian academic theologian and teacher. Equally at home in the thought of the early fathers, mediaeval, reformation and modern theology. and using the tools of modern philosophy, he produced ground-breaking work - in studies of St Anselm, in the role of history in theology, in christology. He was his own man, unafraid to challenge conventional views, but always (unlike some theologians) eirenic in style and intention. As a teacher, he was always meticulously prepared, helping students with copious hand-outs at a time when this was something of a rarity, and peppering his lectures with shafts of devastating humour, which, because delivered in deadpan way, could easily be missed. His academic distinction was, incidentally, to be noted and used by the Royal Society of Edinburgh.

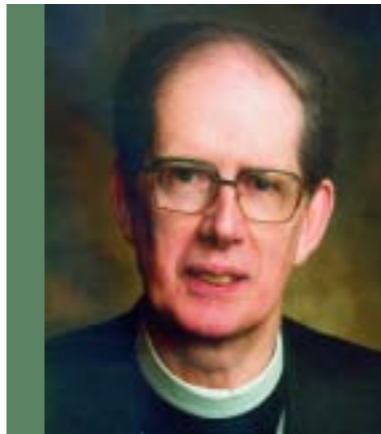
New College owes him an especial debt. Apart from his own teaching to which generations of students bear witness, he left his mark on the College in two significant ways. First, the wholesale renovation of the buildings which took place following the transfer to the University (subject always to the teaching of divinity subjects!) was brought about largely thanks to John's leadership and supervision. Secondly, it was mainly due to John's initiative that the teaching of the then new and now flourishing discipline of Religious Studies should take place under the aegis of the Faculty of Divinity, rather than

Arts or Social Science. He was determined that this should be done without prejudice to the teaching of the traditional Divinity subjects and New College's role in the education of the ministry.

Perhaps John might prefer to be remembered as minister and churchman. He never forgot his early ministries - indeed for many years he returned to Dalmally for the Highland Show there to meet old friends to whom he had ministered many years before. The Church of Scotland recognised his gifts when in 1982 he was elected Moderator of the General Assembly - in the year when Pope John Paul was to visit Edinburgh and, in that historic moment, to be received by him. He was also convener of the Church's Board of Education. Her Majesty recognised his gifts when he served for fifteen years as Dean of the Order of the Thistle. He was Chaplain to the Queen from 1975 to 1986, and after retirement remained as extra Chaplain to the Queen. Many who never knew John as scholar or churchman will, however, remember him as a superb administrator. This seemed to come as second nature to John. Even as a student, he was organizing the provision of supplies of food for schools summer camps at Bruar. His experience in Australia had perhaps prepared him for the enormous job the university asked him to undertake (while still fulfilling his professorial duties and as Principal of New College): this was as Warden of Pollock Halls, overseeing and successfully carrying out that vast expansion of University residences. Later, when the University found itself without a Principal, it was perhaps inevitable that it was John who was turned to, not once but twice as Acting Principal. And when some-one was needed to supervise Scotland's contribution to Australia's bi-centennial celebrations, who should they ask to help but John?

I suspect, though, that John would prefer to be remembered not so much as Scholar, Churchman or Administrator but for his humanity. Utterly devoid of arrogance or 'side', he had an unfailing interest in people - parishioners, former students, university staff (and not just academic staff) which is why so many thought of him as a friend. It is also why so many will remember the hospitality he and Jan dispensed so generously, the fun and laughter that went with it. His human qualities shone through in the dignity and courage of these latter years of failing health and immobility of Jan and himself: unable to engage any longer in the activities he would have liked, his sharpness of mind and his interest, particularly in the affairs of university and the church, never faltered.

His achievements in so many different contexts but above all his humanity ensure that John McIntyre will be remembered by all who knew him - with gratitude and respect, yes - but also by many with the greatest affection.



THE REVEREND PROFESSOR ALEXANDER CAMPBELL CHEYNE
MA, BD, BLITT, DLITT

1 JUNE 1924 – 31 MARCH 2006

Professor Cheyne died in Peebles on 31 March this year at the age of 81. His successor, Professor Jay Brown gave one of the tributes at his funeral. The full text has been posted on the web site. Here are extracts from it.

Alec Cheyne was educated at the University of Edinburgh, where he graduated MA with First Class Honours in History in 1946. Following military service, he did postgraduate work at Oriel College, Oxford, graduating B.Litt. with a thesis on the relations between England and Scotland during the reigns of William III and Queen Anne. After lecturing in history at the University of Glasgow for three years, he entered New College in 1953 as a regular student for the ministry of the Church of Scotland. His aim was to be a parish minister. He graduated BD with distinction in Ecclesiastical History in 1956, and became an assistant minister with every intention of entering a pastoral charge. But our lives do not always take the directions we intend. Pressure was placed on him to accept a position at New College - not least by the formidable Professor Jake Burleigh - and in 1958 he became lecturer in Ecclesiastical History. In 1964, on the retirement of Professor Burleigh, Alec was appointed his successor to the Chair of Ecclesiastical History, a position he would hold until his retirement in 1986

He was a superb teacher. His lectures were almost legendary - learned, eloquent, polished, well-structured and often profoundly moving. He was able to draw his audiences into a past world, and breathe life into its personalities and struggles. This did not come easily. His lectures were excellent because he worked hard at them - continually polishing and revising his prose, composing and recomposing until they conveyed just the right effect. In more informal seminar and tutorial discussions, he awakened students to the challenges of reconstructing the past. In such settings, he had an ability to put students at ease and draw them out. Here his sense of humour could be particularly helpful; his irony, never unkind, and his shared humour could take the edge off his criticism of student work. He listened carefully to what was said, and I can still see his bowed head as he concentrated on every word of a student's presentation. His breadth of knowledge, while never used simply to impress, was always there, to be drawn upon by his students. He could lecture on a wide range of subject - though he was particularly at home in Scottish history and modern British history since the seventeenth century. He also read widely, in theology and historical theology, but also in social history, political history, intellectual history, and biography. He had a particular love for nineteenth-century literature, and offered with Ian Campbell in English Literature a memorable advanced seminar in religion and literature.

There was also his pastoral concern for his students. He took a personal interest in them - not only in their academic work, but in their more personal worries and concerns, and in their aspirations for the future. He demonstrated a special concern for students coming from overseas, seeking to ensure that they felt welcome in Scotland. In return, those overseas students felt a great loyalty to him, and in later years he travelled widely at their invitations to present guest lectures around the world. As a teacher he changed lives.

... One of the Professor's great achievements was to build a vibrant department by recruiting lecturers of great ability and commitment. This department of Ecclesiastical History was probably the best in the United Kingdom in talent and breadth of coverage. Together, the 'Cheyne gang' developed, along with the range of upper-level courses, a celebrated first-year survey course which combined a broad world coverage of the whole sweep of Christianity in its cultural context, and, through the innovative use of primary documents, also introduced students to the historian's craft. The course became a model for first-year survey courses in Church history around the world.

... *The Transforming of the Kirk: Victorian Scotland's Religious Revolution* remains the definitive study of this important theme.

... He was a scholar, rather than a researcher; he was a man of letters in the old sense.

... I never met with him that I didn't come away feeling that I had been somehow helped to be a better person, that I had been given guidance, not only in scholarship, but in how to live a more caring and fulfilling life.



From Nigeria and Germany



DR AFE ADOGAME, Lecturer in World Christianity since last September, was from 1995 to 1999 and from 2000 to 2005 Senior Research and Teaching Fellow at the Department for the Study of Religion and the Institute of African Studies in Bayreuth University, with a period from 1998 to 2000 on the teaching staff of the Department of Religions of Lagos State University in his homeland of Nigeria.

His main scholarly interest has been African religion, especially African Christianity, and above all its indigenous forms. In his study of two main groups, African indigenous churches and African pentecostal/charismatic groups, he has noted their affinities with indigenous religion. They reject the suggestion sometimes made that such affinity implies that they are syncretistic or less than fully Christian and draw attention to the discontinuity between their world view and traditional African cosmology. Dr Adogame regards the unease which this causes in some scholarly observers as an interesting sidelight on the 'politics of cultural identity'.

More recently he has added a further major area to his work, namely the new forms of African Christianity that have been reproduced outside Africa through migration. He considers that, whereas the shift in the centre of gravity of Christianity from North to South has become almost a commonplace at least among scholars, it has not yet been appreciated that the Christian landscape in the North is itself being transformed by influence from the South. This influence on Christianity in Europe and North America is brought not only by the presence of African diaspora congregations alongside or hosted by indigenous Northern congregations and by the presence of African individuals and the employment of African clergy within Northern congregations, but also by a growing network of collaboration between the diaspora churches and the host churches. This is accompanied by a significant change in the self-identity of many African Christian churches in Europe and North America, who now see themselves not so much as 'African Christians' as 'international Christians', with an important role in the world church.

A further phenomenon is the 'return flow' of influence from North to South, as some African-led churches in Europe and North America begin to establish branches in Africa; indeed there is now a 'triangular' pattern of connections, with a flow from Africa to Europe, then to North America, and then back to Africa, a pattern in which the religious centres may also be centres of socialisation, business and politics, and therefore of interest to students of migration in general.

Now that he is in Scotland, Dr Adogame is excited by the prospect of complementing his earlier work with African Christian groups in North America, Germany and England with similar and increasingly interdisciplinary work in Scotland, especially Edinburgh and Glasgow.

His interest in all these matters is more than academic. A major aspiration is that the world's people will become more closely connected, forget the stereotypes of race, sex and age, reject the prevailing 'us and them' paradigms, resist the current obsession with security that is undermining security, cherish differences and through them discover commonality. He regards the highly diverse and cosmopolitan place in which he now finds himself – the City, the University, the School of Divinity and the Centre for the Study of Christianity in the Non-Western World – as one with a great opportunity to 'dramatise one world' by being an effective microcosm of it, whose influence can spiral outwards.

Meanwhile another of his existential interests is how to negotiate the combination of academic and family life, as he settles into Edinburgh with his wife and young son and two daughters.

From Norway



PROFESSOR HANS M BARSTAD, Dr theol, who became Professor of Hebrew Bible and Old Testament Studies this January, is a senior and internationally eminent academic from Norway, who comes to us after 20 years as Professor of Old Testament Studies in the University of Oslo. Following higher education in Oslo and Oxford, he has spent the last thirty years as an academic teacher but also as an academic librarian, including being Keeper of Theological Books and later of Rare Books for Norway's University and National Library. His philological expertise has been used in the Swedish Bible translation and his epigraphical expertise in the Scandinavian archaeological expedition to Tell el-Kukhar in Jordan. Since he believes strongly that specialised work must be set in the broadest possible context, it is no surprise that he has been heavily involved in the wider intellectual world, including as Secretary General of the Norwegian Academy of Science and Letters, and now as one of the four Board members of the Holberg Foundation, which awards what has been called the Humanities 'Nobel Prize' (the first two recipients of which were Julia Kristeva and Jürgen Habermas).

As a 'generalist specialist', he has taught every book of the Hebrew Bible and specialised in the study of prophecy. While he has focused on Isaiah 40-66 and Amos, he has also explored the whole phenomenon of ancient near eastern prophecy, setting the Hebrew prophets in this wider context. He parts company with some recent scholarship which combines late dating of the biblical prophetic texts with the view that they are purely literary creations with little or no historical grounding. His research shows that prophets and prophecy as depicted and expressed in the Hebrew texts are very much in line with what is well attested of prophets and prophecy elsewhere in the ancient near eastern world, thus supporting their historicity. More generally, he believes that the understanding of history, which informed the style of historical criticism of the Bible that was common in 19th century Germany and is still influential, has been superseded by a new philosophy of history which calls for new methods of historiography.

He rejects any suggestion that teaching can be separated from research or research from teaching. He has found that creating enthusiasm in students is only possible if one has something to be enthusiastic about, and conversely that most of his own good ideas have come from talking to students, undergraduate as well as postgraduate.

Though his professional work, which doubles as his hobby, is very time-consuming, he has also found time to be active in his local church council. As a church member, he believes that the academic study of the Bible is essential for ministers, if they are to be equipped to communicate with their contemporaries.

Not that he regards the Bible as the property of the church, believing that it belongs and should be accessible to everyone. The Hebrew Bible is essential reading, not only as the most important document for the history of religion, being basic to Judaism, Christianity and Islam and to the whole history of the Near East, but for general cultural understanding. It is also salutary that those who study it, whether in Oslo or in Edinburgh, represent a wide spectrum of attitudes to religion from the most hostile to the most devout. All benefit from encounter around it, provided that they show mutual respect and let the academic discipline inform their individual interpretations. The fear of some Christians that this may undermine their faith is groundless - or reveals weak faith.

Professor Barstad is finding no great difficulty in his migration from Oslo to Edinburgh, apart from temporary separation from his family (wife, son and daughter). The academic situations are broadly similar. Though undergraduate theology courses here are shorter and the postgraduate student body larger, the mix of student backgrounds and the interdisciplinary context of the University are comparable. The personal transition has been made particularly painless and indeed pleasurable by the great hospitality which he has enjoyed in the homes of his colleagues here – and the friendliness of the people of this reputedly cold city!



From Ireland and Scotland



More recently still, **Dr Cecelia Clegg**, BD, MSc, PhD has been appointed and taken up appointment as Lecturer in Practical Theology and Director of the Centre for Theology and Public Issues (CTPI). She is not new to us, having been with us, successively as Acting Associate Director of CTPI, when Dr Alison Elliot was Moderator of the General Assembly of the Church of Scotland, and as its Acting Director since Professor Storrar left to direct the Center of Theological Inquiry in Princeton. This she has combined with continuing work in the Irish School of Ecumenics in Trinity College Dublin, specialising in Reconciliation. Educated in theology and psychological counselling, she has a particular focus on: Faith Communities and Civil Society; Religion and Conflict; and Conflict Transformation. Scotland is the land of her birth. She will be introduced more fully in the next issue.

We note with interest that on the New College crest the Hebrew is from Proverbs 8:30 and the Greek from John 1:14.

A sisterly salute to Trinity College, Glasgow, which is 150 years old this year and is within a University that is 555 years old.

From England



Also recently appointed and due to take up appointment in September as Professor of Christian Ethics and Practical Theology is Professor **Oliver O'Donovan**, who has been since 1982 Regius Professor of Moral and Pastoral Theology and Canon of Christ Church at the University of Oxford. This well known theologian will also be more fully introduced in the next issue.

NATIONAL AWARD FOR HISTORY TEACHING IN HIGHER EDUCATION



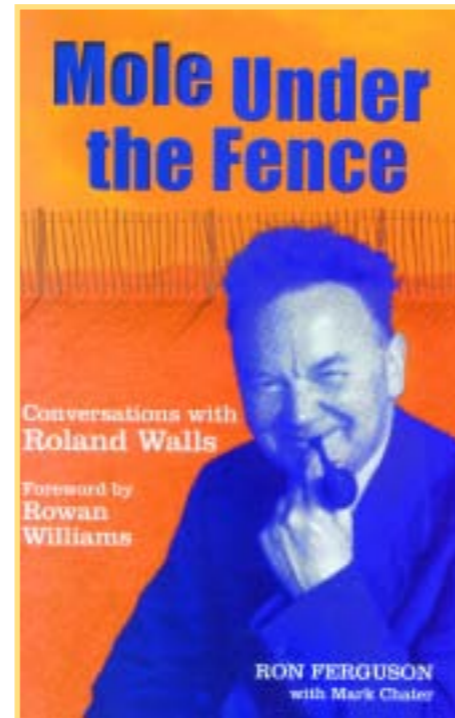
It is specially pleasing to be able to report in this historically oriented issue that **Dr Jane Dawson** and **Dr Kirsty Murray**, as representing the School's E-Learning Team, have been awarded this prestigious award, presented jointly by seven major bodies: the Higher Education Academy, Royal Historical Society, Institute of Historical Research, Historical Association, History UK[HE], Social History Society and Economic History Society. Kirsty Murray received the certificate at the History in Higher Education Conference in Lady Margaret Hall, Oxford.

As if Jane Dawson's winning of the Chancellor's Award for Teaching last summer were not enough!

Over the past six years our team has pioneered E-teaching and E-learning. Its methods, initially developed for ecclesiastical history, are readily adapted to a wide variety of subjects.

MOLE UNDER THE FENCE: CONVERSATIONS WITH ROLAND WALLS

Ron Ferguson, with Mark Chater:
Foreword by Rowan Williams
Saint Andrew Press, 2006, £8.99



An alumnus of the 1960s, **Ron Ferguson** listens to the mature wisdom of a lecturer of the 1960s, Roland Walls, the 'prophetic, wise, mischievous and deeply loved former priest-in-charge of the famed Rosslyn Chapel', who founded the Community of the Transfiguration there and has been described as 'a man who has inspired great Church leaders and the down-at-heel'. He has described himself as a 'Nicene radical'. For the President of Princeton Theological Seminary, Professor Iain Torrance, he is 'one of the two or three strongest Christian influences on me'.

THE 2006 ALUMNI LECTURE

On the opening day of the new session, Thursday 14 September 2006 at 11.30 am (with coffee from 11.00 am) this year's Alumni Lecture will be given by our recent honorary graduate, and not so recent Associate Director of CTPI, **Dr Alison Elliot** OBE. Having recently become the first woman to be Moderator of the General Assembly of the Church of Scotland, she has now become the first holder of the Institute of Contemporary Scotland's Award for Services to Religion. Her lecture will be entitled 'In Search of Wisdom: in University, Church and Places in Between'.





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