

GRAHAM SCROGGIE

The Authorised Biography



David C F Wright DD

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To two esteemed friends who, in the darkest hours of my life, showed me, by their lives and actions, something of the character of the Christ of God namely the Reverend Eric Soper, formerly minister of Niton Baptist Church and Reverend Bryan Pinches formerly of Ventnor Baptist Church .

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FOREWORD

In this centenary year of the birth of my father, I am very happy to commend David Wright's tribute to him. It is my earnest wish and prayer that the earthly ministry my father continues through his many writings may be still further extended by means of this, the only substantial account of his life. The many samples of his speaking and writing here presented will, I trust, multiply cases of blessing such as that received by the author.

Some may wonder why it has been left to a young and, David will forgive me!, relatively unknown man to write the only biography of my father. The need for such a work has often been remarked upon, and no doubt my aunt Helen (father's eldest sister) was speaking for others besides herself when she more than once suggested that I was the one who should undertake that task. The facts that I am myself a fairly prolific writer; that, even in my teens, I was closely united with my parents in a way that is rare today; and that I have always shared their basic Christian principles. But my field of writing has been very different; I felt I was too near for an adequate appraisal; and I totally lacked any Divine call. I am now more than ever convinced that it was David Wright who was appointed for this task, and that my part was to help him, as he has generously acknowledged.

That help has been restricted mainly to my technical experience of editing, and my personal recollections of my parents; the gathering and choice of material and the planning and writing of the book were David's own. The only matter on which I laid strong emphasis was the part my mother played. She was so self-effacing that her essential place in father's ministry has often been overlooked. It was an equal partnership. So it has given me especial pleasure to read David's words about her.

I know something of the zeal and thoroughness with which he has carried out this labour of love, and I fear his wife and children have known only too well! In gratitude, I am happy to make this brief acknowledgement.

May 1977

MARCUS G. SCROGGIE

AUTHOR'S NOTE

Dr. William Graham Scroggie went to meet the Lord he loved and had so faithfully served during his long and active life on Sunday 28th December, 1958. And what a welcome he must have received! If anyone deserved such a welcome it was he for, indeed, he must rank as one of the spiritual giants of our time.

I was merely a teenager when Dr. Scroggie went to be with Christ, and have since learned something of the significance of the verse, "Eye hath not seen, nor hath it appeared what God hath prepared for those who love Him and look for His appearing".

Along with many others, I eagerly awaited a biography of this great saint of God, but in vain. Having no experience of writing, as these pages will tell, I was reluctant to try to compile a memoir, and even when I did so decide, Mrs. Graham Scroggie was not well and therefore unable to help me. The next ten years of my life were critical and culminated in a spiritual crisis. At the height of which, and in the most unlikely place, I found a book by Scroggie. Words can never express how powerfully that book affected me. It changed my life. Indeed, "he being dead yet speaketh".

I felt compelled to write, or try to write a book about dear Graham Scroggie, not out of a sense of hero-worship or in blind agreement with all he thought and said, but that a brief account of his wonderful life and work might again show how good God is and how great is His mercy towards us. A life given to the service of God is the most blessed life of all. Perhaps, in the following brief chapters, Scroggie's life will show this truth yet again and thereby encourage and benefit many.

Eventually, I contacted Dr. Scroggie's son, Mr. Marcus Graham Scroggie, and in April 1975 went to see him. He graciously approved my project and very kindly did everything in his power to help me. He was even good enough to correct each chapter and advise concerning many other matters. Indeed, without him this book would not have been possible. He has been very patient.

I advertised in the Christian press for help and information in this venture. Within months, I had received over 400 letters from all over the world, each testifying to the very real help Dr. Scroggie had given. One letter was simply one sentence which read "If it had not been for wonderful Graham Scroggie I would never have found Christ as my: personal Saviour".

Now I cannot possibly mention all my correspondents in an acknowledgment here, nor do I feel they would wish it. I would, however, express my thanks to Mr. Edward Helm of Sunderland for his inestimable help concerning the period Dr. Scroggie was at Bethesda, and Pastor E. J. Wood of Belvedere, Kent, for similar help covering the time Dr. Scroggie was at the Metropolitan Tabernacle.

With all this voluminous correspondence I was faced with problems I had never envisaged. I had to check, or try to, all the information and decide what to use and what to omit. Consequently, and as far as possible, I have only used that material which best reflects Dr. Scroggie's work, and I have therefore made most use of his own words and writings. There were many stories I would like to have used which, for various reasons, I could not.

Another development in my research was the unexpected visit of Mrs. Scroggie to my home. Within a very short while I had her confidence as I had her stepsons. The most rewarding moment in these many months of toil was when she handed me her husband's Bible. Reading the Doctor's private notes in his own Bible was a revelation.

The outcome of my endeavours follows. I make no claim that it is a satisfactory biography. I have not concerned myself so much with the facts of Dr. Scroggie's life but rather the character moulded in him by the Holy Spirit and its subsequent witness and example. I felt such a book had to be written by me as none was forthcoming elsewhere. I have discovered lately that one well-known writer was approached to write Scroggie's biography and his considered reply was "It would be a catalogue of superlatives. That is why no-one feels able to write such a book". I have found out what he meant!

This book is written for the glory of God and encouragement and benefit of those who truly seek a closer walk with God and appreciation of the redemption of sinful mankind which alone is found in Christ.

DAVID WRIGHT
Isle of Wight.

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CHAPTER ONE

Parentage

William Graham Scroggie was born on Saturday, March 3rd, 1877 at Great Malvern, Worcestershire. His father, James Johnstone Scroggie, an Aberdonian, was born on December 5th, 1843 and, in the course of time, became an itinerant evangelist. In 1866, on one of his preaching missions, Mr. Scroggie met Jeannie Mitchell in Newburgh, a village about 13 miles north of Aberdeen. She was the eighth of a family of nine children, and three years Scroggie's junior. Miss Mitchell recalled later in life that her conversion on January 29th, 1865 and her marriage to Mr. Scroggie in 1868, which ceremony took place in her parents' home, as the two most important events in her life.

The young couple set up their first home at Holybourne, near Alton in Hampshire, and in July, 1869 their first child, Charles Frederick, was born. He lived but eight months, and his passing was an emotional setback to the young parents and the cause for further perplexity as a second child was expected. Thomas Alexander was born in August, 1870 while the family were living in Streatham; followed in September, 1871 by Jeannie; in June, 1873 by Maggie, and in the following year by James.

With her husband away for rather long missions, Mrs. Scroggie became depressed and longed for her parents and her native Scotland. So in October 1875, the family moved to Annan in Dumfriesshire. It was here that tragedy struck. Firstly James died as a result of drinking bad milk, and in December an epidemic of scarlet fever prevailed and the three remaining Scroggie children became ill. Both parents anxiously paced up and down with their ailing children in their arms, longing for their young lives to be spared. Devoted parents the world over will understand the tears shed and fears expressed as the Christmas of 1875 approached. On December 12th, Tom died aged five years and four months; on December 13th Maggie died aged two years and six months and on December 14th Jeannie died aged four years and three months. In seven years, this godly couple had had five children and lost them all. One may wonder how their faith stood a test of this magnitude, but the greater wonder is that it did. The Christ they had devoted their lives to sustained them, and in this they found solace in their hour of immense need. Jesus said, "What I do thou knowest not now but thou shalt know hereafter" (John 13 v 7). No doubt with these words in mind, Dr. M. N. Cornelius wrote:

Not now, but in the coming years
It may be in the better land
We'll read the meaning of our tears
And there, sometime, we'll understand.

We'll catch the broken threads again
And finish what we here begun
Heaven will the mysteries explain,
And then, ah then, we'll understand.

After these tragic events, the Scroggies arranged an extended holiday with a Mr. and Mrs. Read at Blackgang on the Isle of Wight. Here, on February 14th, 1876, Helen Curtis Scroggie was born and there were signs that this child was more robust (as was to be so proved as Helen lived to be 95 years old). However, this new joy was soon to be diminished for, before a year had passed, Mr. Scroggie was taken seriously ill. A physician noted for his understanding of liver complaints lived in Great Malvern, and two Christian ladies, the Misses Graham, who ran a school there, secured accommodation for the Scroggies. It was here that William Graham Scroggie was born and appropriately named.

Such background is necessary to indicate something of the parental attitude and domestic godly atmosphere that young Graham was brought up in and to illustrate his parents' strong faith which was to be Graham's own example and enablement when tragedy befell him during the years of the Second World War. His parents had so ably weathered the storms of great personal loss, thus learning greater dependence on God. The evidence of their mature Christianity was the total lack of resentment and bitterness. In fact, they had a secure trust in the plan and provision of God. When Mr. Scroggie was sent a Tax Return form to complete he wrote in the section "Sources of Income" the text: "My God shall supply all your need according to his riches in glory by Christ Jesus". Mr. Scroggie lived by faith all his life, 55 years of which were used to preach the Gospel.

As a father, Mr. Scroggie mingled love with discipline and was somewhat autocratic. Dr. Scroggie's son, Mr. Marcus Graham Scroggie recalls that as a child he found his grandfather was kind as well as frightening and very strict. He was also a studious man and employed a Hebrew Bible and lexicon, and was well versed in the works of Brethren theologians.. He was greatly respected and had friends of some Christian standing, not the least being the Ulster preacher, William Young Fullerton, later secretary of the Baptist Missionary Society. This widespread respect for Mr. Scroggie resulted mainly, no doubt from his fearless faith and sound Bible teaching. However, the other side did unfortunately show itself. Often the Scroggie home was stoned by drunks and subjected to abusive language, occasioned by jealousy as well as alcohol.

Mrs. Scroggie was a gracious lady who seemed to spend a great amount of time smiling and, in later years, was inclined to be somewhat stout. She was always prepared to take a subordinate role to support her husband's work. But she too had her ministry and counselled many an unfortunate wife who had suffered at the hands of an inebriate husband. Many a time an enraged and intoxicated husband bent on wife-beating sought out his intended victim and found her in the Scroggie sanctuary. One memorable story is related concerning a wife who bravely told her Scottish husband that, whilst with Jeannie Scroggie, she had accepted Christ as her Saviour. "Ah! lass, was the reply, "You've got a tile off". "Yes", came the rejoinder, "but it's let the Light in".

Financial support was given to the Scroggies by the more affluent of Victorian society in admiration of their notable evangelical work.. These were the days of the continuation of spiritual revival which had begun about the middle of the century and the age of great preachers; for example, Dr. Alexander MacLaren, Dr. R. W. Dale, Dr. F. B. Meyer and at the Metropolitan Tabernacle, London, Charles Haddon Spurgeon. In 1875, the American evangelist Dwight L. Moody and his singer companion Ira D. Sankey revisited Britain and the Scroggies attended some of their meetings. 1875 was also the year that Dr. Dale gave his memorable lectures in Birmingham on "The Atonement" which were fortunately published and are generally considered still to be the best work on the subject. It was also the year in which the Keswick Convention was founded.

The spiritual awakening in the land had lead to Christian conferences and, at one of these, the saintly Vicar of St. Johns Church, Keswick, Canon T. D. Harford-Battersby attended. The vision became his to establish an annual convention for the deepening of spiritual life and it was so inaugurated that year in Keswick.

With any new work of Divine grace, there always seems to appear the devil's counterpart. Shortly after the beginning of evangelical revival, Charles Darwin brought out his "Origin of the Species". This was in 1859. In 1871 he elaborated his theories of evolution in his "Descent of Man" Theologians of the day either rightly denounced it or succumbed under the weight of argument and adjusted their faith to incorporate Darwin's theories and other new discoveries of science which seemed to unhinge the veracity of the Bible. Modernism was born.

Although the Scroggies were poor they did employ a maid (who joined the family in daily prayer and Bible reading) and gave their children the best education they could. Graham received his education at Dulverton, a private school in Somerset, and at Monkton Coombe, Bath, a public school with strong Christian traditions. The headmaster there was the Reverend W. J. Kearns, M.A. who was only 15 years Graham's senior and survived him. (Scholar and pupil met years later at a Keswick Convention and their roles were reversed). At school, Graham did not show any outstanding ability but it was evident that the godly influence of his parents, particularly that of his mother, was moulding his own character.

It is also clear that young Graham had total respect and deep affection for his parents, enjoying at his mother's knee the stories of Jesus and, from his father, accounts of his strenuous missions and of the many who had consequently come to Christ. The boy's obedience to his parents evolved not as a result of fear or because of an autocratic regime, but as natural expression of his very high regard and love for them. They were in many ways ordinary people and not infallible. Graham grew up with an unchecked idea that all Catholics were antichrist but generally there is nothing to suggest that Graham, his sister or his brother Frederick John (who was born in Walham Green in 1880) had anything other than a normal childhood; but what is most evident is that the strongest force in that home was the love of Christ revealed by their parents which was both their total security and binding unity.

Physically, Graham was a slim handsome boy. He possessed deep-set piercing grey-green eyes and black hair. As soon as it was possible he wore a moustache, which he always retained, but never advanced to the full set his father had. Although Graham did not have many recreations, he enjoyed reading and, from quite an early age, showed some precocious ability in preaching and recitation which probably originated from emulation of his father. His sister learned to play the piano and engaged in drawing and painting which were the accomplishments for young ladies of the day. His brother grew to be talented as a singer of the Gospel (he had a fine baritone voice and accompanied himself on the piano), as well as pursuing a career in banking.

In 1886, when Graham Scroggie was nine years old, he accepted for himself the Christian faith and committed his life to believing in the Lord Jesus Christ as his personal Saviour. It would appear that this was the natural outcome of his spiritual environment. He saw in his parents that the Christian life of trust and dependence on God was neither fantasy nor precarious hope but a definite security. The individual must of his own volition respond to the infallible Gospel of Christ. Eternity has always been the greatest subject to occupy human minds, and to ignore, reject or neglect the Gospel is the gravest peril known to both men and angels. At the Keswick Convention of 1951, Dr. Scroggie said that he knew he was saved from the age of nine and never doubted that, except once when he had a bad bout of influenza! On that same occasion he also said a very profound thing: "God has not promised His people a smooth voyage, but only a safe landing". This he proved in his long and memorable life as a true and faithful disciple of Jesus Christ.

Graham left school at 16. He worked first as a clerk in the office of a coal merchant at Kings Cross for a wage of ten shillings a week. He passed from this to a lawyer office and then to the counting house of Barkers, the department store in

Kensington, and from there to a book shop in Paternoster Row. This progress seems to suggest a natural gravitation towards books, which were to play so large a part in his development. He suffered a blow to his pride on his first day at this last mentioned employment. Dressed immaculately he was instructed to help clear out a very dusty attic. He became disillusioned about being in business — so much time, 65 hours a week, for so little reward. But another turning point was about to be reached.

Evidently he made it known that he was able to recite, for at the age of 17 a friend offered him ten shillings to recite “How Bill Adams won the battle of Waterloo” at a local music hall. “Why shouldn’t he earn a full week’s pay for ten minutes work?” he reasoned to himself. On his way home from work he purchased a rose for his buttonhole and went quietly upstairs to dress. On the way down he met his mother. “Willie”, she said, “you do look nice”. His conscience smote him. He started for the music hall, but at the station he let many trains pass. Miserable, he then wandered in a nearby park. But Waterloo no longer concerned him. A battle had been won in his life. The unexpected presence of his mother at the foot of the stairs reminded him of the decision he had made and the Example he had vowed to follow.

Facing his friend may have been a problem, but he had to face and to account to his parents as well as to God.

It would appear that this experience gave him new zest for spiritual things; he undertook some preaching engagements, and no doubt he was introduced as the son of the well known evangelist. This eventually led to his entering Pastors’ College, now Spurgeon’s College, in 1895, for three years training for the Baptist ministry. The principal of the college at this time was James Spurgeon, one of C. H. Spurgeon’s Sons.

CHAPTER TWO

First Pastorate

Graham Scroggie admitted that he was not an outstanding student at College. Command of the scriptures only comes from consistent hard work, and, perhaps, while studying, he found that the combined forces of concentration, memory and detailed application to the other subjects that had to be learnt such as Hebrew, Greek, philosophy, ethics and homiletics were something of an awakening.

In his first year at College, he delivered a “trial” sermon to his fellow students and tutors as part of the training every student has to undergo. This address is reproduced in Dr. Ralph Turnbull’s excellent anthology “A Treasury of W. Graham Scroggie”, and it is indeed notable that it foreshadows the great sermons, addresses and Bible lectures Scroggie was to give throughout his life; it already showed his fine sense of form. He always had something to say and he said it. So many speakers have nothing to say and yet still say it.

The address shows total command of his subject, conciseness and absence of padding and unnecessary illustration. It shows his dedication to the Gospel and his remarkable gift for expressing a profound thought in a simple phrase which adequately defines the issue. He was always evangelical although he called himself “a conservative evangelical”.

He was not a showman preacher. He spoke deliberately, but not slowly, and with quiet dignity. He believed in showing his congregations the high cost of discipleship, so that they did not make a false or premature confession of faith. He always revealed man’s urgent need of Christ. Rarely did Graham Scroggie make an appeal at the end of the address for new converts to ‘witness publicly to the Christian faith’ but, whenever he did, there was always a response. It has been said that if he had followed the practice of an appeal after every address he would always have had those coming forward to acknowledge Christ as Saviour for the first time. Scroggie once explained, “I am called to preach the Word; it is the function of the Holy Spirit to convict men in their hearts... it is not for men to take away from His Work”.

At the end of his period of training, the Rev. W. G. Scroggie became student minister in 1898 at Harrow Green Baptist Church, Leytonstone, East London, and the following year was inducted as minister there by Dr. McCaig of Spurgeon’s College. The year of his induction to his first pastorate was also the year of two other major events in his life for it marked his meeting his future wife and it was probably his first visit to the Keswick Convention.

That year saw the Silver Jubilee celebrations of this convention, and one of the main speakers was Rev. Charles Fox, who was both an inspired preacher and poet. He was afflicted by cancer in the face, but on many occasions referred to Christ “whose visage was so marred more than any man”. Fox’s words spoke to Graham’s need:

“What a blessed Gospel of rest is contained in God’s Holy Book; what a calm comes into the soul, such kingly calm, conquering all shame and nervousness. Oh fear not, faint not... you and I who may be feeling the wear of life; let us be assured till it be seen that the transfiguration of the Lord is resting upon us, and that God himself hath come into the camp of His people”.

Another speaker was a fellow Scot, C. H. G. MacGregor, who spoke of the heart of the Gospel, “Jesus knows us through and through”, and when he concluded his moving address with these words “Oh, listen! listen! ‘If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of Him, and He would have given’...” young Scroggie thought the sermon was tailor-made for him.

Another impact made on the visitor was the fact that both these speakers died in 1900 — MacGregor was only 36. Scroggie’s own uncertain health (he was always troubled with a weak respiratory system) made him consider his awful responsibility before God as a minister of the Gospel.

Scroggie learned many lessons at this convention; the most important being that what he had learned at College was of no avail unless it showed in his life. Academics were not enough. He realised he was inadequate as a Minister of the Gospel as he was not living the victorious Christian life and therefore he was unable to preach about it. The most effective sermon is not in spoken words but Christlike living. These Keswick speakers had something more vital, and Scroggie recognised at once that Christ was reigning in their lives. Heart knowledge as well as head knowledge was theirs, but not his. To know Christ as Saviour was academic, but to know Him as Master, as Lord, was the secret of this victorious Christian living. As Scroggie said on many occasions, “So many Christians live on the right side of Easter, but the wrong side of Pentecost. We can receive Christ as Saviour but still refuse Him as Lord”.

Florence Harriet Hudson was 13 years older than Graham Scroggie, and one of 14 children in a well-to-do family that lived in Blackheath. Mr. Hudson was, in his turn, Master of the Plumbers Company of the City of London and a keen

amateur gardener. At the time the family lived in a rather quaint castle-like home near Greenwich Park, on one floor because Mrs. Hudson, owing to a rheumatic condition, was confined to a wheel chair.

Florence was a tall, slim and very active woman of a remarkably balanced disposition. She had received an excellent education and been to a finishing school in Germany. She was highly cultured, enjoying music and art. It is probable that she met her husband when they were both drawn to hear the Bible teaching of a Dr. McKilliam, a Plymouth Brother of Blackheath. Earlier, Florence had intended going to Africa as a missionary under Fred Arnot, and to this end trained in nursing at the London Hospital, but her health was unequal to the severe conditions of the nineteenth century.

While on holiday in 1900 at Wilton House, St. Leonard's, both families received gladly the news of Graham's engagement to Florence. At this time Graham, only 23 years old, acutely sensitive and somewhat nervous, certainly did not look healthy and Florence was advised, "Better marry him quickly before he goes to the grave". The ceremony took place on October 16th, 1900, at the Blackheath Brethren Hall with Dr. McKilliam conducting the service.

Now it cannot be stressed enough that Mrs. Scroggie was a tremendous help to her husband. Without her, he would never have carried through his life's work. She accepted his physical and, at that time spiritual weakness, and was the stronger character in the early years of their marriage. Her love was not idle sentiment but sacrificing devotion and it is evident that she gradually stabilised Graham.

The first year of the marriage saw the continuation of the spiritual crisis in Scroggie's life. This quest for spiritual improvement drove him on, and he tried by his own means to be acceptable to God. In 1901, he was on the verge of a nervous breakdown, and this was evident to the Church of which he was Pastor. The elders took the issue up with the young minister, who contemplated seriously going back to clerical work. To use his own words, Scroggie had no power in his life and no message for the people. He also opposed an element of modernism in the Church. He was dismissed from the pastorate.

This was a great blow to the 25 year old Minister, but it is not a unique experience. He overcame his disappointment through the gentle understanding of his wife, although he had decided that if he were going to pursue the Ministry it would be some distance from the area where he had almost become a spiritual casualty.

To add to Scroggie's difficulties, his own father, with all good intentions, was apt to criticize his son, "Son", he had said on his tour of inspection of the home, "there is no indication here, whether you belong to God or the devil. Put a text on the wall!"

In this home on September 3rd, 1901, Marcus Graham Scroggie was born and he was a means of joy in otherwise uncertain days.

After his dismissal, Scroggie was invited, to his great pleasure, to speak at a Keswick Reunion meeting at the Bayswater Baths. He had only a shilling to his name, the cost of his return fare. When he went into the crowded meeting-place the congregation were singing:

Jesus knows all about our struggles;
He will guide till the day is done.
There's not a friend like the lowly Jesus
No, not one. No, not one.

Following his address at the close of the meeting a young man insisted on shaking Scroggie's hand, leaving a gold sovereign in it. What a surprise! Graham went home and told his wife, "That is good going — get rid of a bob and come back with a quid". It was as if God was saying "Don't give up the ministry, I can equip".

It was at the height of his spiritual crisis that Graham Scroggie, in great despair, eventually sought advice from an experienced older friend. It was probably Dr. H. Grattan Guinness. His friend foretold a breakdown if he continued going on in his own strength and besought him to "cast his burden on the Lord".

Consequently, that night, for the first time, after an acute inner struggle, Graham Scroggie made his Saviour his Lord, and never looked back.

Recovered from the threat of complete breakdown, Scroggie accepted the pastorate of Trinity Road Baptist Church, Halifax, in 1902. It was a more successful ministry, for the provision of God in his life recently was a springboard to encourage a congregation's faith. But another testing time was ahead for him and it was certainly going to prove him.

CHAPTER THREE

An Acute Crisis

Graham Scroggie worked industriously from the very commencement of his ministry in the West Riding of Yorkshire. Encouraged by his wife and following the recent upheaval in his life, he set about organizing his life and the most profitable employment of his time. He formed habits which were to persist throughout his life. He spent a minimum of an hour every morning in prayer and studied the Bible with more method and application, making copious notes. In later years, he was often asked the secret of acquiring such a commanding knowledge of the Bible. Modestly, he would choose not to answer; but, while staying with friends during the Second World War, he did disclose part of the secret. It was late one evening, and all but Scroggie and the lady of the house had retired. Asked if he was going to bed, he replied, "You go to bed. I'll turn the lights out. I haven't yet read my book of the Bible for today".

In his keen and analytical mind young Scroggie tabulated, cross referenced, listed and catalogued subjects of the Bible diligently, and the benefit of his studies and detailed Biblical research was passed on at a weekly Bible Study at his church in Halifax. Shortly after these studies began, a young minister came to Scroggie and asked if he could attend them.

The considered reply was that they were not for ministers but for beginners. The enquirer, obviously familiar with northern textile mills, replied, "They are for me. I'm run off my bobbin". On further investigation, Scroggie discovered that this man had been to college for four years and in a pastorate for two years and, like Scroggie himself only a year or so before, was, as a minister, spiritually bankrupt.

The culmination of Scroggie's personal studies and disciplined life was the appearance in 1904 of his Bible Correspondence Course in which the whole of the Bible was surveyed in four years. Each monthly lesson, which concluded with some questions, necessitating only a brief answer, as they were intended to highlight the major points of the lesson, contained very helpful outlines as well as profound comments by Scroggie. The student had to occupy some time each month in reading an average of two chapters of the Bible each day, and the course cost an inclusive fee per yearly session or alternatively one payment for the whole course.

Between the wars the fees were 7s. 6d. per session or 25/- for the entire course. By May 1939, over 5,000 students had completed the course and many were currently working through it.

The B.C.C., as it came to be called, was a pioneer in Bible Study by correspondence. Scroggie's burning zeal was that everyone should know their Bible. The real joy he had acquired from applied and methodical study he wished to share. It is this writer's contention that if this course were available now it would arguably be second in value only to the Bible itself.

In the introductory lesson, Scroggie sets out in his usual pithy and concise way many helpful suggestions:

1. Come to the Bible for God's thoughts, not for the confirmation of your own.
2. Ask the Holy Spirit to teach you the meaning of Scripture, and expect Him to do so.
3. Whenever in difficulty consult the Scriptures, which are God's "men of counsel".
4. The moment the Word commands you, obey.
5. Whatever the Word promises, believe.
6. Wherever the Word directs you, go.
7. All that is contrary to the Word, shun.

Other practical and encouraging suggestions are made:

1. Spend a moment or two in prayer before you begin to study and a moment or two when you have finished.
2. For your work, choose the quietest place and the freshest hour of the day.
3. Do not expect to master in a moment Truths which God was pleased to take sixteen hundred years to reveal.
4. Be thorough in your work; remember that Christ is sitting over you.

5. When God reveals anything to you in power, tell it to somebody.
6. Use one Bible for meditation, and one for marking.
7. Give more time to the Bible itself than to any book about the Bible, however good it may be. (A view he maintained, although he was to write about 30 outstanding books on Bible study).

In dealing with Genesis, Graham Scroggie outlines the book and highlights its importance as the foundation for all scripture. He writes, "This book tells us of the beginning of everything, except God; there is no finality about Genesis; Exodus tells of redemption; Leviticus, communion; Numbers, direction and Deuteronomy, instruction. Notice the relation of Genesis to Revelation... the one is the foundation stone, the other is of fulfilment; the one stirs anticipation, the other is the one the devil undoes God's work, in the other God destroys the devil's work; in the one, darkness blots out the light of day, in the other, the night breaks into the splendour of a morning that shall never fade; in the one, the first Adam ruins, but in the other the last Adam restores; in the one, the sentence of Satan is pronounced, and in the other it is executed; the one begins in a garden, the other ends in a city. But in both are the river, the bride, the tree of life, and God".

Further, Scroggie says, "The history of Genesis is not general, but specific, written with one controlling purpose. How much is withheld which we would like to have known, and how much there is with which we could have dispensed, as we think. This is history, not for its own sake, but as a vehicle of a divine revelation. It is because of this, that over 2000 years of history is packed away in the first 11 chapters of this book, whereas 39 chapters are devoted to the story of 360 years. The divine emphasis is not on what is material, but on what is moral".

After dealing with Genesis, historically, prophetically and dispensationally, he deals with it typically. He instructs, "The first Adam is typical of Jesus Christ, the last Adam; the sacrifice of Genesis chapter three is typical of the Lamb of God who bore away the sin of the world; Abel and Seth, typical of the death and resurrection of Our Lord; Enoch, typical of the Church being caught up; the flood typical of the great tribulation, the time of Jacob's trouble; Noah, typical of Christ as Our Man of Rest; the eight saved from the flood typical of the Jewish remnant saved during the great tribulation; Cain and Abel typical of the two natures; Ishmael and Isaac typical of the dispensations of law and grace; Abram and Lot typical of the two principles of life, faith and sight; the Ark typical of the means of safety in, and deliverance from the hour of judgement that is to come upon all the earth; and finally, Joseph the most perfect type of Christ".

While dealing with origins, it should be said that Scroggie was not an evolutionist. He said, "Evolution would make Jesus Christ a mere product of sinful mankind".

The second part of the B.C.C. deals with Job, and evidence is immediately supplied to show Job was an actual person living, probably, sometime between Abraham and Moses as a Gentile patriarch at Uz in the North Arabian Desert. Many of the problems of this book are illuminated by Scroggie's perception. For example, he writes concerning suffering and hardship: "You say perhaps, 'Why should this happen to me; what have I done to be signalled out for such suffering; how is it that those who fear not God are so happy and prosperous and I am torn with anguish?'. Or, perhaps, the wider problem vexes you, the problem of pain and suffering throughout the world, and because your mind cannot understand, your faith perhaps had broken down. But has abandonment of faith in God ever yet solved a single problem? Has it not hopelessly multiplied them? This book (Job) then is given to teach us that whilst all suffering is the outcome of original sin, specific suffering is not necessarily the proof of specific sin, and that all men's attempts to get behind these great mysteries are fruitless and futile".

Throughout these studies, Scroggie succeeds in making the Bible come alive with astounding clarity. In 216 pages of detailed notes and analysis the whole Bible is diligently unfolded. All serious Bible students today could turn to this course with confidence and profit extensively thereby. On its first appearance, when Scroggie was 27 years of age, it soon became accepted as the masterpiece it was. Many other masterly works were to flow from his pen with the same lucidity and spiritual power but, as shown by his first sermon delivered at Spurgeon's, so his first written work was commanding, consistent and of the very highest standard. His reputation was established.

For about 35 years, Mrs. Graham Scroggie acted as Secretary to this unique Bible school and, as her husband was never robust in health, often undertook the marking of the test papers, dealing with 600 lessons a month. It was her devotion to her husband which enabled him to produce, publish and print this course in the first place.

With his own house in order, Scroggie's character was considerably strengthened. Fortunately so, as a new crisis was about to break upon his life.

In 1905, his church at Halifax decided to engage a troupe of Pierrot players to entertain the congregation and to raise funds for the church. All the arrangements were made and, on learning of this matter, Graham Scroggie was rightly disturbed. Dr.

Arthur T. Pierson sums up the young minister's view "Christians often use unworthy methods for worthy purposes". Scroggie was having none of it and he told the church so. The issue concerned the difference between worldliness and spiritual values. Sadly, the church chose the entertainers. It may be that they thought their young pastor did not mean his ultimatum, but Scroggie refused to compromise and he was dismissed from the pastorate. On hearing of this, the Pierrot players cancelled the engagement.

Shortly afterwards he observed from the top of a bus a newspaper billboard stating "Pastor v Pierrots". The local press at Halifax seized on this incident and invited Scroggie to give an interview. The editor asked him what he was going to do now. Firmly, the reply came back, "Trust God". The editor retorted "That's a risky business isn't it?". The gauntlet was down and the challenge accepted. The editor of that newspaper certainly heard about salvation and sanctification that day. As for the church at Halifax they did not have a pastor and ultimately it disbanded; they did not have their Pierrot players or their expected revenue.

In years to come Dr. Scroggie often referred to his interview with that newspaper editor and remarked how often people readily and foolishly trust anyone but when it comes to trusting God, the only really trustworthy Person, they draw back.

CHAPTER FOUR

Introductions to Sunderland and Keswick

Graham Scroggie had learned yet another valuable lesson from life. Whereas after his first dismissal, he was apparently anxious to get away from the area in which he had almost abandoned the ministry completely. His spiritual maturity, and, not the least, his confidence in his action, enabled him to remain in Halifax for approximately the next two years, during which he was unemployed. And in those days, there was no unemployment benefit. He was at the mercy of God, the safest place for any Christian ever to be. His parents had endured hardship many times, relying on the providence and provision of God, and Graham had no cause for, or actual, major perplexities. Obviously, he had concern for his wife and son, and this concern was shared by many friends who greatly respected him. Such Christian friends rallied round and assisted financially and, in other ways, as Dr. Scroggie recalled at Keswick in 1954:

“Only once during that two years did a meal time arrive when there was nothing in the house to eat, but within half an hour of the usual time a basket was handed in. I took off the cover, and on a dish covered with sauce there was chicken with sausages all around, and some other things some sweets, of one kind and another. After my four-year-old had danced round the basket he slipped away, and I heard him taking to someone.

I didn't think there was anyone else in the house, so I went in the direction of the voice and saw him kneeling at the big armchair where we knelt together every evening for prayer: and this is what he was saying, to God, " Thank you for the chicken, but I wish it hadn't the sauce, I don't like white sauce; and thank you especially for the sausages" — and mind you, they were sausages in those days!

The friend who sent that basket is in this tent tonight, and did not know anything about our circumstances; but God knew, and that was what mattered”. Scroggie quoted Psalm 37 v 25 “I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread”.

Scroggie also said that these two “wilderness” years were rich in opportunity to study God's Word. His hitherto detailed studies, which led to the publication of the Bible Correspondence Course, had served to engender further detailed examination of the Scriptures. He was not prepared to rest on his achievements to date. During these years he was invited to preach at many churches and special services, and as he was a regular visitor to the Keswick Convention, he conducted meetings in hired places or by lakesides after the convention was over, and attracted great crowds.

He was not the only person to conduct such services — another was Evangeline Booth, daughter of General William Booth of the Salvation Army and known as “La Marechale”. An unusual character, she drew large crowds to an old tithe barn she acquired for her meetings. Hers was a dramatic personality and she enlisted members of her congregation to enact Bible characters. In one of her meetings people were so packed in that they were on the stairs of the high pulpit. Nearest her was a saintly man, the head of the Edinburgh Faith Mission. At a climatic point in her address she exclaimed, “The wicked shall be thrust into hell, like that” giving Mr. Govan a punch that sent him and others stumbling back.

Scroggie's hearers had no such problems provided they could get into the meeting. People flocked to hear him and it was in these circumstances that he began to be known as “the man with a queue”. Several of the Keswick speakers came to hear him and were deeply impressed, and it was therefore hardly surprising that Scroggie was asked by the Keswick Convention Council to speak at the Convention proper in 1912. He was then only 35 years old and becoming well known for his writings.

In those days of redundancy, Scroggie pursued few hobbies. He had, however, taken up golf and on one occasion he was rather “down” and his wife advised him to visit the Ogden Moor golf course, and as there was no money for the game they borrowed 2/6d from Marcus. He read for recreation only whilst on holiday and never read novels. He did read theological books and began to accumulate the makings of what was to become a very fine library, and grew to love books not only for their contents but also for their bindings.

It may at first appear surprising that almost two whole years elapsed before Scroggie took another pastorate. He was, no doubt, rather discerning, especially after his experience in Halifax; and he depended on the Will of God in this matter. Offers did come, but continual prayer made it clear to Scroggie that God would reveal the direction in which he should go. God's leadings are never a hasty push.

The call did come, and on April 28th, 1907 the ministry of Rev. W. Graham Scroggie commenced at Bethesda Free Chapel, Sunderland. It was to be a memorable nine years.

Bethesda Free Chapel was first opened for worship on Easter Sunday, March 23rd, 1845. Its founder was Arthur Augustus Rees, one-time curate at Sunderland who gradually changed his views on such doctrine as baptism and invited his friend

George Muller to baptise him. For some while the new chapel was little known as Bethesda but generally as “Rees’ Chapel” or just “Rees’”. The premises were his property, and after his death in 1884 it was purchased by the elders and deacons for £2,750.

Many eminent men spoke from the Bethesda pulpit, including George Muller, H. Grattan Guinness, Brownlow North, Shouldham Henry, C. H. Spurgeon, Harry Woodhouse, Moody and Sankey, Dr. Lazonby and Hudson Taylor. Such inspiring preaching led to the formation in 1875 of the Bethesda Evangelisation Society, with open air meetings and cottage meetings, in an effort to reach the unsaved, particularly among the young people of Sunderland. Later, a Christian lady gave rooms, free of rent, to the Society, and a first mission hall. In course of time five other halls were opened in various parts of the town, wherever the need was greatest. Bands of workers from the Chapel made weekly visits to slum areas taking the Gospel to people who could not be persuaded to enter any place of worship. Many souls were born again and thus added to the membership of the chapel, quite a number of whom felt the call to work overseas in foreign lands, having received much of their practical training in the mission stations. One of these was Stuart McNairn, founder of the Evangelical Union of South America.

The Bethesda Evangelisation Society meant a great deal to Graham Scroggie, who throughout his ministry ably supported it, often visiting the missions and lodging houses, not to preach but to observe and to listen to laymen of the Society preaching the Gospel. He wrote in 1912, “I cannot refrain from expressing my high appreciation of, and warm love for, all our B.E.S. workers. I have been around the missions again this month, and have seen and heard something of what is being done, and I have been convinced that it is the very soul of our church”.

These experiences served to endorse Scroggie’s burning zeal to share with everyone the treasures of the Bible.

Bethesda was very suitable for Graham Scroggie’s intellectual and spiritual gifts, and so many have testified that the nine years of his ministry at Sunderland was like heaven on earth. The church had had, since Mr. Rees, two fine ministers in Rev. W. Fuller Gooch and Pastor F. E. Marsh, who had laid strong foundations for a Bible-based ministry. With Scroggie, the church grew and was strengthened in every department.

In July, 1907, three months after commencing his unforgettable ministry at Sunderland, Scroggie visited the Keswick Convention. Keswick was near to the heart of the Scroggies, not only because of the Convention, but because it was where they had spent their honeymoon. That year the Convention was enjoying the ministry of Dr. A. T. Pierson, amongst others. On four consecutive mornings at this convention, the main speaker gives Bible Readings, which, generally speaking, are of a more expository nature than other meetings. At the fourth of the 1907 readings, Pierson dealt with “the sin, folly and crime of unbelief”. The American Presbyterian continued:

“Unbelief, this great sin, lies at the basis of every other; it is the one sin which damns the soul and its removal means the relief of all other forms of spiritual difficulty. If there was no unbelief, there would be no unsubdued sin, no unanswered prayer, and no persistent darkness. The key-text of this whole subject is Hebrews 3 v 12, “Take heed, brethren, lest there be in any of you an evil heart of unbelief”. Later, in this remarkable address, Pierson states:

“Unbelief makes void the sacrifice of Jesus Christ. God gave His only Son a sacrifice for the world; He gave all that He had, He gave at infinite cost, for an infinite ransom was paid. If you reject Jesus Christ, or fail to make Him your Saviour, it is for you as if God had not given Christ and Christ had not died. Unbelief limits the power of God and limits the power of man; unbelief virtually makes void the Word of God, the sacrifice of Christ, and the dispensation of the work of the Holy Ghost. There is but one thing to do with unbelief — for ever abandon it!”

Scroggie sat enthralled, and when this address ended he continued to sit as if spell-bound, completely oblivious of the dispersing congregation, until he suddenly became aware that he was in the vast tent alone. It is clear that this message had a profound effect and influenced him considerably, and Scroggie added to his library many of Pierson’s books which were to encourage his own literary work.

CHAPTER FIVE

The Bethesda Ministry

In Sunderland, the Scroggies lived in the eighth of a row of ten terraced houses at Cedars Park, fronted at that time by open fields and trees — in fact, its only disadvantage was that it was about one and a half miles from Bethesda Chapel in Tatham Street. Although the tram did exist (the fare was a halfpenny) the Scroggies did not employ public transport on Sunday, and all therefore walked to services.

Marcus Scroggie, now five and a half years old, attended a small private school, a sort of “Old Dame’s School”, for his first year in Sunderland. (He had begun schooling while at Halifax at a “Board school” where each pupil had a desk with a lid on the underside of which was a slate on which to write). Later, he went to Claremont House School in Sunderland, another private school. He was taken in on concessionary terms, as the family were still not well off (although Scroggie’s salary was £300 a year, which in those days was not unreasonable). Much of Scroggie’s income he redirected to assist his parents and sister, and he also supported missionary causes. His generosity was a natural expression of how he saw his responsibility both to God and to his parents.

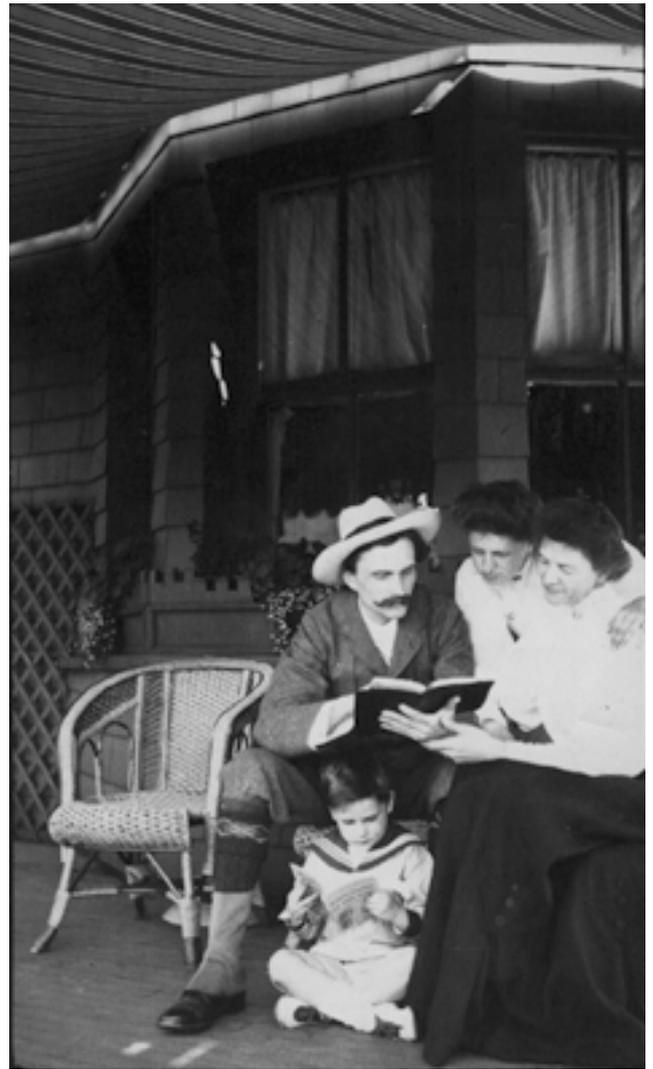
Although he was strict and very austere, particularly in the pulpit, he was a very affectionate man. He had also developed a very keen sense of typically dry Scottish humour and, whilst few people saw him laugh, they often saw his friendly smile. Many wondered what he was like at home when they only knew him in the pulpit, but all such visitors to 8 Cedars Park were surprised at his courtesy and friendliness. Many of his congregation were also surprised when they found their minister playing cricket in a match Clergy v. Corporation. Scroggie was not a devoted sportsman as such. Apart from golf and a rare game of cricket, he and his wife sometimes played tennis and cycled together. At times, he was persuaded into playing croquet but disliked it because of its vindictiveness. After being seriously hurt in his youth playing football, he had no enthusiasm for that game.

While at Sunderland, Scroggie’s health was still poor, and had it not been for the continual devotion of his wife, one is left to conjecture whether he would have survived. He regularly took breakfast in bed and would come downstairs in his dressing-gown and work throughout the morning. Between the hours of ten and eleven o’clock he would not be disturbed, as he was in prayer. After lunch, he would perhaps look at a newspaper and then have a short sleep, or a walk, until tea time at four o’clock. After tea he would invariably work until very late, allowing just one interruption when Marcus would kneel by his father’s easy chair for prayer and to sing:

Just as I am, young, strong and free,
To be the best that I can be
For truth, and righteousness, and Thee
Lord of my life, I come.

Each morning, there were family prayers in which their maid participated. Like his parents, Scroggie did employ the seeming luxury of having a maid, if five shillings a week can be termed a luxury.

Scroggie was very much like his father, having a very strong personality, deep convictions and a true sense of responsibility. These characteristics made problems more likely than it would have been with an easygoing minister, and there were the occasional church problems. These were unfortunate, but as it has been humorously said, “If you find a perfect church, don’t join it since you will spoil it”.



Scroggie was not a committee man. Even more so than his father, he was decidedly a leader. Despite his limited upbringing he had a remarkable grasp always of what should be done. If the occasion demanded it he could be outspoken and sharp, but by nature he was gentle and tactful. At church meetings and business meetings he was shrewd and his leadership gained total respect.

Great men are often misunderstood. So it was with Graham Scroggie. There were people in the church who felt dissatisfied because he did very little pastoral visitation. The church officers took him to task about this, and he replied, "Well, gentlemen, you can have my head or my feet but you cannot have both". This answer was a classic one, and it is true that there are those who, to cover their own deficiencies, might use it as an excuse, but they would need to be as good as Scroggie in their preaching and as faithful in their research to justify their using such words. Very long hours were spent by Scroggie in searching the Scriptures for the rare treasures he produced for the edification of his congregation. There is however, another side to this matter.

One day, a deacon entered a home to visit a sick member of the church and found Scroggie there. After prayer and Bible readings with the sick person, the visitors took their leave. On their way home Scroggie said to his officer, "I was greatly relieved when you came in. Do you know I feel just useless in visitation? I hardly know what to say". This statement is misleadingly, like his professed inability to give children's addresses which he generally did not give though, but when he did, they were very good.

It went to prove what Paul says in 1 Corinthians 7 v. 7: "Every man hath his proper gift of God, one after this manner, and another after that's." Graham Scroggie had his exceptional gifts but it was not his lack of inability for pastoral work but his lack of time and physical strength that caused him to delegate these duties to his officers. But he never refused to visit anyone who required or asked to see him.

A feature of Scroggie's ministry was his founding of the magazine "Bethesda Record" shortly after his arrival at Sunderland. Two pages a month for one penny, packed with details of church activities and articles written by church members, not to mention outlines of Bible studies and sermons given by their pastor. He also started his rich Bible studies on Thursday evenings which upwards of 300 people attended. Such was the range and power of this weekly Bible School that, to quote just one example, in 1912, one young man felt the call to missionary service in the South Seas. He applied to a Missionary Board in Australia, at which a thorough test of his knowledge of the Bible and its doctrines was essential before being accepted to train in their Bible College before advancing to any mission station. He took this test soon after his application, and the board unanimously agreed that he could go at once to the mission field. This is one of many eloquent testimonies to the calibre of those who sat under Graham Scroggie's superlative ministry.

In the pulpit, Scroggie would stand still with his left hand on the pulpit and his right hand by his side. He spoke with precision; he was calm, and his delivery was masterly. He was clear of diction and sparing of gestures and illustration. One who wrote an appreciation of him after his death records:

"He was never known to misquote, or to make a grammatical error, to mispronounce a word, or put it in the wrong place. His concise and analytical brain was not the outcome of a highly specialised education. It was a gift, a gift from God. And he recognised it as such". The same writer speaks further concerning Scroggie's weekly Bible School:

"One remembers a series of lessons on "God, His Being and Personality". My! it was steep and deep, and one could understand the shallower-minded Christian shying off from the abstruse yet fundamental problems brought out by this exposition. But to the mind attuned to this teaching, Mr. Scroggie's clarity and masterly insight into its meanings made it unforgettable".

Solemn as these things were, however, the man who uttered such soul-thrilling Bible exposition also displayed his sense of humour, which was quiet and gentle and never malicious. He appreciated good fun. At church teas, when humour was flowing freely and witty things were being said by the after tea orators, a pleasant smile and the twinkle in his eye showed his keen enjoyment of the fun.

One such witty though venerable gentleman had the nickname of "Bishop". One morning when shaking hands at the church door Mr. Scroggie said, whether by accident or design I don't know, "Good morning, Bishop". Like a flash came the retort, "Good morning, Vicar". The pastor enjoyed this as much as anyone.

There are no words of praise high enough for his Sunday ministry. His keenness in the pulpit in those Sunderland years when he was reaching the zenith of his spiritual powers is still recalled with tremendous appreciation and affection. Edward Helm first went to Bethesda in 1913 soon after his conversion, when he was 16 years of age. He recalls:

"The first morning I went to hear Mr. Scroggie is clearly imprinted on my mind. He took his text from the Song of Solomon 1 v. 6: 'They made me the keeper of the vineyards; but mine own vineyard have I not kept'. This was a timely word to the many earnest Christian workers present, warning them against the error of being so busy in the work of the

Lord as to neglect their own soul's warfare". Scroggie often elaborated this point, referring to administrative or domestic duties in the church being secondary to the spiritual welfare of the individual soul. The office of Church Secretary, Deacon, Sunday school teacher, Elder, Organist, cleaners and all such were helpful, but he would rather dispense with these if it hindered the salvation and sanctification of any of them. Mr. Helm continues:

"Other texts spring to mind, such as, "Moses wist not that the skin of his face shone", coupled with "He (Samson) wist not that the Lord was departed from him". One day, when someone bade him farewell at a railway station, they gave him the text "They went forth into the land of Canaan, and into the land of Canaan they came"; and he preached on this text at the Keswick Convention in 1946. The message epitomized the Keswick teaching and its practical issues. In direct, unemotional manner he stated the full implications of Christian discipleship.

In the first year of his Sunderland ministry, Scroggie's health deteriorated and he became very ill with tuberculosis. He was 31 years of age, and it was clearly indicated that specialist treatment and a suitable climate was essential, but 'this would cost more than the Scroggies could afford. This difficulty was not advertised, but the church got on its knees, realising the seriousness of their beloved pastor's health. People in the church prayed with tears as well as hearts and voices. They did not want to lose this "irreplaceable man of God". So they, in love, put together funds to finance Scroggie to go to Switzerland. The journey was a nightmare, and again it was Mrs. Scroggie's leadership that guided her husband through those dark days.

After extensive and successful treatment, Scroggie sent a postcard to his sister Helen dated July 25th, 1908. It read: "We are at Wengen. The day before, we walked to Scheidegg and washed our hands in the snow. We have been up on the mountains all day, sung hymns, had a Bible talk, picked flowers and wortleberries and enjoyed God. Am much better. Best love to you all from us both".

CHAPTER SIX

First Books

Recovered and back in County Durham, Scroggie began his literary work. The five works that belong to the Sunderland period are “The Key of the Advents” (1908), “The Study of the Bible” (1910), “Bible Study and Method” (1912) and two more substantial works: “Method in Prayer or How to Use the Devotional Hour” (1916) and “The Baptism of the Spirit and Speaking with Tongues”.

“The Key of the Advents” was originally a lecture given by Graham Scroggie to his Thursday Bible School at Bethesda in 1908. At the turn of the century one of the main topics of interest to Christian thought was the second coming of Christ. Many Christians, including Scroggie, took the view that the outbreak of war in 1914 heralded the second advent of Christ, and had to admit that they were wrong. Scroggie never again speculated about this event. He said, later in life, that he had along with many others leaned the full purport of the words spoken by Jesus and recorded in Matthew 25 v 13, “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh;” and in Matthew 24 v 42, “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only”.

“Christ”, says Scroggie, “is the key of the advents, and if we collect the ten basic facts of the Christian faith we shall at once see how perfect is God’s plan of redemption and how vital to the carrying out of it are the first and second advents of Christ. These ten facts are:

1. The Tragic Defeat of the First Adam (Genesis 3 v 6-7).
2. The Revelation of Deliverance (Genesis 3 v 15).
3. The First Advent (Micah 5 v 2).
4. The Incarnation of Christ (Luke 2 v 11).
5. The Crucifixion of Christ (Luke 23 v 46).
6. The Resurrection of Christ (Luke 24 v 6).
7. The Ascension of Christ (Luke 24 v 51).
8. The Second Advent (Acts 1 v 11).
9. The Realisation of Deliverance (Romans 8 v 20, 21).
10. The Glorious Triumph of the Last Adam (Phil. 2 v 10—11 Rev 19).

Mark the harmonies of these ten lines:

In line 1, Paradise is lost; and in line 10 it is regained. In line 2, deliverance is revealed, and in line 9 it is realised. In line 4, Christ descends from heaven; and in line 7 He ascends to heaven again. In line 5, Christ is crucified; and in line 6, He rises from the grave. And the foci around which this whole system of truth revolves are the first and second Advents in lines 3 and 8. Before the First Advent are Ruin and Revelation. After the Second Advent are Realisation and Restoration. And between the two Advents are the Incarnation, Crucifixion, Resurrection, and Ascension of Christ, the central doctrines of the Christian Faith”.

“We must remember” instructs Scroggie, “how God purposed to bless the world (Genesis 12 v 1-3) and how that purpose has been suspended through sin (Matthew 23 v 37-8); how at the present time, God is calling out His Church from the world (Ephesians 3 v 2-13); and how he purposes to fulfil all His promises made to the “fathers” (Acts 3 v 20-21). Thus, the Christ of God who died was not defeated by death, for He rose again the third day according to the Scriptures; and after forty days of manifestation to His disciples, He ascended up into Heaven, to His Father’s Throne (Revelation 3 v 21). Upon His Ascent, the Holy Spirit, who had been promised, descended, and constituted the scattered believers as a Church and thereby the promises made to Abram and his seed are now in the process of fulfilment. But, at the close of the present age, God in Christ will resume again His dealings with His Covenant people and set up His Millennial Kingdom (Revelation 20 v 6) and cause thereby all nations of the earth to be blessed (Isaiah 2 v 1-4). It is evident, then, that in order to redeem, He had to die; in order to conquer death, He had to rise again; in order to send His Spirit and call His church He had to ascend into Heaven; and, in order to restore Israel and establish and sit upon the throne of David (Luke 1 v 31—33) and rule the earth in righteousness (Isaiah 9 v 7) it will be necessary for Christ to come again, an event which is as clearly predicted as was His first Advent, and which as literally will be fulfilled (Zachariah 14 v 1 Acts 1 v 11)”.

It is easy, after about 70 years, Scroggie gave this inspiring lecture, to wonder why the teaching of the second coming of Christ has in some quarters lost popularity. As early as 1908, Scroggie wrote, “Men simply do not wish to think Christ is coming again, and so they either ignore altogether what is said in Scripture about the subject, or explain away the teaching”. It may also be that so many unlearned people have, in the last 50 years or so, clearly annunciated and prepared for Christ’s coming and been proved wrong, that the subject itself has been the object of ridicule and scepticism. Time is not a matter for Divine consideration but eternity is, since “a day with the Lord is as a thousand years and a thousand years as one day”.

Graham Scroggie's study of eschatology is presented coherently in "The Great Unveiling", which was written in Edinburgh just after the First World War; it is a detailed and very valuable interpretation of the Apocalypse.

Another Bible lecture, later published by Scroggie, was "The Study of the Bible". This appeared in 1910, and it is a fascinating encouragement to methodical Bible study. It ends appropriately with an advertisement of the Bible Correspondence Course. In fact, much of the text is similar to the introduction to the correspondence course with its attention to the "three Rs" "Read, Ruminare and Reproduce". In this helpful pamphlet, Scroggie deals at once with four preliminary matters:

(1) the privilege of Bible study, (2) the necessity for Bible study, (3) the requirements for Bible Study and (4) method in Bible study. Supporting all that he writes from verses of the Bible (he always did), Scroggie deals with the privilege of having a Bible to study, and asks us to conceive of this world without the Bible which, being God's gift, is our indestructible inheritance. "Whether we will have it or not", writes Scroggie, "the Bible is here, and all attempts of men to root it out have been as futile as their attempts to destroy the Jew". The line of thought continues to show the privilege of access to the Bible by the individual, the providential opportunity of access and the spiritual means of access to the Bible and its Inspirer and Interpreter, the Holy Spirit. But more than this, there is the privilege of personal contact with God through the Bible (Romans 10 v 17).

The necessity for Bible study is to fortify one against error. No one holds a monopoly of Truth, and the interpretations of particular schools, sects or are dangerous. First-hand acquaintance with the Bible is the prime necessity. "We must not pursue after knowledge of the Bible by reading books about it, but we must first know the Book, and then receive or reject what books say, according to whether or not they are in harmony with it", states Scroggie. "The necessity for Bible study is to feed our hungry souls, always requiring nourishment, and to fit us for Christian service. One of the many items Christians seem to have forgotten, or have overlooked, is that Christian service is required to be efficient, and the highest efficiency should be sought for the service of Christ.

"The requirements in Bible study are to acquire spiritual life and spiritual light. The things which God has prepared for them that love Him lie outside the sphere of human understanding and operation. The natural man cannot receive the things of God, the carnal man cannot apprehend them, but the spiritual man alone can understand them".

There follows in this pamphlet detailed instruction on method in Bible Study under the headings of "The Synthetic Method" and "The Analytic Method". Much of what Scroggie says in this lengthy section may appear to be obvious, but such is his masterly use of words and phrases that it proves both an encouragement to Bible study and assurance of the reward from it. How to study a subject, or a doctrine, a person, a custom, a geographical location, a particular book of the Bible, is soundly explained in 23 absorbing pages.

An example of Scroggie's logical mind is shown by the fact that, after dealing with Bible study, he devoted his next book to prayer. This is a natural progression of thought albeit that very many Christians have not learned the lesson that the reading of the Bible engenders prayer and not the other way round. It is through the Bible that God speaks and through prayer that we respond.

"Method in Prayer or How to Use the Devotional flour" appeared about 1916. The dedication of this book is worth noting:

"To my beloved father and mother whose knees were my first 'throne of grace', from whose lips I first heard the 'living oracles'; and in whose life I first saw them incarnate, I gratefully dedicate this volume as an expression of my endless debt".

The preface to this work, Scroggie's largest work up to that date, was by Handley Moule, the Bishop of Durham, who shared with Scroggie on more than one occasion the Keswick Convention platform.

Fortunately, "Method in Prayer" is still available, having been revised by its author in 1955 and reprinted in 1967. It is, therefore, not necessary to detail this very fine work here, other than to claim its importance. Certainly Scroggie dispels any thoughts that prayer is a pious duty or dull exercise. He deals in seven concise chapters with the practise of prayer, adoration, confession, petition, intercession, thanksgiving and the study of prayer.

Each chapter has sub-divisions, and the chapters on confession and petition warrant particular attention. Let the division of these typical chapters speak for themselves:

Confession:

1. The Meaning of Confession.
2. The Habit of Confession.
3. The Fruits of Confession.

Petition:

1. The Warrant for offering our petitions.
2. The Conditions of prevailing prayer.
3. The Promises made to him who prays.
4. The Proper Subjects for daily prayer.
5. The Practical Outcome of our requests.

The penultimate chapter, “Thanksgiving”, deals with the misunderstood subject of praise. A separate study of this portion would reveal that true praise is orderly and organised and not in any way unruly or the expression of mere exuberance.

About the time of the writing of “Method in Prayer”, Scroggie wrote a pamphlet, “The Problem of Unanswered Prayer”. It rightly was not included in the major work on prayer, as the answer to this problem was embodied therein, but it was written, probably between 1915 and 1917, as an answer to all those enquiries bewildered by the War. Scroggie sets out why answers to prayer were denied.

He writes, “Prayer is powerless, when

- (1) It is insincere (Matthew 6 v 5-7)
- (2) It is a substitute for action (Exodus 14 v15, Joshua 7 v 7-15)
- (3) Its desire and motive are carnal (James I v 2)
- (4) It seeks to change God’s decrees (Dent 3 v 25)
- (5) The Divine will is laid aside (I Samuel 8 v 9 & 18)
- (6) Unbelief is entertained (James 1 v 6)
- (7) Sin is cherished (Psalm 116 v 18)
- (8) It seeks to avert necessary chastisement (2 Sam 12 v 16-18)
- (9) It recalls lost opportunity (Luke 13 v.25)

Scroggie continues, “But answer denied is not always on account of sin in him who prays; the denial may be an evidence of God’s mercy to us, preventing our injuring ourselves or others, as we would often do were answer given. We often feel that answer has been denied when really it is only delayed. God works on a great scale and is in no hurry, and it is by reason of our rash haste that we judge Him often as we do. Delay is not denial. Delay is part of our discipline. A feverish faith is weak, and it must be taught to wait God’s time, as well as trust His power”.

Thirdly, Scroggie deals with answers discriminated — “The answers that do not always come just as we have expected and wished. But let us assure ourselves that answers do always come to true prayer”.

During the First World War, Scroggie left Sunderland and began his pastorate at Charlotte Chapel, Edinburgh. In both places he was encountering the curious view that soldiers killed in battle were automatically saved, a view advocated by padres and other religious persons at the battle front and at home. Comfort to a dying man, particularly a young man fighting for the cause of his country, was commendable, but to promise such eternal salvation, without repentance and acknowledgement of Christ as Saviour, amounted to heresy. These conditions only go to justify the urgent entreaties of Scripture summarised by the hymnist, “Accept Christ as your Saviour today; tomorrow may be too late”. Indeed, no one knows the hour in which one will pass from life to eternity. It is evident from the pamphlet “The Problem of Unanswered Prayer” that this was very much in Graham Scroggie’s mind. He also gave a series of talks entitled “Should we pray for the dead?” to indict that erroneous belief.

One can only speculate how Scroggie would have viewed the present charismatic revival. Many years ago the advent of Pentecostalism motivated his writing a timely warning entitled “The Baptism of the Spirit and Speaking with Tongues”. This is a very important work, being an accurate assessment and probably the first book written about the subject. No stone is left unturned and the author avoids the snare of proving his point by defending it. What is more, Scroggie deals with the facts of Scripture, not his, or other’s opinions of it.

He writes, “Lest I should be charged with misrepresenting the case, let me here make a quotation. A Pentecostal Convention has issued the following statement of belief:

“We believe that the Baptism of the Holy Ghost and Fire is the coming upon and within of the Holy Spirit to indwell the believer in His fullness, and is always borne witness to by the fruit of the Spirit and the outward manifestation, so that we may receive the same gift as the disciples on the Day of Pentecost”.

“If these words mean anything at all,” continues Scroggie, “they mean that one evidence, amongst others, that a person has received the Baptism of the Spirit is that he speaks with Tongues. I do not hesitate to say that this is thoroughly unscriptural. By the Baptism of the Spirit we are, at the moment of our regeneration, incorporated into the Body of Christ, the evidence and proof of this being the witness of the Spirit within and of the Word without”.

The work of the Holy Spirit is internal, and it effects peace and comfort within (John 14 v 26—27). It does not in any way sanction emotional outbursts such as clapping, dancing, gestures with the hands and arms, shoutings of “Hallelujah” or “Praise the Lord” and muttering repetitions of “Jesus”. Such ecstasy is not the work of the Spirit. As Scroggie explains in “The Love Life”, written for the Keswick Bible Readings of 1935, “the only ground for ecstatic transport is that we are not yet living fully in the reality of the Divine. When we live fully in God, we are in Him without going out of ourselves. This is why there was no ecstasy in the life of the Lord. He lived fully in God”.

A thorough investigation by Scroggie of all the Scriptures concerning “speaking in tongues” forms the second part of his booklet. He immediately sets the issue clearly:

“Many hundreds of Christians are claiming to have received a Baptism of the Holy Spirit which has been accompanied with the “sign” or “gift” of “tongues”. Concerning this claim, two attitudes are assumed. On the one hand those who say that these extraordinary signs and gifts were peculiar to the Apostolic Age and with the close of that age ceased to operate, and on the other hand there are those who maintain that Scripture leads us to believe that these signs and gifts are for the entire Christian dispensation and that it is only because of the unbelief of the Church that they have largely ceased to operate”.

“There is only one reference to “tongues” in the four Gospels: in Mark 16 v 17 when Jesus instructs his disciples, ‘Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; and he that disbelieveth shall be condemned. And these signs shall accompany them that have believed; in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover...’

“With the exception of the reference to drinking deadly things, these signs are known to have literally accompanied the message and messengers of the Lord during the succeeding generation; not the Apostles only, but others, such as Stephen and Phillip. There can be no doubt, therefore, that our Lord referred to things that almost immediately were to take place”.

Scroggie continues by clearing up a matter much misunderstood. In the New Testament signs are not gifts, though gifts may be signs; signs are temporary, but gifts are permanent. Nowhere in Acts is speaking with tongues called a gift. The signs, therefore, of which Our Lord spoke in Mark 16 were evidential accompaniments of the Gospel preached and believed during the Apostolic age, an age which was unique in character.

Scroggie turns our attention to the only epistle of the 21 such writings that deal with “tongues” the first epistle of Paul to the church at Corinth. From even a casual reading of this epistle, it is evident that the Corinthian church were most unruly, and concerning “tongues” Scroggie expounds the error into which the Corinthians had fallen and which St. Paul is correcting in this epistle. With this first century church the main tendency of “speaking in tongues” was to minister to the flesh and to promote spiritual pride. “The more holy we become”, writes Scroggie, “the more lowly we’ll become; the more spiritual we are, the more out of sight we’ll be, and the more prominent will Our Master be”.

With the current Pentecostal revival, Christians everywhere should read this book and obtain the full benefit of Scroggie’s warning about Pentecostalism.

It has been said about every great man that you can best know him by his work. Graham Scroggie’s writings reveal the type of man he was and they speak with authority and power.

CHAPTER SEVEN

Keswick Convention

Graham Scroggie first spoke at the Keswick Convention in 1912 and, two years later, gave his first set of Bible Readings. It has been said that these studies were devotional in character, and it may be that Scroggie did not feel that the Convention's congregations would appreciate his scholarly work, since the Convention still attracted, to some extent, the designation "a spiritual holiday". When however, in 1921, he gave what was probably his first mature set of Bible Readings, the subject being Paul's Prison Prayers, his studies were expository and of the highest order. It can be claimed that he was the first "deep" Keswick speaker, and his orderly mind led to the now common practise of Bible Readings being read. Occasionally at Keswick, and only when it was relevant, he allowed his dry humour into his exposition (sadly, these humorous asides do not appear to have been recorded) generating bursts of delighted laughter. One of Scroggie's dearest friends, the Reverend Alexander Frazer, who shared the "Keswick in Northern Ireland" platform with him many times, used to exchange humorous stories with him.

Altogether, between the years 1914 and 1954, Scroggie gave twelve series of Bible Readings at the Keswick Convention, and he has been compared with the two spiritual "giants" of the first forty years of the Convention, Rev. Hubert Brooke and Prebendary Webb-Peploe.

For over 30 years, Brooke was a well loved Bible teacher at Keswick and held something of a monopoly in the Bible Readings. In fact, when, through ill-health, he could not fulfil his appointments to give such addresses in 1886 and 1887 he sent at least one Reading each year to be read out at the appropriate meeting.

Brooke and Scroggie were very much alike. Both were tall and slim; both dogged by ill-health; both ascetic-looking with deep set piercing eyes; both immersed in the grasp and understanding of the Bible; both possessing clear diction and authoritative teaching. Webb-Peploe was more devotional and despite his austere looks was also a well-loved figure at Keswick. He had been a brilliant athlete at Cambridge, and had exercised an influential ministry at St. Paul's, Onslow Square, Kensington. Unlike Brooke, he did not limit his ministry to Bible Readings but spoke at other Convention meetings as well. He was very rapid in speech and very often strayed from his subject to numerous side issues, but he held the attention of his congregation by his burning conviction and sincerity.

Webb-Peploe first visited the Convention in 1875 (the year of its inauguration) and served it for almost 40 years. He and Brooke, who lived until 1930, have been described as "an incomparable pair" and it has been said that Scroggie inherited their mantle of Bible teaching pre-eminence at the Keswick Convention.

But it was the Rev. Evan Hopkins who was described as "the supreme exponent of Keswick teaching". This became an unfortunate designation and led Scroggie to write a booklet entitled "The Keswick Teaching — what is it?" Nonetheless, Hopkins was a saintly man who had tremendous gifts and practised holy living, a subject always in his sermons. The theme of holiness, which in our present day has fallen into some obscurity, was also that which pervaded the style of another saintly Keswick speaker, Dr. F. B. Meyer.

Graham Scroggie often shared the platform with these godly men, to whom can be added, amongst others, the Bishop of Durham, Handley Moule, who always retained a very great affection for Scroggie and his literary work; W. Y. Fullerton who was closely associated with Scroggie's parents and Dr. Charles Inwood, a missionary, with preaching gifts of tremendous force and fearlessness.

Some of the Keswick speakers became great friends of Scroggie. Such beloved colleagues included the Rev. J. Russell Howden, B.D. He had at first been hostile to the Convention, but in the course of time inherited from Hopkins the title of "Keswick theologian". He was a tall, commanding figure and delivered Bible Readings on five occasions. With Scroggie he was associated from the start, in December 1923, with the Bible Testimony Fellowship led by the Rev. E. A. Carter. This Fellowship was previously called "The Fraternal Union for Bible Testimony" and used to hold outstanding meetings in the Royal Albert Hall. In December 1938, at one such meeting, Emperor Haile Selassie of Ethiopia testified to the greatness of the Bible.

The second of Scroggie's beloved colleagues was Dr. W. H. Griffith Thomas, one of three "esteemed friends" to whom Scroggie dedicated his masterly volume "The Great Unveiling" — the other two being Dr. G. Campbell Morgan and Dr. James M. Gray, then in Chicago. Griffith Thomas was born in 1861 in Shropshire and studied the Bible and Greek in his spare time. At the age of 21, he was offered a lay-curacy. He went to Oxford University and graduated B.D. with first-class honours. Ten years later in 1905, he became Principal of Wycliffe Hall, an Anglican training College in Oxford. He was invited to Toronto five years later where he spent the last eleven years of his life.

Campbell Morgan was a very popular figure everywhere. His books are still loved and widely read; probably more so than those of Graham Scroggie as his style is more accessible. He was not a frequent visitor to the Keswick Convention, but he

shares with Dr. Martyn Lloyd-Jones the distinction of having been the best known Congregationalist since Dr. R. W. Dale. After his Birmingham ministry, Campbell Morgan visited America and became a close friend of Moody.

Scroggie's appreciation of Dr. A. T. Pierson has already been referred to, and there were two other close friends of his associated with Keswick: J. Stuart Holden and Alexander Smellie. Dr. Stuart Holden had been a bank clerk for five years, but after studying at Cambridge University succeeded Griffith Thomas as incumbent of St. Paul's Church, Portman Square. He made many visits to America and received an honorary D.D. from an American college in 1916. From 1924 until his death in 1934 at the age of 60, Dr. Holden was chairman of the Keswick Convention Council.

Whereas Stuart Holden generally preached on circumstances of the day and their spiritual significance, Alexander Smellie's theme was usually the glory of Christ. He was one of the humblest of men, yet his books brought him worldwide recognition, his book "Men of the Covenant" ranks among the religious classics and earned for him a Doctorate of Divinity. It was a work for which Graham Scroggie had a very high regard. Smellie was born in Stranraer in 1857, his father being a Presbyterian minister. His faith was deepened when he heard Moody during the American evangelist's first visit to Edinburgh in 1871. A few years later, he was further blessed by the ministry of Evan Hopkins at Keswick, and in the course of time became himself one of the most respected of Keswick speakers. For the last 23 years of life until 1923, Alexander Smellie was the minister of a small congregation of the Original Secession Church in Carlisle, just south-east of Glasgow, having shunned loftier positions.

Scroggie wrote this tribute to him:

"He was, perhaps, the greatest devotional writer of this generation; and by reason of his catholicity of outlook, his spiritual penetration, the literary force and beauty of his style, together with the simplicity and profoundness of his thought, he was read in all sections of the Christian church, and was loved as widely as he was read".

It can be claimed that the Keswick Convention attracted the finest evangelical speakers of the day. Men of outstanding spiritual gifts and intellectual prowess; men who drew whole congregations near to God. Many of the early Keswicks have been described as "days of heaven on earth". Many other Keswick speakers exalted Christ, but space permits mention only of those with whom Scroggie had more to do or with whom he had close affinity, not that there is a great diversity of thought between Keswick speakers. They all have the same grounding in the infallible and unchanging Gospel.

Particularly dear to Scroggie's heart was the "Keswick in Northern Ireland" Convention held annually at Portstewart, beginning in June 1914. This first such convention had four Keswick speakers in Evan Hopkins, Hubert Brooke, Charles Inwood and Alexander Smellie, as well as a young Presbyterian minister, J. Chambers Lyon. For many visitors to that convention, the teaching was new. There is a sense of awe and wonder at being in a great tent with probably the largest enclosed congregation one had hitherto seen. The first Portstewart Convention was a great success, the second equally so, having four friends of Graham Scroggie as speakers; Smellie, Inwood, Russell Howden and Fullerton. Scroggie's first visit was in 1916 when he and Smellie drew the largest crowds to date. So much so that Scroggie was invited back the next year. In fact, he appeared eight times in the first 19 years of this convention. The people of Ulster loved him.

The Rev. Alexander Frazer appeared at the Portstewart Convention for seven years in succession from 1924. In 1926 and 1930 he shared the platform with Scroggie. Frazer was the minister of St. Stephen's Church, Edinburgh, at the time when Scroggie was at Charlotte Chapel, and, thereafter, he was associated with the John Knox Church in Aberdeen. He was quite different from any other Keswick speaker, and a born humorist. There were rare occasions when he and Scroggie shared spontaneous fun in a meeting, such as the time when Frazer asked Scroggie "Why don't you bring your humour into the pulpit?". The answer was, "I don't think I could reach down to it!"

The 1933 Portstewart Convention was memorable; I have received letters from people, teenagers at the time, who speak of the ministry of Lindsay Glegg, Frazer and Scroggie that year. It was a convention where young people shed tears quietly whilst these servants of God proclaimed the Gospel. They were not tears of frenzied emotion as is seen in some meetings today. The unifying theme between these three very different speakers combined effectively to draw many young Irish people to Christ.

Before the subject of convention in general is closed and we look at Scroggie's ministry at Keswick an incident is recorded here which speaks for itself.

At a "Keswick in Wales" Convention at Llandridnod Wells, Graham Scroggie was preaching in the large tent when all the lights went out. Such was his concentration and command of his subject that he carried on undeterred. Such was the congregation's involvement in the exposition that they hardly noticed the lights were out!

Counterfeit Christianity or compromise was always a subject denounced by Scroggie and other Keswick speakers. It

has been said in many a debate concerning the comparison between faith and works, such as in the second chapter of the Epistle of James, that faith in Christ's finished work glorifies God. One can often distinguish counterfeit Christianity when the works of its exponent draw attention to and glorify self. "It is part of the gregariousness of man's nature", wrote Russell Howden, "that we like to stand well with our fellows. But we all have to stand before the Judgement Seat of Christ".

Scroggie spoke at many other conventions; he was in demand everywhere and led a very busy life. He regarded every engagement to preach or teach as his service for God. He recognised that God had given him extraordinary gifts and he used them for the glory of God.

CHAPTER EIGHT

First Keswick Address

Rev. W. Graham Scroggie spoke at Keswick for the first time during the 8th Convention, in 1912. Other speakers that year were Bishop Ingham, Griffith Thomas, Grattan Guinness, Stuart Holden, Hubert Brooke, A. C. Dixon, Evan Hopkins, Herries Gregory, George Litchfield, L. G. Buchanan and Canon Barnes-Lawrence. On Thursday 25th July in the Eskin Street tent the 35-year-old Baptist minister from Sunderland spoke from the first epistle to the Corinthians, and gave such a memorable message that excerpts of it would be helpful, and therefore follow:

“St. Paul speaks of three classes of people. The natural man (1 Cor. 2 v 14); the carnal man (1 Cor. 3 v 3); and the spiritual man (1 Cor. 2 v 15). Let us examine these three classes of people doctrinally experimentally, illustratively and typically.

“First, doctrinally. The Bible says that the natural man is unsaved, unregenerate, unconverted, not born again. Of the carnal man the Bible explains that he is saved but unsanctified, he is unsundered; he is out of the will of God. The spiritual man is both saved and sanctified having both eternal life and quality of life.

“The natural man receiveth not the things of the Spirit of God; for they are foolishness to him. He is incapable of understanding spiritual things. He does not know God, nor is He able to. He has no awareness of sin and certainly no hope for life after death. The world today is largely composed of natural men and women. No time, no thought, no desire for God. No knowledge, no understanding, no peace with God. They are unsaved, outside the kingdom of God and on a path that leads to an eternity without Christ.

“The carnal man is saved and in the church. (1 Cor. 3 v 1-3). He is a Christian characterised by envy, strife and himself the cause of divisions. The carnal man is one whose state does not correspond with his standing. He has the Christian life but no growth. There are three stages in the Christian life:

1. The stage at which a Christian is fed.
2. The stage at which a Christian feeds himself.
3. The stage at which a Christian feeds others.

“The carnal man hardly ever gets to feed himself. He stands in perpetual need of being fed by others. He lives in God but doesn't walk with Him, retaining a mind of his own. He is still an infant and infants are readily deceived by winds of false doctrine.

“The spiritual man is one who is becoming what he is. On earth he is growing and becoming what he already is before God in the Person of the Lord Jesus Christ. The Blood of Jesus Christ has cleansed the spiritual man from sin, and he is now clothed in the righteousness of Christ. This is not true of the natural man, for he has not begun the spiritual life. Neither is it true of the carnal man for he is making no progress.

“Now, experimentally. Romans 7 v 7-13 describes the natural man. In verse 8 we read that sin is disclosed and discovered by the law. The law of God is holy and true and must therefore punish all sin. From verse 14 of the same chapter we have a description of the carnal man. And we noticed 40 times where reference is made to “I” or “me” or “my”. Here is a picture of a saved but uncontented life, whereas Romans 8 is the picture of the spiritual man. In this chapter there are 20 references to the Holy Spirit. The natural man is full of sin; the carnal man is full of self; the spiritual man is full of God the Holy Spirit.

“Now, illustratively. Consider the story of the raising of Lazarus. He was dead that is a picture of the natural man. Jesus said, ‘Lazarus, come forth!’ By the word of Christ, life was restored to Lazarus; but he was still bound: there is a picture of the carnal man. He could not witness for God his head was bound up; he could not walk with God, his legs were strapped; he could not work for God; his arms were tied to his sides. He was alive; but unsundered, uncommitted, still bound. Unable to grow in grace. Until Jesus said, ‘Loose him and let him go’ and the grave clothes were taken away.

“With Lazarus and his sisters we have a complete picture of the spiritual life.

Martha waits on Him — that's service.

Lazarus sits with Him — that's fellowship.

Mary anoints His feet — that's worship.

“Now, typically. The children of Israel were slaves in Egypt: after their deliverance they were fed by God in the wilderness; then they entered the Promised Land.

“The Egypt experience speaks of sin and the natural man.

“The wilderness wanderings speak of the carnal man (since the Passover was past and the children of Israel had been redeemed). The blood had been sprinkled on the door posts. But here follows a period of 38 years of wasted opportunities.

“In the promised land they had conquest of their foes, and victory. Not to go forward is to go back. We are called upon to be victors and victors only”.

A Keswick speaker John B. Figgis of Brighton, who has written a history of the early years of the convention, wrote after hearing this address, “The Trustees are heartily to be congratulated on their discovery of this diligent student of God’s Word”. The following year Scroggie was again on the Keswick platform although he again gave only one address, this time in the Skiddaw Street tent. The other speakers that year were

F. S. Webster, Brooke, Cyril Bardsley, James D. Crosbie, Taylor Smith, Webb Inwood, Fullerton, George Grubb, Harrington C. Lees (later Archbishop of Melbourne), R. C. Joynt, Russell Howden and Evan Hopkins.

Scroggie’s subject was “The way to Restoration”, based on Joel 2 v 25: “And I will restore to you the years that the locust bath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you”.

“We shall not be interested in the way,” said Scroggie, “until we realise the need of it. It is tragic that multitudes profess to belong to Christ but are a distance from Him. One can see from Joel’s works a physical need for restoration. The Spiritual need is unseen.

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?

“Indeed, the path of the just is as the shining light that shineth more unto the perfect day.

“It is a terrible thought that Christians have blight of soul. No song in their life. Do you rise to sing a hymn because you are expected so to do, or do you rise in praise and sing like a lark? The lark is the embodiment of song it soars as it sings, but when it is near the ground the song ceases. That is a parable. The lark never sings on the ground. Neither do you, neither do I. Griffith Thomas has distinguished between joy and happiness. Happiness depends on what happens. We are never exhorted or expected to be happy but we are exhorted to be joyful.

“We need restoration when there is no fruit in the life. Fruit does not refer to service when we are busy in a church. It refers to character. Read again what the fruits of the Spirit are. Nothing there about service or being busy.

“We need restoration when there is no victory in the life. Defeat for a Christian is not the normal thing or the inevitable thing. Spiritual life is not to be a struggle or succumbing in a struggle.

“Frances Ridley Havergal used the symbolism of Egypt for sin when she confessed she had a besetting sin in her life until she heard a voice saying ‘The Egyptian you have seen today, you will never see again’.

“We need restoration from wasted years like those of despised privileges such as prayer and Bible study. Neglected opportunities make wasted years, as do undischarged responsibilities. God’s first two questions in the Bible are ‘Where art thou?’ and ‘Where is thy brother?’ Responsibilities. Where are your unsaved brothers and sisters?

“So to the way of restoration. Having now seen the need, one must surely be led to repentance. But that is not enough. Renunciation of evil, putting away all that hinders, whether it is positive sin or in the category of doubtful practice. Our part is:

Recognition of need
Repentance
Renunciation

And what does God offer? His unfailing love; the atoning Blood of Christ and the adjusting work of the Holy Spirit”.

1914 saw Scroggie’s first set of Bible Readings, which he gave in the Skiddaw Street tent while Webb-Peploe was delivering

Bible Readings in the Eskin Street tent. Scroggie's studies were based on the epistle to the Philippians, with the title "The Joyful Repose of the Christian life".

His second set of Bible Readings followed in 1915. That same year he also gave a telling message from 1 Corinthians 5, warning against the power of evil and God's command to break entirely with it. He interpreted leaven as a term for evil, and after mention of the leaven of the Pharisees Scroggie said, "The predicted corruption of Christendom is called leaven. A little leaven leaveneth the whole... What some consider to be a only small evil robs of blessing, spoils the life, and paralyses service for God. You may be orthodox yet living outside the will of God, never knowing the joy of true discipleship".

"Have you heard?" asked Scroggie, "the story of the girl who was asked by somebody if her father was a Christian. 'Sir', she replied, 'he any amount of it in his head but we all wish at home it would drop a foot'".

"We are told to purge out the old leaven at once and the purgings must be done by us, not by God. We must not ask God to do something He has commanded us to do".

The following year Scroggie gave two addresses at the convention. Other speakers that year were Handley Moule, four years away from being called Home, and E. L. Langston, who became a close friend of Graham Scroggie. Because of the war there was no convention in 1917, but in 1918 Scroggie gave his third set of Bible Readings, entitled "The Programme of the Christian's Calling and Privilege". In 1921 his Readings were "Paul's Prison Prayers", which were separately headed:

- The Prayer for Discerning Love (Philippians 1)
- The Prayer for Enlightened Behaviour (Colossians 1)
- The Prayer for Spiritual Illumination (Ephesians 1)
- The Prayer for Divine Plenitude (Ephesians 3)

These are rich, deep studies and therefore do not tend themselves to be dealt with here. Again they can only be strongly recommended.

He was on the platform again in 1922 with three dear colleagues: Russell Howden, Griffith Thomas and W. Y. Fullerton; and yet again in 1923 when he gave his fifth set of Bible Readings, "Tested by Temptation", in one tent while his friend Russell Howden gave his Bible Readings in the other. One cannot help feeling that this practice was not in the best interests of speakers or congregations! 1923 was also the year Scroggie preached on 'the Way of Holiness' using Isaiah 30 v 21 as his text: 'This is the way, walk ye in it'.

This is a text much abused, and often used by a particular sect or denomination to advocate their views. "But", says Scroggie, "there is but one way, although a purpose and plan for each individual life. The universe is a cosmos; not a chaos. Creation is a plan, and assurance is derived from the evidence of plan in history. Behind events is Divine design. History is His story. The Bible affirms 'by faith we understand that the ages are framed by the word of God'. Indeed, God has a way just for you as he had for Abraham, Moses and Paul, though none of us may ever be like any of those three. Knowing God's plan for you will only come as a result of your full surrender to him. There is a great deal of so-called surrender today that is purely sentimental. If we miss the plan God has for us, that is the tragedy of life. Any reservation to the will of God is fatal. Christ wants the whole of you, not part of you. He is either Lord of all, or not Lord at all".

"I stand here", continues Scroggie, "and can say that I could not be a doctor or a lawyer. I could not be anything other than what I am, a minister of Jesus Christ. You can be called to be anything, plus being an apostle".

Scroggie's next two appearances occasioned a strange question being put to him. In 1925 his Bible Readings were entitled "A Question of Creeds" and four years later "Christ in the Creed". A famous Keswick speaker approached Dr. Scroggie and asked him, somewhat curtly, what denomination he really was. Scroggie was in fact a loyal Baptist. He had respect for evangelical Anglicans; a high regard for Methodists like Dinsdale Young, with whom he had been associated in the Inter Fellowship; he applauded the noble work of the Salvation Army, although he did not go along with all their views; he disapproved of extreme Pentecostalism, but never condemned Pentecostals; in fact he used to say that most of them preached the Gospel and for that he was glad.

Scroggie was admired at Keswick, and became counsellor of the younger Keswick speakers. All the evidence is that he was Keswick's most popular Bible teacher; which explains how he came to give twelve series of Bible Readings between 1914 and 1954; excluding those he gave at the "Keswick in London" conventions during the Second World War.

CHAPTER NINE

Charlotte Chapel, Edinburgh

“The best years of my life were from 1916 to 1933, and they were the years given to Charlotte Chapel”, said Graham Scroggie in his last address at the Chapel on the Sunday evening of 26th July 1933. It was to be his farewell address to Edinburgh, a city he loved more than any other, although he found, as did Robert Louis Stevenson, that the climate did not suit his health. In fact, it was during his years in Scotland that the distressing lung weakness really troubled him as well as his asthmatic condition. Few people other than his wife and son realised that on a number of occasions when he conducted services and preached with great power he was really quite ill, but wonderfully sustained all the time he was in the pulpit.

During the Rev. Joseph Kemp’s 13 years of ministry, the chapel had been raised from a threatened closure to a continuous revival by that passionate evangelist, a man of boundless energy and insatiable enthusiasm. When it was known that he was to leave Edinburgh, a suitable successor was sought, and two deacons came to hear Scroggie in Sunderland. They came separately in order not to be detected and must have been startled to hear the text Scroggie had chosen for that Sunday: “Art thou he that should come, or do we look for another?” (Matthew 11 v 3).

When Scroggie was chosen to succeed Kemp at Charlotte Baptist Chapel he was 39 years old, and was eagerly awaited by a keen company of believers.

From the commencement of Scroggie's ministry in Edinburgh, there were big gatherings in the morning services, and it was very difficult to find seats for the crowds at night. Within six months, the aisles were filled with camp stools, and people were sitting on the pulpit steps, even in the pulpit, giving the preacher barely room to stand. (This overcrowding was later banned by an Act of Parliament on public buildings, following a fire at Paisley).

Immediately the induction was over, the Edinburgh School of Bible Study began. People from all over the city and district came. “You just could not keep non-members of the Chapel out of the Thursday Bible School. They came sometimes many miles. You couldn’t turn them away and you couldn’t get them all in”, records one witness. Mr. Scroggie’s Bible School was unreservedly hailed as the spiritual weekly event in Edinburgh. Anglicans, University students, agnostics, rich and poor, the learned and the simple, even Scottish aristocracy came. After his first visit to Scroggie’s Bible School, one clergyman, who had long since abandoned the preaching of the Word of God, went to Scroggie and in appreciation of the study quoted 1 Kings, 17 V. 24 “Now by this I know that thou art a man of God, and that the Word of the Lord in thy mouth is truth”.

And that sums it up aptly, but the story must be completed. The following Sunday, the Anglican announced an additional notice during his services, urging his rather self-centred congregation to attend Scroggie’s Bible School. Needless to say revival followed in that church, and it has lasted ever since. Scroggie’s influence was incalculable. It led to the founding of the Stenhouse Baptist Church in Edinburgh in 1932.

It is often not appreciated that the example of one godly man can have such lasting effect.

One student, who had been introduced by a friend, was so impressed by his preaching that she in turn successfully invited many more to accompany her to Charlotte Chapel. Many of these were brought to Christ. Once when Scroggie saw this student with yet more “new faces” he said, “Mary, I shall have to call you Gad, behold, a troop cometh”.

One sermon that is recalled by many was based on Isaiah 54 v 2 “Lengthen thy cords, and strengthen thy stakes”. It seemed that one reason for this sermon was the fear that some of the open air witness on Princes Street would have to be cut because of lack of workers. At the end of this stirring message on responsibility, Scroggie, unwilling that any Gospel witness should cease, issued the challenge that if no one else would do the work, he would do it himself.

It was probably Scroggie’s forthrightness in Gospel preaching that won many souls to Christ. His austere appearance in the pulpit still caused many to regard him as unapproachable, but in his own bome he was relaxed and full of fun, teasing and joking with his tea guests. He has been described as a minister who was at one with his congregation. He appreciated what people did for the church and for him and would quietly thank them in turn. One student tells of very helpful but unexpected advice given to her. She had surrendered to Christ as a result of Scroggie’s preaching, and subsequently studied at Mount Hermon Bible College which college later moved from Streatham to Ealing and then joined with All Nations Bible College. (Scroggie was for many years its President). This student had no clear guidance as to any particular field of service and was becoming rather impatient. The Principal of the college, Miss Irene Crocker, said that fortunately Graham Scroggie was to be preaching nearby the following Sunday evening. His advice should be sought.

He gave this student a wonderful welcome in the vestry after the service and heard of her plans to join a well known missionary society. He listened attentively. His reply took the visitor by surprise. He said, “I do not like to speak against

a missionary society, but you are one of my flock, so I have to say that I would not like you to join this society. Their methods may change for the better, but at the present I could not approve of your joining them". He was, as usual, very clear, "Don't do it!"

The student went back to the college and informed the Principal and the Secretary what he had said. They replied in joyful unison "Well done, Reverend Scroggie!" They had entertained the same doubts about this particular Society, but did not know how to deal with the matter.

It was not long after this that the student received a clear call to join the China Inland Mission. At first she encountered some opposition from her parents, but prayer won them over, and her missionary service was spent in the North West province of Kansu, mainly in the Borden Memorial Hospital in Lanchow.

For a man of such brilliant gifts Scroggie was an extremely humble man (most great men are). Mr. Mark Kagan, a well-known and well-loved Christian Jew, told me of a visit he made to the Scroggies in Edinburgh soon after Graham had invited his parents to move in with them in 1922. He and his parents and another famous Bible speaker (as well as Mr. Kagan) sat down to tea. Mr. Kagan asked Graham Scroggie whom he considered to be the best preacher there present. There was no verbal answer but Graham Scroggie looked at and kept his gaze on his Mother. No words were said. They were not necessary.

Marcus Scroggie recalls a tea time story concerning his grand parents. He asked whether the book of Job was a parable similar to those of Jesus or did Job really exist. It was an honest question, but was received by his grandparents disapprovingly.

Graham's burning zeal for everyone to share his passion for the Bible led him to take opportunities to speak elsewhere. This was often misunderstood and one can easily understand Charlotte Chapel members wanting to keep him all to themselves.

Graham Scroggie would wish to have on record his gratitude to Dr. T. Wilkinson Riddle who had first met him at a Mildmay Mission conference. This mission had been inaugurated in North London by the saintly William Pennefather (1816-1873) who is probably best known for these well—loved lines:

Jesus, stand among us
In Thy risen power;
Let this time of worship
Be a hallowed hour.

Breathe the Holy Spirit
Into every heart;
Bid the fears and sorrows
From each soul depart.

Thus with quickened footsteps
We'll pursue our way,
Watching for the dawning
Of eternal day.

The Mildmay Mission (which became a subsidiary of the World Dominion Movement when Dr. Thomas Cochrane was able to raise enough money to buy the entire concern and start the Movement for World Evangelization) was a training college for missionaries and nursing assistances, and when Scroggie met Wilkinson Riddle, the mission was under the direction of Captain P. L. Tottenham. Between meetings at this particular conference, they sat under the famous mulberry tree and Graham Scroggie revealed he had known very little of general literature and was advised to read certain biographies and classical fiction.

Wilkinson Riddle was familiar to Charlotte Chapel. He had stepped in for Kemp and was well known by the Chapel's Secretary, Andrew Urquhart, an Edinburgh solicitor. When a minister was required to succeed Kemp, he sent a confidential note to Urquhart suggesting that the ideal man for Charlotte Chapel was Graham Scroggie with his singular Bible knowledge and unswerving loyalty to the doctrine of grace. Before being inducted to the pastorate, Scroggie wrote to his friend asking him to set out in a letter to be read at the induction, an explanation of the preliminary steps leading to his call to the ministry of Scotland's most famous Baptist Church. (This duty normally falls to the Secretary in Baptist induction services).

At their home, the Scroggies kept open house at teatime on Sundays, most of all for students. On one such occasion one visitor, a young lady, was combing her hair at the dressing table, and damaged the comb. Mrs. Scroggie tried to put the

student's mind at rest, but the following day the girl secured a replacement comb and sent it to Mrs. Scroggie with a profuse apology. In reply, the student received this from Scroggie:—

To break a comb
Away from home,
Oh! What a crime!
To buy a comb
And so atone,
Oh! Thought sublime!
And so this comb
Where'er I roam
Shall go with me,
And in my locks
Its gentle vox
Shall speak of thee.

In those days the Chapel had a “bus” which was used for conveying speakers and singers to Gospel meetings throughout Scotland. On one occasion a double quartet of singers had been to the west of Scotland and it was nearly midnight when they got back to Edinburgh. The first passenger who had to be dropped lived near Cluny Gardens. The light was still burning at No. 37 and the good-natured evangelical youths decided to serenade their minister. The singers stole into the front garden and in full harmony sang “Oh for a closer walk with God”, to the tune Stracathro. Next day at church Graham Scroggie welcomed his serenaders and informed them that his Mother had awakened to the sound of their singing and thought she was in Heaven. She was disappointed to find that she was not. This was taken as a compliment on the singing and reflects something of the closeness to God of the one to whom Scroggie owed so much of his early upbringing.

Shortly after the first World War, Lloyd George visited Edinburgh and himself a Baptist went to Charlotte Baptist Chapel to hear Scroggie preach. Such was his fame. The politician was spotted and invited into the pulpit to speak. For once the “Welsh Wizard” seemed to be at a loss for words. Now the choir at Charlotte Chapel sat above and behind the pulpit and one of its members was heard to comment that she had not previously seen “two men with bobbed hair in the pulpit”. Scroggie regularly wore his hair at a length unusual then though nowadays, of course, normal.

Scroggie did not often reveal much about his own inner life, but once when the subject of private prayer was under discussion he mentioned to a small group of people that it was his habit to spend about two hours in prayer daily before commencing his study. An hour was no longer enough. Consequently his prayers in public were most comprehensive, and as a result he was frequently criticised for their length. Mr. Charles F. Allister the son of one of the elders recalls that at his wedding in 1930, one of his brothers-in-law declared that Scroggie prayed for 25 minutes. Mr. Allister tells me, “It certainly felt like that to me, but Dr. Scroggie probably thought we needed it!”

Graham Scroggie was a great lover of his Bible, particularly the Authorised Version which remains to this day the most beautiful English translation. He could also supply “his own version” to press home a point such as Hosea 7 v 8 “Ephraim is a cake half baked” and it is obvious to me the message he made out of that.

He was also a master in the art of telling a story to fix a point in the minds of his hearers. In teaching some young people how to prepare addresses and handle Scripture he told this now famous story:

“A Christian with a problem sought its solution by opening his Bible at random and pin pointing a text. His first attempt gave him ‘and Judas went and hanged himself’ which he did not think was appropriate. He tried again and got ‘go and do likewise’, which was even worse. At the third attempt, feeling that now he could only succeed, he got ‘what thou doest, do quickly’. Although this story is amusing, Christians the world over ought to learn the lesson ‘don’t misuse or abuse the Scriptures’. Sadly it is a warning not heeded today in many quarters.

On another occasion, Scroggie, while realising that young people might have little time for preparing addresses strongly advised them to allow time for the Holy Spirit to instruct them. He said that he never liked to preach a sermon or deliver an address unless he had had six weeks to prepare it.

As he preached twice on Sunday, not counting his Bible School and many other engagements, he must have had at least 12 sermons on his mind at any one time. That he could deal with so much material at one time and yet keep the lines of demarcation clear illustrates something of the strength of his intellect and the clarity of his thought

CHAPTER TEN

The Edinburgh Ministry

Every Sunday the congregation at Charlotte Chapel felt that Graham Scroggie had come direct from the Presence of God and consequently had the Words of Almighty God to bring to the people. Full attention was given to him from the moment he began to ascend the curved staircase to the high pulpit, and when he started to preach the majority of the vast congregation brought out notebooks, pencils and open Bibles and the notes they made were kept for further reference.

A university city like Edinburgh naturally has its quota of students and young people, and a good number were found at Charlotte Chapel. This led to the formation of a rather special Young Peoples Meeting in November 1918 of which, for the duration of his Edinburgh ministry, Scroggie was president. The young people came to him with all sorts of problems and difficulties and thus benefited from his counsel. In fact, Scroggie was a founder member of the Inter-Varsity Fellowship. The first secretary of Y.P.M., Miss Agnes McPhail wrote:

“At first, like many others, I stood very much in awe of him. This very serious man with the deep-set eyes that looked right through you and seemed very far away, yet as we came to know him we found that he was very human; there was a twinkle in these eyes; he could even laugh, he loved us and wanted the best and highest for us. Awe changed to love, as he became our friend.

“Wonderful evening services come to mind when the Gospel was preached so clearly, that when an appeal was made for conversion one had to say, ‘If I were not a Christian I’d become one tonight’. On other evenings the appeal was for consecration, when from all over the building young people made their way to the front signifying their willingness to surrender all.

“Has he a memorial from among the young people of his ministry? Yes, made up of those now serving Christ all over the world, who, having given Christ the pre-eminence in their lives, heard the call to forsake all and follow”.

It is a sad sign of the present times that men of Scroggie’s vision are so rare and very few congregations would tolerate 50-minute sermons.

One theme prominent in his mind was missionary outreach. The Gospel was universal. Feeling so strongly about that, he gladly accepted invitations by the World Dominion Movement to visit North America three times up to 1928 and again in 1936-7, South Africa in 1932, although this trip was largely for his health’s sake and an opportunity to see his sister who, in 1917, had sailed to Natal to marry Pastor Frank Evans; and Australia and New Zealand in 1933-34, immediately following the conclusion of his ministry in Edinburgh. Many trained for the mission field as a result of Scroggie’s zealous preaching. It was, however, Mrs. Scroggie’s initiative which brought into being in 1919 the Missionary Christmas Parcels Scheme.

But missionary service at home also interested the Scroggies. They were concerned with those living in the slums, the alcoholics and other unfortunate souls. On Sunday afternoons such unfortunates were given a tea and clothing where necessary. Financial help was also given to prevent these people sleeping rough.

In 1920, Scroggie formed the Charlotte Chapel Evangelist Association to take the Gospel to the neighbouring areas of Edinburgh. As well as the “Hallelujah Bus”, a large tent was purchased and missions were held with great success..

Under the ministry of Joseph Kemp, while revival fires were burning in Edinburgh, it was a practice of some of the congregation to inject “Hallelujahs” and other such “encouragements” during the service. (Perhaps that was the origin of the name given to the Chapel bus). The “ringleader” of these interjections was a cobbler, Edmund Trickett, who having lost a leg in the Boer War had been given a wooden one. Having a military background he had the voice to go with it. One Sunday morning Trickett was in particularly good form, so much so that Scroggie had to stop his sermon and say, “My dear brother, if you are going to speak I’ll be silent but when I’m speaking you’ll be silent”. It must not be taken that Scroggie delivered this statement with anything other than love. The point was graciously accepted and the interjections ceased..

Scroggie’s health was still a matter of concern. He holidayed in Madeira in 1922 and 1926, and during the winter of 1930 spent three months there on the advice of his doctor. He suffered from catarrhal inflammation of his lungs and many attacks of bronchitis, and in October 1924, shortly after a tour of the United States, he was suddenly taken ill with appendicitis and was operated on in the nursing home of the surgeons Wilkie and Wade in the West End of Edinburgh. Mrs. Scroggie was not free from illness either. One year, she had been suffering from pleurisy and her husband sent her to the supposedly warmer climate of Torquay. Unfortunately, it was colder there than in Edinburgh and she soon returned home.

It became a family joke that so often abnormal weather accompanied their travels. For example, when they were in the Holy Land at Easter 1913 it snowed; in Los Angeles in February 1937 there were exceptional floods; while in South Africa

too there was snow. Madeira was for so long enveloped in rain and mist that they wondered if they had been taken by mistake to Shetland.

In the mid 30s, Graham Scroggie wrote the Scripture Union Daily Notes daily for seven years, sometimes in bed while unwell with a high temperature. These notes were repeated in a slightly revised form in the years immediately preceding his death. Sadly, there was some misunderstanding about the copyrights. Scroggie believed it to be his, in accordance with usual practice. There were, too, some critics of the notes, but it should be said that to write about 300 words as a commentary on some dozen or more verses of Scripture imposed limitations on his style. Nonetheless, the fact that the Daily Notes were repeated 30 years later shows how much they were appreciated.

The Scripture Union in the last few years have brought out a very helpful series of booklets which serve as a commentary on the whole of the Bible, so designed that the Bible can be read as daily readings over a period of five years. It would assist the Christian population of the world if Scroggie's notes could be made available in such a form. Many of my correspondents have made this plea.

During his seventeen years at Edinburgh, Scroggie also edited and contributed to "The Charlotte Chapel Record" as well as his "School of Bible Study Lectures". The books of his Edinburgh period were "Ruling Lines of Progressive Revelation: Studies in the Unity and Harmony of the Scriptures" (1918); "The Great Unveiling: The Book of Revelation" (1920); "Paul's Prison Prayers" (1921), which were the Keswick Bible Readings of that year; "Is the Bible the Word of God?" (1922); "Tested by Temptation", the Keswick Bible Readings of 1923; "Visions of Christ", the Keswick Bible Readings of 1925; "The Question of Creeds" (1926); "A Note to a Friend (Paul to Philemon)" (1928); "Christ in the Creed", the Keswick Bible Readings of 1929; "The Fascination of the Old Testament Story" (1930) which, revised, forms the first part of "The Unfolding Drama of Redemption"; "The Study Hour series", five Volumes dating from 1930-1933 dealing with John's Gospel, the Acts, the Psalms to Psalm 89 and Mark's Gospel; "The Divine Programme in Human History" (1933) and "Facets of the Faith: Sermons on Cardinal Truths" (1933), these also appeared separately in booklet form.

The Study Hour series is exemplary, and they achieve what the limitations of the Scripture Union Notes could not. Scroggie describes them as "introduction and notes", and they are written on Scripture Union Note lines with a thought which sums up a lesson from the read portion. In this series, Scroggie draws on his wide reading and God-given ability. He does not ignore difficult passages or excuse them; he explains them with logic and coherence. Despite the simplicity of this series they would more than adequately suffice at university standards.

The "Keswick" books are dealt with elsewhere, but the 13 sermons which form "Facets of the Faith" should be given some attention. Some of the chapter headings will give a good idea on the pertinence of this book — "What is it to be a Christian?", "What is God like?", "Conquest by Suffering" and "Vital Godliness". In the first chapter Scroggie writes:

"In the evangelic records, it is Christ's holy Passion on which the emphasis of the Gospel is laid. Two chapters are made to cover 30 years of His life, but 30 chapters are given to the week which ended on Easter morning.

"But you will be saying, what has this to do with the question, 'What is it to be Christian?' It has everything to do with it. If we would understand Christianity we must understand Christ. If Christianity is only a philosophy, then Christ need only have been a Teacher, and if Christianity is only an ethic, Christ need only have been a Moralist, but if Christianity is a Life, it is because Christ is a Saviour.

"There are other religions which are characterised by profound thought, and which have high ethical standards, but they are all wanting in saving power. Men are drawn to Mohammedanism by fear, and to Buddhism by hope, but neither religion is a living reality in the hearts of its followers, because their founders are dead, and the religions to which they gave rise have no further need of them. But Christianity needs Christ for its existence; not a memory of Him, but Himself crucified and risen again.

"Just because Christ is a Redeemer and Saviour, Christianity is a life and an experience. When a man becomes a Christian, Christ claims not a part of him, but the whole of him. Christ is the life of every Christian, and he is not a Christian whose life is not Christ".

One can only marvel at the crisp, clear and firm way in which Scroggie writes. He goes straight to the heart of the matter without repetition or illustration. Again, note the directness of this passage from the same chapter:

"The salvation of our souls is our personal business, and we do not attend to it by having our names put on a church roll; indeed, our names have no right to be there until we have attended to this business. A Christian Church is not a religious club, but a company of people who have Christ as Saviour, not because the Bible says that He can save, but because they know He has saved them".

Scroggie makes the point that eternal life is not hereditary or achieved by any effort of ours but is the free gift of God through Jesus Christ. He continues:

“It is to be feared that many are trusting to good works for their salvation: and are making serving a substitute for turning. A friend once said to me he had been the treasurer of a certain church for a great many years and felt sure that that would be put down to his credit account at last. But Christianity is not a matter of debit and credit accounts.

“A Christian is one who has Christ in Him, one who lets Christ think through his mind, love through his heart and act through his will; one who in Christ’s death has died to sin and the world, and now walks in ‘newness of life’; one who is daily becoming more like Christ in character, and whose conduct at all times and with reference to all things, has for its standard the will of God”.

It is not possible to deal here in detail with “The Great Unveiling” nor to quote from the work since it is a unified whole and needs to be read through carefully and objectively. Scroggie does not speculate; he sets out the various views given to the interpretation of the Apocalypse with his usual succinct clarity. The value of the book is its glorification of Christ and the collation of all references, facts and figures it teems with information for example it lists all the utterances of Christ in Revelation, Christ’s activities, His triumphs, the application of the book and so on.

My introduction to this fine theological book was by the Rev. and Mrs. E. E. M. Green of St. James Church, Ryde, two dear souls who knew their Bible and loved their Lord. After a series of Bible studies on Revelation, I thanked Mr. Green for his teaching and asked if I could study the matter further. He handed me Scroggie’s book, and only after both Mr. and Mrs. Green had died, did I see written on the back, cover, “A very valuable and helpful book”.

CHAPTER ELEVEN

Academic Honour

Such was Scroggie's ministry in Edinburgh that the University decided to confer upon him the honorary degree of Doctor of Divinity, a coveted prize, and this was done in the summer of 1927. It was a well-deserved honour. At a meeting in Charlotte Chapel on 23rd June, the Doctorate Robes were presented, and the speakers on this occasion were Professor Hugh Mackintosh, a close friend of Scroggie, the Rev. W. Holms Coats, who was representing the Baptist Union of Scotland, and Mr. W. McDuff Urquhart representing the Chapel itself.

At 10 o'clock on the morning of July 1st, the graduation ceremony took place in the McEwan Hall of the University. There were to be conferred 16 honorary degrees, five being those of Doctor of Divinity and the remaining 11 Doctors of Laws. The number of other degrees were 452. The vast hall was full.

Before the ceremony, a programme of organ music was played by the university's organist, Mr. T. H. Collinson, Mus. Bac, and a number of student songs were sung. The Principal of the University, Sir Alfred Ewing, presided, and among those present were Lord Provost Stevenson, Viscount Novar, and a full representation of the Senatus. After prayer, the Dean of the Faculty of Divinity, Professor W. P. Paterson, made several errors in his speech concerning "the Reverend William Graham Scroggie", including the statement that Mr. Scroggie had come to Edinburgh in 1816. After hearty laughter the position was doubtfully retrieved when Paterson stated that his heart belonged to the last century.

Paterson went on to say that since the call to Edinburgh in 1916 (he got the date right this time) Graham Scroggie had "exercised unusual influence in the city and neighbourhood as preacher and minister. He was also known as a predominant representative of the Keswick movement which had done so much to deepen the life and refine the ideals of British Evangelism. Through his devotional study of the Scriptures, we had been given a long series of expository volumes and articles which were distinguished by lucidity and grace of expression as well as by spiritual fervour".

After all the graduates had received their respective honours, a service of commemoration was held in St. Giles Cathedral at which the Rev. Canon Laurie D.D. preached the sermon.

Such honours may be said to "go to some people's heads". Dr. Scroggie was clear that he appreciated the honour not for himself alone but for his dear wife, and Charlotte Chapel and its many friends. "I have one desire" said Scroggie, "that Our Lord may be honoured".

500 believers were admitted to membership at Charlotte Chapel during the first 10 years of Dr. Scroggie ministry. The total membership rose gradually from 790 in 1916 to 1040 in 1933. The number would have been greater if he had not refused to consider transfers from other Baptist churches in Edinburgh. During these 17 years, 646 were baptized, that is an average of 38 a year and some of these were of other denominations who, through the influence of this servant of God, had become convinced of the Biblical teaching of believer's baptism. Also during these memorable 17 years, 32 young men entered the ministry at home and 51 missionaries were valedicted from Charlotte Chapel. One service, which meant a great deal to Scroggie, was the Memorial Service for the 30 young men of the church who had lost their lives in the war. At this service, Scroggie appealed to the rising youth to be "baptized for the dead" – such men to take the place of those who had fallen. 'Would those who wish to consecrate themselves to Christ, come forward?' asked the minister. The response was immediate, and when all had come they were counted. There were 30, including his only son.

On another Sunday evening Dr. Scroggie was "set on getting a certain individual over the line". "While I was explaining to the crowd what I would ask them to do to signify their decision for Christ", he recalled later in life, "one of our young men, whose parents were members of the church, and who, with a young woman, was sitting on a top seat in the gallery, rose to his feet. The impression I received was that he had to do it then, or he would not do it at all. The appeal was made, and all over the place people were rising. My heart went up in prayer for the young woman in the gallery who was still sitting. Heaven and Hell were bidding for her life in that solemn moment. At last she too rose".

There were sad days at Edinburgh too. When in 1922 Scroggie's father became paralysed, he and Mrs. Scroggie senior were brought to Edinburgh, where they spent their remaining years. Mr. Scroggie was a complete invalid for the last five years of his life, and died in 1927. The Christian recorded that James Johnstone Scroggie was "well and widely known to a previous generation and a much-used evangelist".

At Mrs. Scroggie's instigation, she and her husband had given up their bedroom and moved into a colder room facing north to provide the maximum comfort to his parents in their declining years. Mrs. James Scroggie died in 1932 at the age of 86. Dr. Scroggie had already compiled incidents from his mother's diaries, and these appeared in a very moving book entitled "The Story of a Life in the Love of God". In an appendix to a later edition, Scroggie wrote:

“I often heard my mother say that she and my father prayed they might never have a child who would not spend a blessed eternity with them. That prayer has been answered”.

Dr. Scroggie continued, “Though their ministry was chiefly in England, my parents returned at last to their own country, and in a quiet spot in the Grange Cemetery, Edinburgh, their dust lies until the resurrection morning. Theirs was a chequered career, but they entered into Port not alone, and are now in the landlocked Harbour of the Better Land, having weathered bravely, through grace, their last storm”.

It was on 12th April, 1932 that Dr. and Mrs. Scroggie arrived by the Union Castle Line in Cape Town and were welcomed by the Reverends W. H. Doke and A. B. Jack, among others. Mr. Noel Rowland, chairman of the South African Council of the Africa Evangelical Fellowship. A deacon of Cape Town Baptist Church recalls how when driving Dr. Scroggie to a meeting he asked him his view of the scriptural teaching concerning a sanctified Christian life. His answer was, “It is not through suppression or eradication, but through counteraction”. Mr. Rowland concluded, “Surely this sums up the work of the indwelling Holy Spirit”.

Six months in South Africa did not really make much difference to Scroggie’s health. He now felt the time had come to resign from Charlotte Chapel. He certainly was not walking out on anyone, for he had served the church faithfully and well for 17 years. His health had troubled him and he may have felt that someone of stronger constitution should now take over. He also felt the call to a wider ministry, and had already been invited to the Moody Centenary celebrations in Chicago in 1936.

His resignation was received with very deep regret, and in an effort to show their appreciation of his superlative ministry, a Public Breakfast was arranged, at which distinguished company sat down. The Rev. Donald Davidson B.A., B. Litt., Ph.D presided and among the speakers was the Rev. Daniel Lamont D.D., Professor of Apologetics, Christian Ethics and Practical Training at the University. The City of Edinburgh was represented by Sheriff Robert Low Orr, M.A., LL.B., K.C., and Councillor Thomas W. Nelson J.P... All the leading Protestant denominations were represented, showing the very high esteem in which Graham Scroggie was held by the Christians of Edinburgh. On the menu card were inscribed these words “The resignation of the Rev. W. Graham Scroggie, D.D., from the pastorate of Charlotte Baptist Church, after a devoted and fruitful ministry of 17 years, is recognised on every hand as a great loss to the religious life of our city. His friends join at a Public Breakfast in Dr. Scroggie’s honour in Mackie’s Restaurant, 108 Princes Street, on Friday 6th October 1933, at 8.45am to bid him “God speed” as he leaves for a preaching mission in New Zealand”.

Farewell services took place. On the weekend of October 1st and 2nd, they were at Charlotte Chapel. On the Monday various speakers, in turn, expressed in glowing terms their deepest appreciation of Dr. Scroggie’s ministry and regret at his resignation. But in reply, he informed the people that they had overlooked a very important matter. Although he had resigned as Pastor, he was still a member, and he wished the names of Mrs. Scroggie and himself to remain on the church roll. This was his valedictory service, not a farewell, and he intended occasionally to return to the place dearest to him.

The following weekend, services were held in the Church of Scotland Assembly Hall. Memorable sermons were preached by Scroggie. The public farewell service was on Monday 9th October. The hall was packed. The Bishop of Jerusalem was there, too. Many churches were represented, but it was not just out of a sense of duty. The service was in many ways a sad one. For the Scroggies, it was a little overwhelming. Graciously Dr. Scroggie reminded the people that it was not what he had done, but what God had done through him. A most outstanding ministry in a city famous for its fine preachers had come to a close.

1933 was not only the year of Dr. Scroggie’s resignation in Edinburgh it was of particular interest in the history of the Keswick Convention. During that year the first message ever broadcast from Keswick took place. The distinction, and the responsibility, of delivering the address on this notable occasion was given to Graham Scroggie. Limited as he was to time, he set forth the Gospel in his usual excellent fashion and spoke of the “abounding life”.

CHAPTER TWELVE

Wider Ministry

Dr. Scroggie had accepted an invitation from the Mildmay Movement, as it was known in Britain, to join their education department. Consequently, and immediately on the conclusion of his Edinburgh ministry, he sailed to New Zealand for a six months preaching engagement. It was a very fitting appointment, since the last minister at the Auckland Tabernacle was Joseph Kemp, whom Scroggie had succeeded at Charlotte Chapel.

Scroggie was welcomed to this ministry on November 24th 1933, and three days later, at a public social. The Tabernacle benefited greatly from his scholarly and instructive ministry. During his visit, the centenary of the birth of C. H. Spurgeon fell due, and a great celebration service was held on Sunday May 30th 1934 in the Town Hall, at which Dr. Scroggie gave an eloquent address on the marvellous career of the famous preacher. His Excellency the Governor-General of New Zealand, Lord Bledisloe, also spoke of his admiration for “the eminent divine”. Another centenary service had been held at the Tabernacle on May 17th, at which Dr. Scroggie, Dr. North, the Rev. R. H. K. Kempton and Mr. H. H. Driver spoke.

On May 13th 1934, a largely attended Mothers’ Day service was held in the Town Hall, at which Lord Bledisloe presided and Dr. Scroggie gave a searching address on moral perils. Dr. and Mrs. Scroggie were farewelled at the end of May 1934 having spiritually counselled the elders concerning the appointment of Dr. Alex Hodge B.A., B.D. to the pastorate.

After New Zealand, Scroggie preached in the major cities of Australia with great success. Mr. Ray Wheeler, Registrar and Senior Lecturer in New Testament studies at the Sydney Missionary and Bible College, speaks of an address Scroggie gave in Sydney in 1934 entitled “Was Jesus God?”. This talk was published and came into his hands in 1945 and “it proved a great help to me as I read its pages and realised something of the challenge of discipleship”. Mr. Wheeler entered Moore Theological College in 1956 to study for ordination. These were hard times for Mr. Wheeler and his family, and Archbishop Howard Mowll told him, “I don’t know how you are going to live!” Mr. Wheeler replied with the text Scroggie used at his last Keswick, having read that moving address: “I have been young and am now old, yet I have not seen the righteous forsaken or his seed begging bread”. Like me, Mr. Wheeler never met Graham Scroggie, but had been led to Christ through his books. Indeed, “he being dead yet speaketh”.

While Scroggie was in Australia, his son, Marcus Graham Scroggie, who had graduated B.Sc., A.M.I.E.E. married Miss Catharine Howie Wood, elder daughter of Mr. H. Ernest Wood, J.P., C.C., and Mrs. Wood of Hutton Manor, Brentwood. The ceremony took place at the Hutton and Shenfield Union Church on 7th July 1934, and the officiating ministers were the Rev. Robert Howie, M.A., B.D., of Glasgow, uncle of the bride and Mr. F. John Scroggie, uncle of the bridegroom. Mrs. John Scroggie took the place of the bridegroom’s absent mother.

At the end of 1934 and the beginning of 1935, Dr. Scroggie was speaking at the Upwey Convention in the State of Victoria. His subject was the New Testament, foreshadowing his final Keswick Bible Readings of 1954 “The New Testament Unfolded”, where in only four hours he dealt with all 27 books with his usual clarity and command. Such was the delight with his ministry at Upwey, that his addresses were by popular demand put into book form and published in Melbourne.

In July 1935, Dr. Scroggie was again at Keswick. It was on this occasion that he delivered what might be considered his most famous set of Bible Readings, “The Love Life”: a very detailed account of chapter 13 of the first epistle to the Corinthians. Scroggie began each session with the hymn “Beloved, let us love”. In the first reading, he showed the significance of this chapter and of love. “On each side of this chapter is a tumult about spiritual gifts, but here is calm. The Revised Version uses the word “love” instead of the Authorized Version’s “charity”, and love is defined in three ways — it is spiritual; it is Divine; it is indestructible”.

Next, Scroggie deals with “the pre-eminence and value of love. It should be sovereign in the human heart. Love should be in possession of our entire emotional nature. A loveless man is “a noisy gong” or “a clanging cymbal”. Love should also be sovereign in the human mind. “Without love, I am nothing” writes Paul. Love should be in control of our intellectual powers, and faith must have love. Loveless faith may remove mountains from its path, only to set them down in a brother’s path. Love should be sovereign in the human will. Only love can harmonise and direct our many powers, and only as love does so can life fulfil its true end. Let us well contemplate the possibility of love controlling all our heart, and mind, and will; dominating all our feelings, and thoughts, and choices. Then let us yield to this sublime control, and so experience the will of God for us, that we shall love with all our heart, and mind, and strength”.

In the second reading, Scroggie lists the prerogative and virtue of love. The list follows here:

1. Love is not hasty, but patient.
2. Love is not inconsiderate, but benevolent.
3. Love is not envious, but content.

4. Love is not boastful, but unostentatious.
5. Love is not arrogant, but humble.
6. Love is not rude, but courteous.
7. Love is not selfish, but self—forgetful.
8. Love is not irritable, but good—tempered.
9. Love is not vindictive, but generous.
10. Love is not malevolent, but high
11. Love is not rebellious, but brave.
12. Love is not suspicious, but confident.
13. Love is not despondent, but undiscourageable.
14. Love is not conquerable, but indomitable.

Here again is evidence that just the headings of a Scroggie address are a compelling message.

The third reading is the most substantial. It treats of the permanence and victory of love, and contrasts love with gifts. “The climax and heart of this sublime chapter” says Scroggie, “is verse 8a: ‘Love never faileth’. In other words, love lasts. Such is Christ’s love that nothing can cut off His people from it. The love of passion quickly fails; it is like the flame of burning straw, one fierce blaze, and then it is all over: but true love lasts: it is like the steady glow of the eternal sun”.

The final Bible Reading in this masterly series speaks of the victory of love: “Now abideth faith, hope, love, these three, but the greatest of these is love. You cannot describe God in terms of faith and hope. God the all-knowing does not believe, God the all-possessing does not hope; but you can describe God in terms of love. ‘God is love’. Faith brings spiritual life; hope presses on to the fullness of life; but love is life. Are we living the love life?”

These readings were published, and in this form were dedicated to Scroggie’s first grandchild, Margaret Joy, who was born during that Keswick.

Scroggie’s next literary work was “Prophecy and History”, which dates from 1936, but was evidently written earlier than this, as the foreword was due to Stuart Holden, who had died in 1931.. Holden writes: “Dr. Graham Scroggie has done an invaluable service to the ‘plain man’ in presenting the following studies. They afford a comprehensive and well-balanced view of Truth which cannot fail to confirm and to inspire hope. They show clearly and convincingly that the coming of the Lord Jesus Christ is the necessary completion of the circle of Grace; supporting this contention by the clear teaching of Revelation, and unerringly pointing out the implications of the purifying hope to the Church of God. This is a book whose value is out of proportion to its size, and for which many will be profoundly grateful”.

I can only add, to what Stuart Holden has written, that in this satisfying work, Scroggie no longer sets out all the various interpretations of the Apocalypse but states firmly his belief that the second coming of Christ is in two stages; firstly for His saints; and then, after the great tribulation, to set up His millennial Kingdom. I think this is important, since it shows that Scroggie modified his views as led by the Holy Spirit and openly admitted so.

‘Prophecy and History’ is a very helpful book. It is easier to read than ‘The Great Unveiling’, but as with the earlier volume, it cannot be subject here to either brief or detailed appraisal. The book is so full of detail as to defy such treatments, as does ‘The Lord’s Return’, which appeared in 1939.

Possibly as dangerous today as “emotional Christianity”, is speculative Christianity. This is particularly apparent in the matter of the Second Advent. More’s the pity, therefore that the books of Graham Scroggie are no longer available. If they were, I believe the whole of the true Church of God would benefit thereby.

CHAPTER THIRTEEN

Impressions of North America

Full details of Dr. Scroggie's four visits to North America, and his other travels, would require lengthy recital of places and dates.

Of special interest, however, are two articles he wrote during his last visit to America, in 1936-7. In the first of them, there are some telling observations on evangelical life in America (which conditions many feel exist in Britain today) and an attack, albeit gracious and constructive, on emotional and superficial Christianity. This first article is entitled "Expression from America", and it follows here in a slightly edited form:

"For those who have never been to North America it may be difficult to realise that the distance from the Atlantic to the Pacific Coast is greater than from Southampton to New York; and folk are slow to understand that the clock in London is five hours in advance of New York, and eight hours in advance of San Francisco; so that when your Sunday morning service is commencing, we, on the West Coast, are soundly asleep in the middle of Saturday night, 3.00 a.m.

"My wife and I came out here last October, and I have just completed three of a projected ten months ministry, during seven of which, I am representing the World Dominion Movement. This is my fourth visit to the United States and Canada, although I have not been on the West Coast before. Up to the present, I have ministered in Chicago, Duluth, Winnipeg, Vancouver, Victoria, Seattle, Tacoma, Everett, Bellingham, Portland, Berkeley and Oakland; have travelled 9,100 miles, have preached 150 times, have addressed 50,000 people, and am booked to speak almost daily until the end of August of this year.

"The climatic conditions have been amazing. It snowed before we left Winnipeg in mid-October; in Vancouver we had thick fogs, and some in Victoria; in Portland heavy snow fell, and on the journey between Portland and Oakland the snow drift was several feet deep while this last week in Oakland the temperature has been down to 20 F, and at no time higher than 50. In Salt Lake City, it has been 11 degrees below zero and there were 21 inches of snow; and yesterday snow fell in San Diego, an almost unheard-of event: All round the world people have said to me, "But you know, this is abnormal", and I am left wondering how long a condition must be abnormal for it to become normal. But we would be far worse off in the Middle West, where the Ohio River has flooded eleven States, rendered homeless 1,300,000 people and, up to date, has done damage estimated at £80,000,000, a moderate estimate, as whole cities will have to be rebuilt and main railway lines reconstructed. Further, widespread influenza is raging. Londoners will, no doubt, have their troubles, but they need not add to them envy of us who are on the Pacific Coast. The Maritime strike on the West Coast has lasted 94 days, and the loss to date is estimated at £131,600,000.

"I have been comparing and contrasting this with my former visits to the States, and have received certain impressions.

"The financial aspect of things is very different from what it was in 1928, the year of my last visit. The economic crash has dried up many sources of supply, and more especially for Christian work. Politically, another crisis is past, with the re-election of Mr. Roosevelt to the presidency, but the general outlook is by no means bright.

"This great country aches with problems; problems social, industrial, political and religious. Speed seems to be the law of life; faster and faster the object of everybody. A flier has just crossed from the Pacific to the Atlantic in 7½ hours, less time than it takes to go from Edinburgh to London; and last year (1936), 3125 persons were killed on the roads of the California highways alone, and since America started to drink again, more people have been killed on the roads than the United States lost in the Great War. Crime here is a science, and the local, State and Federal Police are left guessing. But here is also great achievement. This week, I went over the bridge highway which connects Oakland and San Francisco; an amazing feat of engineering skill, directed, I doubt not, by British engineers. The total length of the highway is 8¼ miles, the construction took over 3½ years, and the cost was over £15,000,000. This will remain easily one of the wonder bridges of the world.

"Spiritually, things are in a bad way and, no doubt, there are many contributing causes. Speaking generally, evangelism over here is too loud and superficial. Throngs of people who are not willing to think, and who read little, are quite eager for religious excitement; and too many preachers have succumbed to the popular demand. All over the land, one finds the promotion of evangelism by extravagant advertisement, jazz singing, and frenzied declamation. Too often perspiration is mistaken for inspiration, and physical energy is substituted for spiritual power. Words, like coins, should have a stable value; and the devaluation of language by exaggeration is a more serious matter than is generally supposed. Furthermore, the booming of God's messengers by superlative designations is bad for the messenger and does not help the Gospel; and the deliberate appropriation of academic degrees, to which many have no right, tends to lessen the foundations of integrity.

"And it is my opinion that there are far too many extra meetings. Many centres of religious activity are run on the theatre principle of continuous relays of visitors. The effect of this on the normal work of the churches is hard, because it promotes

restlessness, interferes with the local organisations, and creates an appetite for variety of a sort which is injurious to spiritual health.

“Furthermore, I feel that too often the themes treated by fundamentalist propagandists have got out of perspective. All truth is important, but it is not all of equal importance; and where this is not recognised the relative is given the place of the absolute, and, sometimes, the absolute is relegated to the place of the relative. When truth gets out of perspective it is next-door to error, and often becomes error.

“Every heresy is a perverted truth, hence the danger of losing a sense of proportion and of upsetting equilibrium. How great is the need for a balanced mind and judgement, but Christian sanity is a rare quality. And then, it should be remembered that no one has a monopoly of truth. This should lead us to be modest and temperate in our pronouncements touching all matters about which there is room for difference of opinion. When with swinging limbs and sweating brow, a man declares with a roar that Gog and Magog refer to Russia, or that the Church is to go through the Tribulation, or that the Bride of the Lamb is Israel, or that the 666 mystery man of the Apocalypse is here, or that the “days” of Genesis I are days of twenty-four hours, he is only showing us how not to preach and teach, by both his matter and manner. One may believe all the aforementioned things, but they are not subjects for dogmatic affirmation.

“And this leads me to say that we all should watch our spirit. We can do right things in a wrong way, and advocate truth in a spirit which is foreign to it. Truth is worthy of the best spirit, but I am sorry to say that too much fundamentalist propaganda has been and is being conducted in a spirit alien to that of Jesus Christ.

“When shall we learn that our business is with principles and not with personalities? Nothing is cheaper in a pulpit than to hit out at that man or the other in his absence, criticise him, condemn him, and finally consign him to the ranks of the damned, to the tune of clapping hands and unctuous amens. But, let it be known, such a performance is only a loud advertisement of spiritual poverty, and, incidentally, an evidence of ill-breeding. By such methods, Christ is wounded in the house of His friends. “Grace and truth come by Jesus Christ”. Error delivered graciously is more likely to attract than truth delivered ungraciously.

“Touching our Christian witness, the three things that matter are its substance, its form, and its spirit. Relative to the first of these, very many Christians seem more interested in the future than in the past, and are more enthusiastic about prophetic speculations than they are about historical certainties and spiritual experiences. An intellectual apprehension of truth is never the equivalent of Christian character, and, it should be remembered, there is a heresy of spirit which is as bad as any intellectual modernism. There is far too much heated controversy and bitter argument, far too much stamping of feet, and far too little drill of knees; far too much clapping of hands, and far too little bowing of hearts; far too much dust, and far too little glory. The great victories of Christianity have not been won in the forum but in the closet; not in the arena, but at the Throne.

“It is true that we are to “contend earnestly for the faith”, but that is by no means the whole of our obligation, and, in any case, contention should be carried on according to the rules. The first qualification of a controversialist is that he be more anxious to arrive at truth than to gain a victory. But is that how controversy is carried on? It would be well for Christianity in North America, if Baptists and Presbyterians would compose their respective differences. The Northern and Southern Baptist Conventions are not in tune, and Presbyterian is being rent from Coast to Coast. This simply spells disaster, because a schismatic church will never make any saving impact upon a sinful world. I am second to none in respect of loyalty to the great foundation truths of our Christian faith, but I firmly decline to promulgate that Faith by slogan-shouting, flag-waving, and badge-wearing. Advance will be made by a disciplined army, and not by a frenzied mob.

“I am told that Church membership in the States is soaring, and I am left wondering! Is it because of a rising tide of spirituality, or is it because the defences are disappearing? I learn from the current Daily Mail Year Book that Church membership in Great Britain is decreasing, and if in such a regrettable fact there can be found any element of hope, it is that it represents the spiritual situation, and a recognition of facts may rouse earnest-minded Christians to action.

“The National Preaching Mission, led by Dr. Stanley Jones, has gathered together great crowds, but it yet remains to be seen if it has brought any genuine widespread spiritual uplift. The Gospel of a Kingdom of Christ in this age can scarcely be held along with the New Testament revelation of a Christian Church in a hostile world; and, in any case, such a message eliminates the Second Advent.

“Great Britain is ahead of America in Inter-denominational fellow ship and, perhaps, because too many still fear that interdenominationalism would mean undenominationalism.

“Again, personal dignity and church decorum are not irrelevances if we would commend the Gospel of our Lord Jesus Christ. I do not believe that devotion and dress are synonymous, but I do believe that in church, and out of it, there is such a thing as the fitness of things. A Gospel service is not a religious entertainment in which the several stars do their turns and then decamp; yet, that is what frequently happens here.

At one of my meetings recently, a large and gowned choir sang two anthems, and then they all filed off the platform and left the building before I began to speak. It is difficult to see what they contributed to the spirit of worship.

“Another grievous habit, by no means peculiar to America, is that of coming to religious services at almost any hour, and, to make matters worse, of looking for seats during the prayer or the reading of Scripture, or the singing of the anthem, regardless of the convenience of those who come on time and who wish to worship. Surely many of these who so contravene the decencies of public worship are Cinema Theatre frequenters and think the Church should be run on the same lines, “Show now on. Continuous performance”.

“Nowhere have I seen any tokens of revival, but, on the contrary, a vast amount of apostasy. If one can tell a ‘Life Story’ which has a liberal dash of crime in it, one will get a crowd, and a collection; but the average Christian is not interested in the eternal verities, although, thank God, spiritually-minded and spiritually hungry people are to be found everywhere. I wonder what the experience would be of Finney and Moody could they come back!

“Just this last word. As I travel all over the world, my deepening feeling towards my own country is that, ‘with all thy faults, I love thee still’, and, perhaps never has British loyalty and constancy been seen to better advantage than in recent happenings. Canada rings absolutely true, and, believe me, the Commonwealth of British Peoples is not a dream.

“Finally, let me say that I covet your prayers on behalf of my work over here, and in order that they may be intelligent and continuous, I herewith send an outline of my itinerary to the end of August, if the Lord will. And across these more than six thousand miles, my wife and I send greetings to you all”.

The second article is a rather uncharacteristic piece of writing, though somewhat humorous, the lesson is very clear. The article speaks for itself and needs no other introductory comment.

“In the middle of a forty-hour storm — it never ceased to pour — I called a taxi, and with my Belle, I told the driver to take us to Angelus Temple, 1100 Glendale Boulevard, Los Angeles. We arrived about 7.20 p.m. and glanced at the main auditorium of the £1,000,000 Temple, seating about 5,000 people. It has a stage and curtain scenes which are varied from time to time, together with multi-coloured floodlights. We are told that on account of the flood the revival tonight is to be held in the small hall seating about 700!

“We enter. Mother makes for a roped-round area, and is asked if she is an invalid (that area being reserved for the healed or wish-to-be-healed). We move on, and get good seats about 25 feet from the platform, on which a string instrument “bunch” is performing, dressed in many colours — persons white and black. Looking around I see the queerest crowd one could ever hope to contact: men and women, semi-aboriginal in appearance, and more than semi-queer in manner. In every row is a staff member, man or woman in uniform and carrying a Bible. They look our way with hopeful eyes and fast-beating hearts. Mother smiles, and I am immobile.

“Suddenly, a move. It is 7.30, and in runs a woman from a side door covered with a transparent mackintosh, head and all. Everyone claps. She mounts the rostrum, sits down on a front seat, cocks one leg over the other and removes a white snow boot; ditto the other, both of which a uniformed girl carries away. Aimee Semple MacPherson has arrived: young-looking, gold-bronze hair, scarlet fingernails, dressed in white with a mantle hanging from the shoulders, black outside and lined with white silk.

“She comes to the desk, and in the most informal way greets everyone. All clap again. From this point on she dominates the scene for the next two-and-a-half hours, when we left, and probably for another hour after that.

“**Service, Part I** — Variety, songs, speeches, prayers, hallelujahs, laughter, clapping. Aimee and another woman kiss each other and do a dance. Three people suddenly round on us, shake hands and say “So glad you’ve joined us, dear brother”. I exhibit no enthusiasm! The performance proceeds. Aimee calls for testimonies to healing. A string of people, from the area which Mother sampled, lines up, and, mouth to the microphone, each tells of wonderful healing — one from asthma, another from two broken ribs, another from this, and another from that. One old pasty-faced woman, dressed in white, witnesses, and then gets the “jiggers”. She flaps her hands and trembles all over. Aimee furtively looks her over and lets her “carry on”. That, I suppose, was suppressed “tongues”.

“Solos, duets, etc. follow in quick succession. Telegrams come in, and Aimee has a phone on her chair, which she uses when she is not at the desk. A collection is announced and we are bidden to put our hand deep into our pockets, because “thousands” will be in heaven who never would have got there but for Sister McPherson”. (More clapping here). I put my hand “deep into my pocket” to make sure that nothing came out.

Part II — The platform is cleared. Aimee preaches. First, she dramatises David and Goliath, playing the role of first the one, and then the other. In the middle, she forgets the story, holds her head, everybody laughs, and then David cuts off the

giant's head. She then gives a lesson on breathing from the diaphragm on the word "hallelujah". Then she has a tussle with the devil, and chases him off the platform, running to the door to see him off the premises. A message on the Holy Ghost follows, in the middle of which, in turn, two men in the audience get up and speak in tongues. Aimee waits until they have finished, says "Glory to God", and proceeds with her own tongue. She lifts a large pot of oil and talks about healing, preparing the audience for what is to follow.

"It is nearly ten o' clock, and we rise to go. On arrival at the outer door, I find it pouring rain and ask Mother to stand by while I go for a taxi. I skid about in the wet; the roads are flooded with three or four inches of water; cars are plunging through it. I return, and we enter the hall again. The healing is in process. A string of some thirty people is lined up. Aimee in the foreground. A man behind her holds the oil pot with several other men in attendance. Each applicant holds up both arms above his (her) head. Aimee dips her finger in the pot, holds the head with one hand, and touches the forehead with the other, gives the victim a push, and down he (she) goes into the arms of the elders, and is laid out like a sheep carcase on the floor, there to roll and writhe at pleasure, soon to be joined by others.

"Meanwhile, all over the building, men and women with right hand held high above their heads are talking in tongues or praying aloud for healing power. We must go, so move out into torrential rain, wade a street like a lake, and look for a tram. Nothing doing. We start to walk. Just then a poor looking car draws up where we are, the door opens, and Mother jumps in double quick. I follow without asking the man's intentions. Mother tells him how kind he is, and says we come from Scotland. He remarks, "but that is the land of whisky" and quickly adds, "I do not take it. The Lord has delivered me from that". Mother butts in right there with, "We also are the Lord's". He says, "But you were at the Angelus Temple, weren't you?". And so he takes us to our hotel. I pay him a dollar, and tell him I'll see him again in heaven, and at 10.40 p.m. we sit down to drink tea, having been mercifully delivered from Aimee and the flood.

Verdict! Aimee Semple McPherson is a religious show woman, clever, winsome, resourceful, aggressive, and not too scrupulous. Her Angelus Temple is a religious music hall, in which people can get a cheap entertainment under Pentecostal auspices. Three times married herself, and having a divorced daughter, she is again in law courts over finance".

It is a very sad reflection of our times that despite the warnings of authoritative men of God, such meetings and their like as the one described by Dr. Scroggie still exist. However, we can take heart that the Scriptures record that the Devil is only a prince of this world whereas Christ is King of Kings and Lord of Lords.

While in America in 1937 Dr. Scroggie was in correspondence with The Baptist Union with a view to preaching engagements at various churches on his return to Britain.

Perhaps here an itinerary for 1937 would not be out of place:

January	3-13	Portland, Oregon.
	17-22	Berkeley, California.
	24-Feb 5	Oakland.
February	7-12	San Gabriel.
	14-19	Pasadena.
	21-28	Hollywood.
March	3-14	Los Angeles.
	17-28	San Francisco.
April	11-15	Glendale.
	18-28	Denver, Colorado.
May	2-7	Chicago, Illinois.
	9-14	Buffalo.
	16-30	Toronto.
June	2-4	Montclair.
	6-11	New York City.
	13-18	Philadelphia.
	20-25	Boston.
July	27-30	Brooklyn.
	5- 16	Muskoko Lane.
	19-24	Montrose.
August Sundays		New York City.
	9-13	New Jersey.
	16-20	Winona Lake.
	23-28	Stoney Brook, Long Island.
September 1		Sail for England.
	12	Upton Vale, Torquay.

	19-22	Lausdowne, Bournemouth.
	26-Oct. 1	Metropolitan Tabernacle.
October	2-8	Manchester Convention.
	17-24	London Road, Portsmouth.
	31-Nov. 7	Plymouth.
November	14-20	Trowbridge.

Dr. Scroggie was 60 years old in 1937 and he had realised, to some extent, his burning desire to share his knowledge of the Bible with the world. Only Heaven can record his very fine achievement.

CHAPTER FOURTEEN

The Metropolitan Tabernacle

In the autumn of 1937, Dr. Scroggie gave a series of Bible studies at the Metropolitan Tabernacle, Newington Butts, South London. The attendances were not as large as expected since the spiritual condition of “Spurgeon’s Church” was far from healthy. However, those who did attend were certainly rewarded for the trouble they had taken to be present. In his quiet effective way, Scroggie dealt with the deeper things of the spiritual life with warnings, exhortations and encouragements. At this time, there was no minister in charge at the Tabernacle, and the church depended largely on visiting preachers. The church’s magazine, “The Sword and the Trowel”, which had been established in 1865 by C. H. Spurgeon, did continue, but its material was not always of the highest standard during the interregnum — for example, one article included this inaccurate statement,

“Conversion is the human heart turning from sin to God; and such turning gives God His opportunity to make us new creatures in Christ”.

Was the onus ever on God for a soul’s salvation? Fortunately Dr. Scroggie was taking on more of the spiritual responsibilities at the Tabernacle, and he quickly assessed its situation. He launched into uncompromising preaching of the Gospel. On a damp Sunday in October, 1937, using as his text Mark 12 v 34, he dealt with some of the hindrances that are met in the way to the Kingdom of God which result in would-be disciples remaining “near — but not there”. The following day, he dealt with Peter’s “great contradiction” as recorded in Acts 11 v 8 “Not so — Lord”. Dr. Scroggie, with his brilliant gift for revealing the “overlooked obvious” showed how Christ cannot be Lord if His disciples refuse to obey Him. Still to this day, 40 years on, the headings alone of a Scroggie sermon are a powerful message in themselves. An example is quoted:

“A new life — coming to Christ
“A true life — learning of Christ”
“A full life — working with Christ”

The elders of the Tabernacle sent Dr. Scroggie a unanimous invitation from the Church to occupy their pulpit. Still in indifferent health, he accepted the invitation to do so up to the end of 1938, and commenced this ministry on the first Sunday in February of that year. In addition to Sunday services he presided over a Monday night Prayer Meeting and began his Bible School on Thursdays. As the Tabernacle’s senior deacon, James McLaren, put it, “Dr. Scroggie is one of the greatest Bible teachers of our time, his fame is in all the churches”.

Dr. Scroggie’s open letter of acceptance of the pastorate of the Metropolitan Tabernacle read as follows:

Dear Friends,

Let me at once express my sincere appreciation of the opportunity you are giving me, in the New Year, of ministering to you the Word of the Lord. This throws upon me a very heavy responsibility, of which I am keenly sensible. But, also, it throws upon each of you, who are members of the Tabernacle a like responsibility. The opportunity and responsibility of minister and members must always be reciprocal. The best listening cannot be fruitful if the Word of the Lord be not proclaimed, and the best preaching will be ineffective if it falls upon 60 dull ears and indifferent hearts.

You have been prayerfully seeking guidance for more than two years as to a Pastor, and you must continue to do so.

Everyone knows that the Tabernacle had a glorious past, but how many believe that it can have a glorious future? No one will ever do much in the present who lives in the past. A great past was never intended to be a present fetter, but a source of inspiration and power. The best way that you can show your reverence and love for the days that are gone is by making these days worthy of them. We should not kneel at a tomb, but drink at a fountain. We should not sit beneath a juniper tree in mournful weakness, but listen eagerly for “the sound of a going in the tops of the mulberry trees”. The days are dark and difficult, but God is not dead! Let us see visions and dream dreams. Dare to believe that in spite of prevailing indifference, selfishness and pleasure-loving, a spiritually-alive church will still draw to itself sin-sick and heart-sore men and women.

Invest all you can of your ability, your time and your money in this great enterprise; make it your personal purpose to attend upon the ministry of the Word for upbuilding, and your personal concern to bring others within the sound of the Gospel. Let every member “do the work of an evangelist”. Our religion is not a picnic, but a campaign; not a saunter but a march; not an indulgence, but a vocation, and if, in any organised form, it is to be effective, it will only be by determined and continuous co-operation.

I shall do all I can during my short time with you to encourage and strengthen, to comfort and inspire, but without the help of each of you I cannot hope fully to succeed. Why not make a raid upon pagandom and bring it to the healing, healthful love of God for which your Church stands?

Let youth bring its wonderful enthusiasms, middle age its strenuous endeavours and old age its rich experiences, and make each its own most valuable contribution to a great forward movement this year.

It is impossible for me to get to know you individually but let prayer and sympathy and holy resolve unite us invisibly in a common endeavour in the name of the Lord of Hosts. Later I may have an opportunity to indicate more definitely, a programme of ministry, meanwhile the Lord be with you and bless you all.

Heartily yours,
W. Graham Scroggie.

A welcome meeting took place on February 3rd, 1938. At 6 o' clock, tea was followed by a meeting in which three invited and distinguished preachers took part. Dr. Dinsdale T. Young, Dr. J. W. Ewing and Dr. P. W. Evans. There was also a surprise visitor to that meeting, Dr. Campbell Morgan, who gave a delightful homely speech recalling Scroggie from his Halifax days. "I rejoice that Dr. Scroggie is coming to London where such expository teaching as his is needed", he said. The Tabernacle was full on this occasion, and within a few weeks the congregations had increased. In fact, all departments of the church were greatly encouraged. Dr. Scroggie immediately began his Bible School with a series of studies introducing the Bible, a matter many may have thought unnecessary at a church so steeped in evangelical traditions.

Soon after the tremendous efforts by Scroggie and his wife to revitalise the work at the Tabernacle, they took a week's leave to visit Charlotte Chapel, Edinburgh. The chapel was filled to overflowing and the former pastor and his wife were besieged by friends wanting to shake their hands. The escape from their strenuous work had not been altogether successful!

Such was the new enthusiasm at the Tabernacle that baptisms had to be conducted during the week. Yet, true to himself, Dr. Scroggie remained the same self—effacing servant of God. Early in his ministry in London he quoted these lines:

"Oh to be nothing; nothing!
Painful the humbling may be:
Yet low in the dust I'll lay me
That the world my Saviour may see.
Oh to be nothing; nothing!
An instrument hid in His hand,
A messenger at His Gateway,
Waiting for His command!"

Graham Scroggie also revived the church's interest in young people's work. At the 1938 Sunday School Anniversary, he emphasised the value of hands and the significance of clean hands; he contrasted the hands and the heart: he gave the illustration of a clock: "when the heart is right", he explained, "the hands give the right indication".

He also involved himself in the Spurgeon's Colportage Association and spoke at their annual meeting in May. The church choir under Dr. J. E. Green was said to have "become more inspired" and added to their distinctive ministry in that memorable year.

Graham Scroggie now drew on all his experience. The spiritual condition of the church being what it was, the 61-year-old man of God put everything into his work, which was rewarding and inspiring. Although he was a Bible teacher par excellence the natural preacher in him took over. He used brief quotations to great effect including this one of Bunyan,

"Blest Cross, blest sepulchre!
Blest rather be the Man who there
Was put to shame for me"

About this time, Scroggie embarked on Bible Lectures which have been described by some as the culmination of his life's work, "The Unfolding Drama of Redemption". Fortunately, these studies and their revision are still available in book form — the final volume of the three being posthumous. Such was the success of these lectures that the Tabernacle was prevailed upon to print summaries of them in "The Sword and the Trowel" in addition to the usual careful notes prepared by Dr. Scroggie being available at the study itself.

Long before the end of 1938, it was clear that everyone wanted Scroggie to stay. In view of his other commitments he did not accept the pastorate, but explained that he still felt a younger man should assume the responsibility. However, he did

agree to carry on, on the understanding that a pastor for the Tabernacle be prayerfully sought. The news of his continuing the ministry had the remarkable effect of the congregation growing larger still and more applied for church membership and believers' baptism, and the outstanding ministry continued. A series of sermons on "The Lord's Return" commenced, and visitors to the Tabernacle when Scroggie was speaking might be surprised to notice that the congregation were always attentive — how could they be anything else when Scroggie was preaching — and Bibles and notebooks were always in evidence.

The troubles in the world at this time and the untiring efforts of the Prime Minister, Neville Chamberlain, to maintain peace did not pass unnoticed, of course. On October 2nd, 1938, Graham Scroggie gave a moving sermon on righteousness and peace. His thoughts must have gone back to 1914, when he was in Sunderland and how his wife had lost a brother in "the war to end all wars". This time her only son would be at risk. On that same day in October, Dr. and Mrs. Scroggie were received into membership at the Tabernacle as was also their maid Miss Helen Gold, who had worked for the Scroggies since their Edinburgh days. (Dr. Scroggie had been a member at the Tabernacle for a short time until 1898, but he could not have recalled C. H. Spurgeon's ministry — Spurgeon having died in 1892).

The gathering of war clouds loomed nearer. To counteract anxiety, Dr. Scroggie put on some social activities, and at one of these showed two hour-long original films of his travels in Australia, New Zealand, South Africa, Canada and the United States. Over 1000 people attended. To keep the church together, he launched yet further into the work, encouraging such meetings as the Band of Hope, the Men's Bible Class and the engagements of the Tabernacle choir for witness throughout London. There was also a performance at the Tabernacle of the now unfashionable cantata "The Holy City" by Gaul. The boys from Spurgeon's Orphanage at Stockwell gave concerts of bell ringing and singing. Thanksgiving Day, or the Annual Gift Day, realised over £700, a record, and, on a seemingly less important note, it was Dr. Scroggie who reintroduced flowers into the church.

Such an improvement in the work at the Tabernacle was an inspiration to Dr. Scroggie himself. He used what little leisure time he had to pursue his writings, which included this piece of unpublished poetry:

There is always something better,
Though it seems not always so,
There is a fragrance in the heather,
Even when the east winds blow,
There is light where darkness tarries
There is grass beneath the snow;
There is sunlight in the valleys
Even where things cannot grow.
There is always morning somewhere,
Following hard on darkest night.
There is always shadow somewhere
For there's always rising light.
There is hope in every struggle
'Gainst the evil for the right.
There's a plan in every muddle,
Though it may be out of sight.
There is strength in human weakness,
When the right thing has been done.
There is beauty in the bleakness,
Which is bathed in setting sun.
There is joy in children's laughter;
There is love in parents' care.
There is hope which follows after
Every night of sad despair.
There is springtime in the winter;
There is music in the rain;
And the minor notes grow- fainter,
In the joy of love's refrain.
There is always something better,
Though it seems not always so;
For in Christ our very fetter
May become our freedom now.

Despite these words, the Scroggies were both unwell that Christmas of 1938 and Mrs. Scroggie's health was noticeably beginning to break up. Nonetheless, Dr. Scroggie did not slacken his activities. Occasionally, he presented a midweek

meeting on a topic of special interest to him (and there were many), for example a meeting for the China Island Mission, and another in which the speaker was Rev. Stuart McNairn of the Evangelical Union of South America. There was the visit from Toronto for a week of Dr. Rowland Bingham who gave lantern lectures with fascinating titles such as “Prophecy proved by Photography” and “Camera Confirmation of the Infallibility of Christ”.

It is never wise to place emphasis on figures or statistics, but in the first full year of Scroggie’s ministry 10 persons had indicated their acceptance of Christ as Saviour without “appeals to come forward”, and 106 new members were added showing the first gain (of 11 to be exact) for many years. There were now 1,579 names on the church roll and the Sunday School had 87 officers and teachers, with 706 scholars. A year earlier everything spiritual at the Tabernacle was on the decline.

One elder summed it up in a pithy Scroggie-like fashion, “Faithful preaching and faithful hearing can only lead to loyalty and devotion”.

CHAPTER FIFTEEN

War and Bereavement

Sunday the 3rd September, 1939, was a momentous day. While thousands of people were at morning worship, the Prime Minister, Neville Chamberlain, broadcast the news that Great Britain was at war with Germany. At the close of the broadcast, the national anthem was sung and the nation was silent and confounded. This prompted Dr. Scroggie to write:

“One man, Hitler, has precipitated this war in pursuance of a consuming ambition and determination to become a world ruler. Hitler is drunk with pride and lust of power, and in the pursuit of his insensate design, he knows no order, principle or human feeling. The devil has found a man who is pliable in his hands because he is one with him in spirit.

“The German Chancellor and his colleagues are liars and murderers. Mr. Chamberlain, broadcasting a message to the German people, has shown what a liar Hitler is. The Prime Minister says, ‘He gave his word that he would respect the Lugarno treaty; he broke it. He gave his word that he neither wished nor intended to annex Austria; he broke it. He gave his word that he would not incorporate the Czechs in the Reich; he did so. He gave his word after Munich that he had no further territorial demands in Europe; he broke it. He has sworn for years that he was the mortal enemy of Bolshevism; he is now its ally’.

“To all this must be added his guilt of oppression resulting in the increase of taxation, the dislocation of industry, the heaping up of armaments, religious persecution and the spread of a fear which burdens the mind, strains the nerves and harasses the spirit.

“After 25 years we are at war, but let us realise that we have no quarrel with the German people. How they come into their present position is understandable. In their longing for recovery from the results of the last war, they were disposed to accept the leadership of anyone who gave them hopes of recovery. But, of course, they did not and could not foresee what price they would have to pay for such leadership and they do not know yet”.

Later in this article Dr. Scroggie revealed something of himself when he wrote:

“There are those, aware of the solemn greatness of the issues at stake and loyal to the King and country who nevertheless feel they cannot conscientiously become active combatants. I am not referring to those who manufacture a war-time conscience in order to save their skin, but to genius conscientious objectors. With those I have great sympathy, and, were I eligible for the ranks, I would refuse to kill anyone. But when conscientious objection is carried to the length of refusing to help one’s country in such a crisis as this, good has become evil by distortion, and what, within certain limits, was right, beyond these limits has become wrong”.

Dr. Scroggie and his wife and son were on holiday in Eastbourne when war was declared, and Dr. T. Wilkinson Riddle was officiating at the Tabernacle. Scroggie felt it was his duty to return immediately to London, which he did. The uncertainty of events led to the announcements being given – “No services will be held after dark; and on Sunday, while light permits, services will be at 11 a.m. and 5 p.m. Prayer Meeting Thursday at 5 p.m.; all other meetings as decided by the leaders”. By November, Sunday services were at 10.30 a.m. and 3 p.m. Both Dr. and Mrs. Scroggie expressed their earnest desire to render any additional help they could to anyone. Scroggie found no difficulty in preaching, as some ministers did at this time to his congregation, although they were distracted and disturbed. “He led us to God, so near, so very near that we all wished that for the duration of the war we could remain with him in the Tabernacle permanently” wrote one member.

On the Sunday of October 8th Dr. Scroggie learned that there were three Polish brethren in the congregation who had been to the Baptist World Congress at Atlanta and who were unable to return to their stricken Poland. He called them to the platform and shook their hands, conveying welcome and sympathy. My correspondent writes, “That’s the type of man he was”.

About this time Dr. Scroggie had to seek medical advice, and a month’s rest was ordered. Then during January 1940 both Scroggie and his wife went down with influenza.

Mrs. Scroggie, who in the last few years had bravely borne illness now became very weak, and was moved out of London to the Rustington Hotel at Eastbourne which was owned by Cecil Baker, one time Mayor of Eastbourne. This resort was termed a safe area, and a special bombproof air raid precaution shelter had been constructed in the building. It was here in her room, surrounded by oxygen cylinders, that Florence Harriet Scroggie was received into the presence of her Lord on February 2nd 1940, in her 77th year.

Her funeral service took place in Charlotte Chapel. Frederick John Scroggie conducted the service, assisted by Rev. J.

Sidlow Baxter, then minister at Charlotte Chapel, and a large congregation assembled to pay their tribute to one who had lived, loved and laboured among them for 17 years. The demonstration of sympathy and the lovely floral tokens revealed how deep and abiding was their affection. As the organist softly played “O rest in the Lord”, the coffin was slowly borne up the aisle followed by Dr. Scroggie, his son and Mrs. John Scroggie. The 23rd psalm and “How sweet the name of Jesus sounds”, two of Mrs. Scroggie’s favourites, were sung during the service, and an address was delivered by John Scroggie. It was a moving scene as the coffin was carried out of the church for interment in Grange Cemetery, with the congregation singing “We shall meet on that beautiful shore”.

Baring-Gould’s words are here worth recalling:

On the resurrection morning
Soul and body meet again
No more sorrow, no more weeping,
No more pain.

On that happy Easter morning
All the graves their dead restore —
Father, Mother, child and brethren
Meet once more.

Soul and body reunited,
Thenceforth nothing shall divide;
Waking up in Christ’s own likeness,
Satisfied.

At the morning service at the Tabernacle on February 11th 1940, Dr. J. W. Ewing preached in memory of Mrs. Scroggie: “Jesus may come to us, one by one, as He came to dear Mrs. Scroggie a week ago, and say, I will receive you unto myself”. That is a lovely phrase. There is a hymn we used to sing, ‘Safe in the arms of Jesus’. We shall be taken to the heart of Jesus, carried by Him into the Father’s house, that where He is there we may be also. That will be heaven for us, to be with Christ, to have the vision of Christ, fellowship with Christ, likeness to Christ, service with Christ, the constant companionship of Jesus. All blessedness is there; there will be no tears, no death, no sin, we shall follow the Lamb to the fountains of living waters. And that, dear friends, this morning is where in thought and love we leave Mrs. Scroggie – in the heavenly land, in the Father’s house with Jesus”.

Dr. Graham Scroggie always affirmed that the two greatest helps and inspirations in his life were his parents and “dear Florence”. No praise is adequate a commendation to her.

Scroggie’s loss was inestimable, and this explains the subject of his next major literary work, “What about Heaven?”. A critical survey of this work will perhaps reveal that it may not be of the same high standard as his other literary works, since this book is often a soliloquy speaking of personal soul searching. Its greater value may not be theological but as a moving human document.

Scroggie did not show his loss publicly. He continued his work at the Tabernacle and presided over the Annual Church Meeting on February 22nd, where Elder Earnest H. Chilvers, gave the following particulars:—

On the church roll at January 1st 1939		1,579
Additions	By Baptism	28
	By Transfer	21
Deletions	By Transfer	29
	By Non-attendance	43
	By Death	35
	By Other Causes	13
		<u>120</u>
On the Church Roll at December 31st 1939		<u>1,508</u>

The Church Sunday School and its Missions have a membership of 1,356 scholars with 175 teachers.

The Itinerant Preachers’ Association has 130 members”.

These figures are shown here not for curiosity value but to give an indication of the numbers for whom Dr. Scroggie had spiritual responsibility.

Despite the war, the congregations at the Tabernacle were maintained; no better evidence of loyalty could be given. Many would-be worshippers were joining the forces; others were being evacuated. The work continued with some notable happenings; for example, Scroggie presided over the 81st Annual meeting of the Richmond Street Mission, which was in the Tabernacle's care. Mr. J. Arthur Rank gave a projector and screen as a gift to the Church which enabled films of a spiritual nature to be shown weekly during June 1940; and, of a more substantial and important nature, Scroggie gave 12 weekly Bible lectures on Daniel which, sadly do not seem to have appeared in print, and, of course, His Majesty the King requested that May 26th be observed as a national day of prayer.

There was also a recruiting drive to enrol colporteurs with their remarkable door-to-door Christian witness. (Spurgeon had founded the Colportage Association which bore his name in 1866). While Scroggie was at the Tabernacle he was its honorary president, with six honorary vice presidents, namely – Rev. H. T. Chilvers, A. G. Harris, J.P., E. K. Simpson, M.A., J. Lewis Cook, Dr. C. K. Mowli and A. Lindsay Glegg, J.P. Between £75 and £95 would be appointed by the Association to any district as a guaranteed contribution towards the costs incurred the colporteur.

On May 1st 1940, there were 28 colporteurs: five in Kent, three each in Wiltshire; and Hertfordshire, and others in Surrey, Hampshire, Glamorgan, Somerset, Warwickshire, Essex, Berkshire, Middlesex, Norfolk, Leicestershire, Buckinghamshire and Gloucestershire.

In applying for new colporteurs, Scroggie told this pertinent story:

“I once asked a man in a railway carriage, who was reading his daily newspaper, what the difference was between a newspaper and the Bible. He looked inquisitively at me and said he did not know. ‘Well’, I said ‘You’ll not be reading that paper tomorrow, will you?’. ‘No sir, I shan’t’. But why not?’ I asked. ‘Why, because it will be out of date’, he replied. ‘That’s it,’ I said’. ‘The newspaper, which was printed last night, is out of date, in a few hours; but the Bible, which was finished nineteen hundred years ago, and took seventeen hundred years or so to write, is not out of date yet, and never will be’. This seemed to impress the Durham miner and our conversation proceeded”.

The greatness and humility of Graham Scroggie is shown by another memorable story. During the war, a young Minister came to hear the Doctor preach and afterwards went up to him.

“Dr. Scroggie”, he said, “I have been in the ministry for only 18 months and I’ve had a lot of converts”.

“That’s extraordinary” replied Scroggie. “I have been in the ministry for 40 years and I have not yet had one convert”.

The young man stared open-mouthed. After a moment Dr. Scroggie added, “But the Lord has had a few”.

CHAPTER SIXTEEN

Under Fire

In the last months of her life Mrs. Scroggie had been too weak to continue as Secretary of the Bible Correspondence Course, with its burdensome amount of paper marking, envelope writing and postal duties. Knowing the value of her task, she was very reluctant to relinquish this devoted service, but eventually had to, and a much younger woman, Miss Joan Hooker, who had known the Scroggies since she was a child of about seven years of age, undertook these responsibilities.

Miss Hooker's mother had run Ridgeland's Bible College for girls in Wimbledon for many years (later it moved to the Bexley area) and each year Graham Scroggie stayed at the college for a week to give a series of lectures. Mrs. Hooker first invited him to the College about 1921, when apparently they met by chance on the steps of the Army and Navy Stores in London. Mrs. Hooker asked, "Can you give me a date when you can come to the College?" With typical humour Scroggie replied, "I'll give you the first week in the millennium". Nonetheless he faithfully ministered over a period of many years to this College, where he met Joan Hooker. Often as a child, she sat on his knee.

A problem Mrs. Graham Scroggie had to face for many years was the tremendous popularity her husband had with the ladies. Some of them really adored him, not only because of his brilliant gifts but for his physical appearance and honoured position. Mrs. Scroggie had the grace, tact and ability to cope with such matters.

It is often supposed that a minister of outstanding spiritual acumen possesses no other attributes or interests. But Dr. Scroggie was aware of people's bodily needs as well as their spiritual ones. He took great interest in the Ministers' Clothing Society, founded by Mrs. C. H. Spurgeon, which sought to support needy ministers with gifts of clothing and money, and he chaired at least one Annual General Meeting, on Monday June 3rd 1940. His loving concern went out to the members of the Tabernacle serving with the forces, and it was Graham Scroggie who regularly inserted in "The Sword and the Trowel" prayer requests, excerpts from letters from Service men and women and appeals for information about any missing members. Here was another side to this great servant of God whom many had hitherto seen only in the pulpit as a grave, austere man. People now saw one of considerable tenderness, and genuine but not over-indulgent love. He set a very fine example, and his quiet confidence was a source of true encouragement not only to his congregation but also to people from every walk of life.

The war brought to many people its toll of bitterness and resentment, and some of the congregation of the Tabernacle were so affected. One such embittered soul who, by absence, had ceased to be a member, was waiting for a bus one day and he saw Graham Scroggie joining the bus queue. This filled the man with some disquiet and he tried to hide his lighted cigarette from the Doctor. The bus arrived and the man went to the stairs leading to the top deck where smoking was permitted. He was surprised to hear Dr. Scroggie say quietly behind him, "I'll join you upstairs". There was no word from the minister to the backslider concerning his absence or his smoking, but a friendly conversation took place.

The following Sunday morning that man was found in the gallery at the Tabernacle. When Dr. Scroggie went into the pulpit his eye immediately fixed on the man and he looked lovingly at him. The man later explained to me, "He never criticised me. The first thing he did that Sunday morning was to look for me and he found me. Graham Scroggie's look reminded me of a sermon he preached years ago when he spoke of how Christ was looking for me, looking at me and looking to me".

That look of Graham Scroggie's did something. It isn't all preaching that brings men to God". This story illustrates many lessons Christians would do well to learn.

Another story must here be told. One Sunday morning the elders reported to the minister that there was in the congregation a certain lady, apparently a stranger, who had voiced doubts about God and was in some distress since her husband was abroad in the Forces and there had been no news of him for some time. When he mounted the pulpit that morning Graham Scroggie said quietly, "I have a message for one of you. It reads as follows:

Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.
Peace, perfect peace, the future all unknown?
Jesus we know and He is on the Throne".

The last line was delivered with unusual emphasis. Scroggie did not normally heavily underline his speech. The sound of sobs could be heard and it was discovered later that this lady had had a change of heart and soon confessed Christ as Saviour.

These incidents, and there are so many more, reveal that Graham Scroggie was not only a unsurpassed Bible teacher and Gospel preacher but a really wonderful, wise, tactful and gracious man.

May 26th 1940 was the day ordained by King George Sixth as a day of national prayer. We had great leaders and notable examples in those days as well as real men of God. On that day – a Sunday – Dr. Scroggie preached a superb sermon, and excerpts from this memorable address follow:

“What every one of us should clearly see in this fateful hour of human destiny is that this present struggle is not merely a clash of political ideologies, but a straight conflict between paganism and Christianity.

“Hitlerism, or Nazism Socialism, is diametrically opposed to Christianity, the former being inspired by the devil, and the other by Jesus Christ.

“Present-day Germany is living by and acting on the philosophy of Nietzsche, who was born 96 years ago. His teaching was a vigorous attack on Christianity and in particular on Christian virtues. This attack has been taken up by Hitler and some of this evil teaching is as follows:

- (1) Conscience is not the voice of God, it is a feeling of guilt arising in the soul which has the courage to flout but not to despise the prejudices of the herd.
- (2) Humility and meekness are virtues appropriate to slaves, pity is the offspring of cowardice, for the greatest of almsgivers is cowardice.
- (3) Kindness, helpfulness and benevolence are signs of weakness. Christianity is, in fact, little more than an organised conspiracy to put a premium on weakness.
- (4) Christianity offers the bribe of eternal life to comfort the many for their inferiority, assuring them that in virtue of their possession of immortal souls they are ‘ends in themselves’ and that as ‘ends’ they are the equals in the eyes of God of the mighty, the proud and the powerful.
- (5) Christianity is the religion of the inefficient and the cowardly; it assures that the failures of this life will succeed in the next. All those who are not sufficiently masters of themselves and do not regard morality as self-control and self-conquest continuously exercised in things great and small, unconsciously come to glorify the good, compassionate, benevolent impulses of that instinctive morality which has no head, but seems merely to consist of a heart and helpful hands”.

“Christianity”, explained Scroggie, “believes in human equality; Hitlerism believes some men are by nature superior and more important than others. Christianity teaches that each human soul is an end in itself; Hitlerism teaches that ordinary men are the raw material for manipulation by superior men. Christianity maintains that all races are of equal worth in the sight of God whereas Hitlerism states that some races are of greater worth than others, because they possess greater survival value. Christianity prescribes the attainment of virtue as the end of life, Hitlerism prescribes the exercise of power. Christianity preaches kindness and humility whereas Hitler and his National Socialism preaches ruthlessness and pride. Christianity exhorts us to meet evil with good, and denounces war; Hitlerism glorifies war and maintains it is right to work its will on others provided they are weaker. Finally, Christianity proclaims that truth is absolute whereas Hitler regards truth only when it is convenient so to do and that his faith only in the Superman will make his truth for himself”.

Dr. Scroggie concludes, “If Hitlerism were to prevail this world would not be a fit place for any decent person to live in. Let everyone of us, therefore, first by prayer, and then in every other way possibly, rally to the standard of this great crusade against tyranny, cruelty, falsehood and inhumanity which originates from a creed of National Socialism which is rooted in anti-Christian philosophy. This is not the affair only of Parliament and the forces, it is yours and it is mine; and if, relying on God, we do our duty, we have the right to believe that victory, sooner or later, is certain”.

The impact of Dr. Scroggie’s understanding of the Christless religion that precipitated the war, together with his words of confidence, was considerable. Non-worshippers applied for copies of this address as eagerly as they awaited daily the B.B.C. news.

For right is right, since God is God
And right the day must win,
To doubt would be disloyalty;
To falter would be sin.

Just as Scroggie had done from the days of his first ministry, he took the Gospel to the people, and, as the Sunday evening services were now at 6 p.m., open-air services immediately followed on the steps of the Tabernacle at 7.30 p.m. and also on Saturdays at 6.15 p.m. at the corner of Dante Road.

By now France had fallen and Great Britain was perhaps the next target.

The children of Stockwell Orphanage, founded by Spurgeon, were evacuated to Reigate, where they worshipped at the church of Rev. W. G. Channon at Redhill. Channon made his first visit to the Tabernacle on 21st July 1940 and eventually it was he who took over its pastorate.

During September a bomb fell near the Tabernacle, but after clearance of much debris no structural damage to the building was found. The congregation believing that meetings might be interrupted were distressed, but when they found they would still be able to meet, albeit in the lecture hall, there was a spontaneous display of sincere affection one for another, expressing their joy of being able to worship God and hear His appointed servant, Graham Scroggie.

The Colportage depot in Elephant Road was damaged on October 9th and some of the almshouses built by Spurgeon were destroyed. Dr. Scroggie's house in Beckenham also suffered damage. On the first occasion it was not serious, but early one morning in November 1940 a land mine fell not far from Maywood House. The damage was extensive. Fortunately a rescue party arrived and managed to extricate Dr. Scroggie and his maid. Both were badly shocked and suffered bruising and cuts. A further mercy was that there was no loss 'to Scroggie's library, although it took some while to recover his books and papers. As a consequence, he moved into his son's home in Warren Avenue, Bromley, vacant because of Marcus' service as a radar officer in the R.A.F.

The intensifying of Hitler's Blitzkrieg meant only one service on Sundays. When writing to the church concerning the Thank-offering week, the last week in November, Scroggie added this appeal:

"It is a serious thing that we cannot at present meet together for prayer, but this need not and should not prevent us praying, and praying together. My suggestion is that a mid-day each day every member of the church and congregation lift up his or her heart to God in prayer for all the other members, and all the work committed to our care. This need not interfere with any work which you may be doing at the time, for it does not require you to kneel down or close your eyes, but that in spirit for a moment you betake yourself to the Throne of Grace".

1940 ended, as it began, disastrously. Some members of the congregation were killed by enemy action, including Mr. Arthur Jones, a deacon, and his wife who were loved by all and for whom Graham Scroggie had a deep affection. Dr. Scroggie also published this statement:

"Owing to conditions which the war has produced, I have felt compelled in the interest of the Tabernacle to withdraw from the pastorate. This is a great grief to me, but seems to be a necessity. The position which I have occupied since February 1938 terminated at the close of 1940, but I have expressed willingness to continue the Sunday morning ministry for a while, so as to give time for your path and mine to be made plain. It is an added grief to me that indisposition, resulting from shock, has robbed me of the privilege of being with you for the closing services of the year. The time has not come for me to say any more, but I do assure you of my sincere love".

CHAPTER SEVENTEEN

Sad and Happy Events

The Rev. W. G. Channon stepped into the breach while Dr. Scroggie was in hospital during December, 1940. Other speakers had to be obtained and recourse was made to students of Spurgeon's College. The only work Scroggie could continue was his editorship of "The Sword and the Trowel". Exceptional care was shown to Scroggie at this time by Mrs. Hooker and her daughter Joan.

When recovered, Graham Scroggie wrote again to the Tabernacle:

"The matter of my resignation has been under further consideration and it is widely felt that the present arrangement should not be interrupted at so critical a time as this. I have decided to remain at the Tabernacle until we all have clearer light than is at present available. This is not a withdrawal of my resignation, which was accepted, but an indefinite postponement of its operation... I have been encouraged to this decision by the many expressions of appreciation and love which have reached me and by the unfailing loyalty of the deacons. May this step be fully justified in the momentous days which lie ahead of us".

A new feature of "The Sword and the Trowel" each month was a half page devoted to questions put to Dr. Scroggie, and his answers. Here is a sample from the edition of March 1941:

Question: Is it right for a Christian to smoke?

Answer: It is right for a Christian to do anything he can sincerely ask God's blessing upon and do for God's glory.

Question: Can a thing be right for one person and wrong for another?

Answer: Undoubtedly it can. Abram went down to Egypt contrary to God's will (Genesis 12). Joseph went there also, but in God's will. (Genesis 45:7).

Question: Did Baalam's ass really speak?

Answer: I do not find difficulty in believing that it did, as so many asses have spoken since.

It may also come as a surprise to many that Dr. Scroggie compiled Bible crosswords which were inserted in the church magazine. He also arranged the Sunday School Anniversary by post, an ingenious scheme, as, of course, the children had all been evacuated. A letter was sent to the church or school attended by the scholar as well as a letter to the foster parents and a special address together with the usual monthly magazine and letter from the Sunday School Superintendent.

More responsibilities fell on the Doctor's shoulders and at times he must have felt his strength being stretched to its limits. Within four days he lost two esteemed elders, Thomas Round and Robert Thorn, whose funeral services he conducted. Many have told me how beautifully Dr. Scroggie conducted this type of service. "He showed his love and sympathy by the way he looked at you and held your hand. He knew from his own experience the path you were now treading. The long tender look in his eyes said more than Innumerable words".

In the middle of March 1941, Dr. Scroggie was bombed out again. The roof fell on him and by nightfall the house, belonging to his son and daughter-in-law, was uninhabitable. Dr. Scroggie was taken, again very badly shaken, by the rescue party, with a label pinned to him describing his injuries, to the Hookers at 25 Foxgrove Avenue, Beckenham. On Wednesday April 16th, this residence was burnt out during a fierce air raid. Some things were saved, including his priceless library, but a lot was lost. Dr. Scroggie had now been bombed out three times and burnt out once, the first time (October 1940) while he was returning from 12 days stay in Edinburgh. All this in six months during the very worst of the blitz.

The only consolation, if it can be so called, was that his dear Florence had not lived to see this holocaust. The first War had caused her much distress.

The war was being described as hell. Dr. Scroggie aptly replied to this wrong description. "Hell is repentance too late. Hell is to be caught in the rapids beyond redemption point. Now is the accepted time. Now is the day of salvation".

Two weeks before the fire at Foxgrove Avenue the following notice appeared in "The Times" and in "The Daily Telegraph":

"The engagement is announced between the Rev. W. Graham Scroggie, D.D., of Spurgeon's Tabernacle, and Joan, only daughter of Mrs. Howard Hooker, of 25 Foxgrove Avenue, Beckenham".

Joan Scroggie, as she became, relates the method of this proposal of marriage. She went to her mother and said, "Graham wants you as his mother-in-law". The date for the wedding was set for July 12th. Dr. Scroggie needed care and attention, he was now 64 and in poor health and Joan, who had acted as his secretary, was devoted to him.

The depletion of officers at the Tabernacle and its spiritual needs resulted in the church pleading with Dr. Scroggie to take over the pastorate for the duration of the war. He was very deeply touched by this, and on April 10th 1941 wrote to the office bearers and members of the Tabernacle church:

My dear people,

I have received your invitation to become the pastor of the church for the duration of the war and a year beyond it, and I accept it. The circumstances are unprecedented, and we know not what might be meant by the "duration of the war", but we are in God's hands, and will do our duty day by day. I have greatly enjoyed your fellowship and love during the past three years, and am grateful that I can serve you further in these solemn days. I am confident that, a little later, you will extend to Miss Hooker the love you have so generously given to me. Nay we all in this holy happy band serve one another and our generation by the Will of God, looking for the coming of the King, which surely is near.

Again let me assure you of my sincere love for you all.

Heartily yours,
W. Graham Scroggie.

The young people and children loved Scroggie, who always felt he was rather inadequate at giving children's addresses. Actually he was very good at this ministry but perhaps he was happier working on a broader canvas. Many of the evacuated children wrote personally to him. Here are some extracts as they were written:

"I expect you think I have forgotten Spurgeon's Tabernacle after all this time, but I shall never forget it as long as I live. It is God's house and He wants me to go to it and whatever God desires I shall.

"We are not alard, in the fields or farms, Sir, because of the footamouthders".

"I have heard that my Sunday School teacher has passed away. I am very glad she isn't here to be worried by these air-raids.

"What a happy place this world would be if all of us had faith in the Lord Jesus Christ".

On Saturday May 10th, 1941 the Metropolitan Tabernacle was almost completely burnt out during an air raid. The following morning as people travelled to worship there they found the street full of fire appliances and onlookers and saw the wrecked shell of this famous church. Many witnessed Dr. Scroggie standing before the church that he had spiritually built up, under great personal stress and indifferent health, only to see it destroyed by pagan physical violence. He was motionless, but tears were unashamedly falling down his cheeks. This man loved his God, his Saviour, his People and his Church.

Services continued in the lecture hail, which was underground. Although the Tabernacle had been the scene of many memorable services, none were more so than that held amid the wreckage on the morning of Sunday June 29th. The debris had been sufficiently cleared from the central section of the area and here some 700 people gathered. Mr. William Olney, who had joined the church when Spurgeon had been its minister, offered the opening prayer, in which he gave thanks for the 80 years of Gospel preaching the Tabernacle had given. Dr. Scroggie recalled some of the outstanding features of Spurgeon's life and ministry and went on to say, "In 1898 the Tabernacle was destroyed by fire, five weeks ago it was again burnt out. But the living Church of God worshipping here still remains and we will continue to meet here, or, if that is impossible, elsewhere. We gather today to take farewell of our beautiful church, but not of the Lord whom we worship. We cannot but think in deepest affection of him who ministered here for so long. We therefore think lovingly of the past and hopefully of the future".

The purpose of the service was primarily that of witness. Dr. Scroggie preached about the precious Blood of Christ, showing it was precious of Him whose Blood it was, because it was shed, and because of what it accomplished. The sermon closed on a yearning note. "I pray that no one within these shattered walls will fail to receive the provision of that precious Blood and be made a new creature in Christ Jesus". That prayer was not without answer. As the light breeze stirred the air that lovely morning, so hearts were stirred to a sense of need, and ere the congregation dispersed, some, like the Athenians who had listened to Paul on Mars Hill, were expressing, with a sincerity that could not be questioned, their desire to hear again of this matter. Perhaps some did. Scroggie's last address at Keswick at the memorable communion service of 1954 was on the same theme — the precious Blood of Christ.

On Saturday July 12th at St. Peter's Church, Vere Street, London, Dr. Scroggie married Joan Mary Hooker. Before half past two a very large and distinguished company had gathered at this attractive church. To Wagner's famous bridal march from Lohengrin the bride, accompanied by her brother, Rev. Kenneth H. Hooker, Vicar of St. Matthew's Church, Wandsworth Bridge Road, moved up the aisle. She was dressed in a sari of ivory silk embroidered in silver, a present from a former student of Ridgeland's Bible College to Mrs. Hooker. Rev. H. Earnshaw Smith, Rector of All Soul's Church, Langham

Place, performed the ceremony and Rev. I. E. Aubrey, C.H., Secretary of the Baptist Union said that when two people are committed to each other in love and service for the things of the Gospel, then marriage had reached its highest beauty.

At the reception which followed at the Welbeck Palace Hotel, 150 guests were present; including Dr. J. W. Ewing, Captain and Mrs. Godfrey Buxton, uncle and aunt of the bride, Lieut. Col. R. K. A. Macaulay, General Secretary of the Army Scripture Readers and Soldiers' and Airmen's' Christian Association, Rev. A. Stuart McNairn General Secretary of the Evangelical Union of South America, Dr. and Mrs. Cochrane of the World Dominion Movement (Mildmay Mission), Mr. J. D. Maitland Honorary General Secretary of the British Syrian Mission, Dr. F. W. Price of Harley Street, Dr. Alfred Hooker of the Methodist Missionary Society, Miss Mildred Cable and Miss Evangeline French of the China Island Mission (their book, "The Story of Topsy" is the most moving missionary book I have ever read), Mr. and Mrs. Walter Sloan and five deacons of Spurgeon's Tabernacle.

Responding to Kenneth Hooker's proposal of health to the bride and bridegroom, Dr. Scroggie expressed thanks for the very large number of congratulatory letters which they had received. He went on to say that this had not been a "secretarial romance"; he had known the bride for something like 25 years. He felt, however, that he owed an apology to her mother for taking her last precious thing. Mrs. Hooker replied that she felt rich in having a daughter to give and in receiving such a son. After an impromptu speech by the bride, Flight Lieutenant Marcus Graham Scroggie, who had acted as best man, referred to the dangers his father had passed through while he was himself absent from London in one of the "safety zones". His father had, he was convinced, experienced far more of the war than he was likely to see in the Royal Air Force and it was therefore a great relief to him to know that he was no longer alone, and he wished the bride and bridegroom every happiness. After a honeymoon the couple set up home at 15 Belvedere Drive, Wimbledon.

Apart from occasional absence through ill health, Dr. Scroggie continued at the Tabernacle with its services "underground". He also wrote this item entitled "A Sevenfold Christian Exercise".

Trusting simply, trusting wholly, trusting always would I be;
In the sun and in the shadow, trusting only Thee.

Looking onward, upward, homeward, looking ever Lord to Thee.
Turning from the things around me, Thee alone to see.

Shining clearly, shining simply, with the life of effort done;
The reflection in the heavens of the hidden sun.

Growing in the Father's knowledge, growing in the Saviour's love,
Growing in the joy and comfort of the Heavenly Dove.

Running with determination, looking, listening unto none,
Eager only for approval from the Giver of the Crown.

Resting in the wondrous fullness of His perfect care;
Bringing to His feet my burdens and abiding there.

Reigning then with Him triumphant, we at last shall fully know,
All the meaning of our varied pathway here below.

Trusting, looking, shining, growing, running, resting, reigning, requisites for a successful Christian life — Graham Scroggie had these.

CHAPTER EIGHTEEN

Controversies

The destruction of the Tabernacle prompted Dr. Scroggie to write at length in “The Sword and the Trowel” about the church’s founder, and these articles convey many ways in which these two men were similar; not that Scroggie emulated Spurgeon, but both had come under the sound of the redeeming gospel and devoted their lives to it. As with Spurgeon, Scroggie believed with all his heart in the humanity and deity and atoning sacrifice of Christ. As a young man, he was somewhat intolerant and would regard as enemies those who disagreed with him, but his years in Edinburgh not only saw him reach the zenith of his spiritual powers but the mellowing that accompanies growth in Christian grace. When, latterly, he met anyone with whom he had a difference of view, he often found in their personality and manner much to admire and discovered them to be engaging and rewarding. A notable example was Bishop Barnes of Birmingham, whose modernism he opposed, but with whom, sitting next to him on the Honorary Graduation platform in Edinburgh, he had friendly conversation. He said later in life that he had learnt that one could be right and wrong at the same moment. An example will explain what he meant. The Jehovah Witnesses are in error concerning doctrine, but that does not justify evangelicals condemning them and regarding them as “worthless causes” even though they propound teaching other than the Gospel.

Scroggie’s position is shown clearly in a lecture he gave to the Crusader’s Union in London on November 16th 1938. He called his paper “The Bible, Ourselves, and Others”. He spoke about the whole spectrum of religious thought and attitude. “I want that we should think of two attitudes on, we will say, the right; two on the left; and one in the centre. On the right are the Modernist and Liberal attitudes. On the left are the Obscurantist and Fundamentalist attitudes and in the centre is the Conservative”. Scroggie sums up each of these five positions succinctly. “The Modernist position is infidel, the Liberal position is critical. On the left the Obscurantist position is ignorant; the Fundamentalist position is militant and the Conservative position, as to knowledge, is informed, and as to advocacy, is gracious.

“The Modernist regards Christianity as just another religion, and he is utterly antagonistic and that is not Christianity at all. The Liberal’s attitude towards Scripture is chiefly subjective, and so, in his view, the Divine factors are largely subordinated to the human. The Obscurantist is ignorantly orthodox, and, imagining the Spiritual and the intellectual are in conflict with one another, he discounts the intellectual and is ignorant of much that would modify his views. Anyone who would say that the Authorised Version was good enough for Paul so it was good enough for him may well be very devout but would be an Obscurantist. The Fundamentalist contends for the truth but generally is chargeable with a disregard of the findings of sound scholarship and a militancy of advocacy which does violence to the spirit of the truth for which he is contending. He remembers that “truth came by Jesus Christ” but forgets that “grace and truth came by Jesus Christ”. The Conservative rejects Modernism; it corrects the perspective of Liberalism; deplors the bigotry of Obscurantism; regrets the spirit which too often characterises Fundamentalism. In substance, Conservatism is informed, open-eyed, intelligent; and in advocacy, it is temperate, gracious and Christian.

“There is a distinction between revelation and the record of it. Revelation necessarily preceded the record of it, and revelation would still be a fact if there had never been any record of it. The four Gospels record, but do not constitute the fact of the Incarnation.

The Incarnation is an historical fact, even if there had never been any record of it. Also, the Bible is both Human and Divine. It is written in human language and employs human modes of thought. Not a little of it is an expression of merely human thought, for example, Ecclesiastes and the speeches of Job’s friends. Then, revelation and inspiration must be carefully distinguished. Nothing is more difficult to define than inspiration. There are a number of theories but only one fact. There is the theory of mechanical dictation which implies that the Bible is so Divine that the human element is eliminated. The Spirit did not set aside human individuality but employed it. The person who is employed is divinely inspired. It is inevitable that in making many manuscripts by copying, errors would creep in, but Bishop Westcott has said that none of them affects any doctrine of the New Testament. The Bible is ‘the Word of God which liveth and abideth for ever’.

From this helpful address, what is clearly seen is Dr. Scroggie’s very balanced view and where he stood doctrinally. He believed in the plenary inspiration of the Bible. Indeed he was a man of scholarship, sanity and true spirituality. As to his temperament it is affirmed that he out-lived every adverse criticism. Although he was tolerant he did not compromise, and certainly opposed what he believed needed such a stand. But such opposition was with grace. He certainly opposed, for example, the practice of people reading more into a passage of Scripture than was there. It brings to mind that famous statement of Toscanini: “People tell me they see a heroic figure like Napoleon in the first movement of Beethoven’s Eroica symphony, but to me it is an Allegro con brio”. On more than one occasion, Scroggie had to be firm with some applicants for church membership. One account concerns a lady who had an interview with Scroggie and was asked if she was a Christian. The lady retorted, “That’s my business”. The reply was swift and pertinent, “Yes, it is and you are not attending to it”.

Such was Scroggie's concern for people to adhere to the Truth that, whilst he was at the Tabernacle, he originated an application form for church membership that ran into three pages of questions which to some would be tiresome. He wished would-be members to be aware of the full implications of being a born-again Christian and the responsibilities of church membership. He was not being selective regarding church membership; but desirous of applicants' motives being true surrender to Christ and devoted service to the church where they felt God had called them.

Graham Scroggie was not a controversialist, but he certainly stood up for what he believed to be right and strenuously opposed that which was wrong. In his early Sunderland days, he had shown the error of Pentecostalism — a prophetic utterance more than vindicated by such emotional frauds as Amy Semple MacPherson, whom he saw in Los Angeles in 1937; in the thirties, he had deprecated organic as distinct from spiritual union between the denominations, and perhaps this was a prophetic warning against some of the ecumenical movements of today; and another matter came up which Scroggie felt needed constructive criticism.

There are many ministers who fall into the pitfall of talking about self and personal experience at the expense of the Gospel, and sadly there are those who at every opportunity seem to expound either a favourite aversion or a "hobby-horse". Fortunately, Graham Scroggie was not like this. In 1941, the B.B.C. announced it was to dramatise the life of Christ in a series of plays by Dorothy L. Sayers, whose main claim to fame was due to her Lord Peter Wimsey stories, though, in fact, she wrote some thoughtful theological works. In her plays slang was used; an actor portrayed Christ, and the Authorized Version of the Holy Bible was being altered. To some, these features might seem to be of no significance, but in our ungodly times, some years later, we have commercial musicals: "Jesus Christ, Superstar" and "Godspell". In the former, Christ is "just a man", in the latter he is a clown complete with bucket and mop. How Dr. Scroggie would have reacted to these entertainments I often wonder. The indications certainly are that Dorothy Sayers wished the Gospel to reach thousands in their homes who otherwise would not have heard it, and wished the speech of the common people to be used in her plays. But Dr. Scroggie explained that it is recorded of Jesus that "never man spake like this man". He summed up his feelings with one of his typically trenchant comments; "They tell me Christianity is played out; it isn't; it's played with".

There may be those who will regard Dr. Scroggie in these matters as being old-fashioned. This criticism was once put to him. Someone complained, "Dr. Scroggie, your sermons have taken the art of preaching back a hundred years". — "Then I am sorry. I should have taken it back nineteen hundred years", came the reply.

As we have already seen, the Bible can never be out-of-date, but in our day, as well as Scroggie's, it appears that people are not prepared to live the victorious Christian life, but value the benefits of certain unbiblical "optional extras" and "second blessings".

Dr. Scroggie paid great attention to these basic themes. In his morning sermon on March 15th 1942, he showed how Our Lord related and compared a bygone age with a future one, especially their outcomes. From Matthew 24 v 27 seven parallels between Noah's time and our own were indicated. In both, deference is paid to religion, but not to Christianity; there is a loosening of the bonds of social morality; progress in the arts and science, especially the mechanical, which is prostituted to devilish ends; there is a drawing together of Church and State; the pursuit of carnal pleasures; the rejection of the message and authority of God's spokesmen and the imminence of fallen spirits in the affairs of men. As predicted, this whole hierarchy of evil is operating today, rendering people unresponsive to God. The sands of our time are running out, and this world is heading for judgement. When it comes there will be only two classes of people — "those who will be taken and those who will be left", warns Scroggie.

The following Sunday, the Doctor's subject was worship, and he revealed how people misunderstood this great theme. He drew attention to the fact that acceptable worship is conditioned. God consciousness and a reverent spirit are the first essentials. Every part of the service; hymns, prayers, the reading of the Scripture and the sermon, should be made a medium of worship. There are hindrances to worship; hurry and fluster before the meeting, coming disturbed in spirit, engaging in irrelevant conversation right up to the very moment that the service commences, late arrival, preoccupation with other matters than those for which one comes, failure to duly regard the notices and the offering as integral parts of the worship. There are aids to worship: silence and meditation before the service begins, concentration upon every item, expectation, and, after the service, the continuance of the spirit of worship.

How often after a service have people remained talking and engaging in other activities. Just before the war, Scroggie had noticed people coming into the services late, and one Sunday morning he instructed the stewards not to admit any late arrivals until after the Bible reading. When finally they were let in they were clearly surprised by the way they had been treated. Scroggie explained, "If you knew King George was going to be here at precisely 11 o'clock you would all be here on time. Do you not realise that you have an appointment with the King of Kings, so why do you keep Him waiting?"

This was said firmly but tenderly. It had the desired effect. Scroggie had the gift of being very forceful without being demonstrative or repetitious. Once during a sermon, he addressed his congregation and said: "You say we must live. Must

you? You might be better dead". Another incident concerned a Thursday Bible School when he was dealing in depth with the subject of the return of our Lord. After the study he said, "You should have seen the faces of some of the old ladies. I verily believe they expected to see the Lord walk through one of the doors any minute".

Even during times of poor health, Scroggie's mind remained clear and orderly. An elder of the Tabernacle during his ministry, Mr. H. W. Vardill, recalls Scroggie's maid telling him that if the Doctor wanted a book sent to him whilst he was away convalescing he would write to her and say precisely where the book was on a particular shelf. Every book was numbered, catalogued and put back in the right place.



Graham and Joan Scroggie

A famous saying of his that has been often used first appeared when he was speaking at the birthday celebrations of the National Young Life Campaign. At some point in his address he paused, that caused a surprise, "N.Y.L.C." he said, "Ah! Yes, never you leave Christ". He challenged young people, even small children.

His love for young people was again shown by his starting special war-time meetings in the Eccleston Hall. These meetings were to be for Biblical exposition and to be seen as a forerunner to something more substantial after the war. Rev. W. H. Aldis of the China Island Mission was also involved. He was a Keswick speaker and, in fact, chairman of the Keswick Convention Council from 1935 to his death in 1948.

Scroggie had been approached to compile a correspondence course, and despite his poor health he threw himself into this project with great enthusiasm. He advertised for theological books to start a library to which students would have access. He wrote his masterly "A Guide to the Gospels" with this venture in mind, and it led to his becoming the first director of the London Bible College.

Regrettably it was to be a short-lived appointment. More work was put on him than originally agreed, and his colleagues criticized and even altered his written work without reference or explanation to him. Because of this Scroggie withdrew from the College to avoid any dispute or ill-feeling. It was a very great pity that this happened. A man of his experience and depth could surely be trusted to produce notes for the students which would not require any vetting or alteration.

Scroggie's increasing ill-health forced him to retire from the pastorate of the Metropolitan Tabernacle in November 1944. To add to his asthma and the disorder in his left lung he was now subject to attacks of angina. He also felt that as the tide was turning in the war the deacons should now find a younger man to assume the duties of minister. Scroggie's illness almost prevented him from being present at his farewell services.

In the closing 15 years or so of his life, Scroggie found that when he was approaching a major appointment he felt ill. Mrs. Joan Scroggie has told me that she remembers occasions when her husband became extremely ill though half an hour earlier he had been quite well.

Shortly after the war, he took up an appointment as ex-mural lecturer on the English Bible at Spurgeon's College. Unlike his sad experience of a few years earlier, he was allowed to instruct his students in his own inimitable way. He had supported the college since his days as a student there, and the students who sat under him loved him. He was never dull. He rose above his precarious health and led many students into a very real and lasting Christian commitment. One student has expressed her thoughts in this way: "Dr. Scroggie wanted the best for his students. Nothing else would do. He could answer a very difficult Biblical or doctrinal problem in a few memorable sentences. It is that and his quiet but certain sincerity which has endeared him to all our hearts".

If I may here be allowed a personal note, I would say that it thrills me to know that men like Scroggie, completely devoid of ingenious devices to gain or maintain attention, had such a lasting and deep impression on Christian youth of bygone days.

CHAPTER NINETEEN

After the War

Ill-health caused Graham Scroggie to devote the remaining years of his life mainly to his literary work. There was no surrender to his physical weakness but the continuance of desire to share his love of the Bible. The books written in the last 20 years of his life are among his best.

He did not, however, give up speaking altogether, especially when asked to meetings which stood for something about which he was particularly zealous. In June 1946, he spoke twice daily at a “This is Victory” campaign in Glasgow. These were meetings designed for young people, and were held either during lunch times or in the evenings in Renfield Street Church, St. George’s Cross Tabernacle and the Tent Hall in the Saltmarket. For these meetings, Scroggie revised many of his Keswick addresses, and his main subject was “How best to study the Bible”. He also spoke on the “unfolding drama of redemption”, which shows that already forming in his mind was what was to be his last and most acclaimed literary work, which bears this title. This major opus appeared in three volumes. Volume I dealt with the Old Testament and appeared in 1953; Volume II traced the years between the Testaments and appeared in 1957; and the final volume dealt with the New Testament and was issued posthumously in 1970 having been patiently compiled and prepared by Rev. H. Brash Bonsall of the Birmingham Bible College, whose first President had been Graham Scroggie.

“The Unfolding Drama of Redemption” was to be the third in a trilogy of major works under the general title “Know your Bible”. The first of these works had the same title as the trilogy and was originally published in two volumes. This work gives a general introduction to each of the books of the Bible.

The second book in this trilogy appeared in 1948 and was given the title “A Guide to the Gospels”. Here is a masterpiece indeed, having no rival. Over 650 pages full of relevant detail dealing with every conceivable subject from definitions of Jewish offices and customs to discussions on Eutychianism; from comparison between all the Gospels to the geographical settings of the Gospel story. The book truly exalts Christ showing how He was both God and man. Reading this book makes the Saviour and the setting become real and fully comprehensible. It is a treasured volume and contains some of Scroggie’s finest work.

That same year also saw the publication of four volumes on the Psalms (now available in one volume) and written in the same fashion as the “Know your Bible” series. Here is a book invaluable to those who glean comfort and assurance from these Old Testament songs. In preparing this book, Scroggie had compiled a plan for reading all the psalms once a month or, rather, every 30 days. This plan was five psalms a day and a section of the mammoth 119th, which occupied the first 22 days.

It had already been noted that Dr. Scroggie’s life was a disciplined one. He made full use of his time, and deplored waste. I found in his Bible a card showing how he spent one hour. The writing on the card is simply as follows:

Reading Matthew

Chapters	1 - 4	10 minutes
	5 - 7	11 minutes
	8 - 9	10 minutes
	10 - 11	10 minutes
	12 - 15	8 minutes
	15 chapters	60 minutes

One church, which gladly made use of Scroggie’s remaining strength was Westminster Chapel, and for the last Sunday in August and the first two in September 1947, he took the six services. One address was on “Demas the apostate”, which excited great interest. It was reported to me that after this address, an enquirer went to Scroggie in a depressed state explaining how things “got him down”. To the enquirer’s surprise, Dr. Scroggie said that things “got him down as well”, but added “down on my knees”.

Scroggie was associated from the beginning with Hildenborough Hall, a conference centre in Kent set up by the late Tom Rees, who was a close friend.

In 1950, Scroggie was at the Keswick Convention giving his tenth series of Bible Readings. The subject was “Joshua, the Land of Life and Rest”. It appears that, in his last years, Scroggie was being drawn more and more to the Old Testament, with a view to possible Keswick Bible Readings. In his Bible at his death were found extensive notes on a series of studies he had planned on the greatest of all the prophets: Jeremiah. Apart from the expository notes, it also shows how Scroggie

studied. He obviously did not rely on concordances. He listed for himself all the verses referring to major and minor subjects. In other words, he compiled his own references, which shows that he read and re-read the book he was studying. An example to follow, since it is sad that some Christians study the Bible only by reading books about it.

October 1950 saw Scroggie giving a Bible School to the Crusaders' Union and Girl Crusaders Union at St. Peter's Church, Vere Street. (Its minister was then Rev. John Stott, who took over from Scroggie as Keswick's most loved Bible teacher). As with the campaign in Glasgow four years earlier, Scroggie accepted the invitation because it was an opportunity to reach the young. Again young people sat enthralled for five weekly hour-long Bible studies on "The Person and Work of Jesus Christ". The culmination of these studies was a lecture on "The Redemptive Deed: the Cross". This address, in particular, brought many to accept Christ, and others to a deeper spiritual experience.

Another item (found in Dr. Scroggie's Bible) to which he often referred, is reproduced here:

1. Now it came to pass in those days that a church called a certain man to be its minister; and the church agreed to pay him 2,000 shekels in silver, a house, and a leave of absence each year.
2. And, lo! The man was glad to accept the call.
3. Now the minister prided himself on being very much up to date; and after a while he said to himself, this church is behind the times and it needeth the Social Gospel.
4. So instead of preaching Christ and Him crucified, he preached Old Age Insurance, Unemployment Relief, the Abolition of the Profit Motive, and Reduction of Armaments.
5. Moreover, he seemed more interested in Socialism than Salvation.
6. And the hearts of the people were heavy, for they longed for the Old Fashioned Gospel.
7. And, behold! They sent a delegation to the minister and asked him to preach something they did not read about six days out of seven.
8. And the minister was angry and said, 'Believe in the Freedom of the Pulpit, I know what you need much better than you know yourselves. I shall continue to preach the Social Gospel'.
9. And the hearts of the people were sore, but they held their peace.
10. Now the minister had purchased a farm in a far country, where the owner had starved to death, but there was a very fair set of buildings.
11. For the minister had said within himself, 'It may come to pass when I am old and well stricken in years that church will desire me, and I shall stand all the day idle in the market place, so I will buy this farm'.
12. And, behold! He and his family did spend their summer vacations there.
13. Now the buildings on the farm sorely needed paint, and the minister agreed with a local painter for two shekels a day to paint the building white.
14. And when the bill came in, the minister did send his cheque to pay it.
15. And in due time the minister visited the farm and lo! Instead of painting the buildings white the painters had painted them red.
16. And the minister was very wroth and he said to the painter:
17. 'Thou wicked and deceitful painter! Did I not agree with thee to paint my buildings white? And lo! Thou hast painted them red'.
18. And the painter answered and said, 'Go to now! It is true that thou didst order me to paint thy buildings white, but I believe in the Freedom of the Painter. Red is a much better colour than white. Moreover, it seemeth to be a popular colour at this time'.
19. And suddenly there shined round about the minister a light from heaven, and he said, 'I do see my sin this day.

Why should I rebuke this man for painting my building red when I commanded him to paint them white, when I am called to preach Christ and Him crucified and I preach the Social Gospel? I will return to my people, and preach only CHRIST’.

In 1952, Dr. Scroggie was again at Keswick by popular demand. On this occasion, his Bible Readings were entitled “Salvation and Behaviour”, based on Romans, chapters 1 to 8 and 12 to 15. Here Scroggie first dealt with the philosophy of salvation and how the world is under condemnation, Jews and Gentiles alike. Then he dealt with the sometimes misunderstood subject of justification. He explained, “Justification is to pronounce righteous, not to make righteous, for what is imputed is not in fact imparted; but to be justified means that the believer is viewed in Christ as righteous, and is treated as such by God”. At moments in these expositions, Dr. Scroggie became very urgent. When explaining that the only ground for our justification was God’s grace he exhorted:

“All this is wonderful, most wonderful! Come, ye rebellious and unbelieving; listen, ye depressed and despairing; look, ye faltering and failing; meet Christ at Calvary; God our Maker is our Redeemer. He, against whom we have sinned, is offering us salvation”.

Continuing, Scroggie showed that the means of justification was our Faith. “There is no saving virtue in faith, and yet without faith we cannot be saved. Righteousness is obtained by faith”, declared Scroggie.

“Faith is confidence in God and His Word”. Other sad products of our times are erroneous definitions given to Bible doctrines. Faith is not ‘forsaking all, I take Him’. Nothing of the kind. It is “the substance of things hoped for and the evidence of things not seen”.

Sanctification was the next topic. “Whereas condemnation and justification constitute the Christian message, sanctification and glorification interpret the Christian life”. Sanctification is not sanctimonious, but it is sanctity, which is holiness of life. The principle of holiness is in the Christian’s recognition of his identification with Christ in His death and resurrection, symbolically shown in believer’s baptism. Immersion symbolises Death; Submersion symbolises Burial; and Emergence symbolises Resurrection. This is not a matter of denominational controversy, but of historical fact (Romans 6 v 3-4)”. Scroggie continued with the practice, preventive and power of holiness, and passed on to the Christian’s coming glory, and then with the themes of the reality and eternity of the believer’s security, expounding Romans 8 v 31-39. Again, one cannot fail to notice the Doctor’s urgency:

“The Apostle asks, who is he that condemneth?” and asks four other questions in rapid succession, questions which summarise the whole Christian Gospel. Will Christ condemn us who died for us? No! Will Christ condemn us who rose again for us? No! Will Christ condemn us who is now at God’s right hand making intercession for us? Will Christ condemn us who is forever interceding for us? A thousand times No! Christ’s crucifixion, resurrection, ascension and intercession make the condemnation of His people an utter impossibility”.

The second part of these studies deals with the philosophy of behaviour. Here is a rare exposition of Romans 12 and 13, dealing with the duties of the Christian and the fundamental conditions of Christian living. The duties to the church, the world and the state are examined. Matters such as sympathy and retaliation get a welcome airing. But duty must be shown by action. From the first 12 verses of Romans 14, Dr. Scroggie deals with mutual toleration.

Just before the end of these masterly studies, Graham Scroggie summarises this point in these words:

“What will matter is whether we have truly loved the Lord; whether we were diligent in His service; whether we sought to win souls; whether we were tolerant and forgiving among ourselves; whether we loved our Bibles, and delighted in prayer; whether we were filled with the Holy Spirit; and because these things will matter then, they matter now”.

Indeed, the life of Graham Scroggie himself is reflected in those words.

CHAPTER TWENTY

His Last Keswick

There is no doubt that the Keswick Convention of 1954 belonged to dear Graham Scroggie. In fact, humanly speaking, it was “touch and go” whether he could fulfil his engagement. Since his appearance in 1952 he had been seriously ill. On Saturday July 17th at 7.45 p.m. the main tent was full to capacity — 2,500 people, and the meeting was relayed to an “overflow” tent; the first time this had ever been done for the opening Saturday evening meeting. The hymn “Full Salvation”, which seems to have become the “official opening hymn”, was sung. After Rev. George B. Duncan had offered prayer, verses 6 to 14 of the opening chapter of Paul’s first epistle to Timothy were read. Rev. A. T. Houghton, as Keswick chairman, gave the usual “Welcome” address, and this was followed by the singing of “I know not why God’s wondrous grace”. Then Dr. Scroggie, who had been persuaded — reluctantly — to use a high stool, spoke. His voice was vibrant and his humour as keen as ever. He began, “I am here tonight in consequence of prayers and pillows, penicillin and pills. I thank you for the prayers, my wife for the pillows and my doctor for the penicillin and the pills. It is a grand privilege to be here once again”.

This address was profoundly moving and typical of the speaker. For example, it contained such succinct statements as “God has not promised to pamper us, but He had promised to provide”, and the classic example already quoted but worth repeating: “God has not promised His people a smooth voyage, but only a safe landing”.

Of course, 1954 was the year of the successful Billy Graham crusade in London from March 1st to May 21st, and the time appeared ripe for one of Scroggie’s rare appeals for discipleship, but before that is dealt with the story comes to mind when Scroggie was asked what he thought of Billy Graham. Whether the question was a trick or not he replied, “Well, he is another William Graham!” However, let the concluding words of Scroggie’s Keswick testimony speak again:

“I believe that there is ‘a sound of a going in the tops of the mulberry trees!’ I will not say revival has reached our land, but there is a movement towards it, and perhaps there are more souls enquiring eagerly and purposefully now than there have been for a long time. Do not let us miss the tide; let us get into the current of grace and purpose for us — and if we do, nobody can foretell what the result may be.

“Now, let us have a moment or two of silent prayer, and do now what you know you should, and what you have come here to do; and then you will have all the week to build up in a wonderful way for the days that are to come. I would say especially to my brethren in the ministry, the younger men who have come here with a sense of disappointment with themselves and their work; put the matter right now, and there will be a wonderful future awaiting you in God’s great plan for you”.

At 10 o’ clock each morning from Monday to Thursday, Scroggie delivered his final set of Bible Readings: “The New Testament Unfolded”. The tent was filled, and after the Rev. E. L. Langston expressed thanks to God for restoring Dr. Scroggie to health, to fulfil this important ministry for the twelfth occasion — a record no previous speaker had attained — Scroggie began with typical humour:

“In a service I was conducting on one occasion, I announced that the choir would sing ‘Until the day break’, and it was alleged that several people left the building”.

The first study lovingly exalted Christ and was entitled ‘The Founder and Foundations of Christianity’. Here is no worthless sketch of the cramming of as much detail as possible into a limited time, but a real unfolding of the character of Christ; the problem of His humanity and divinity is revealed, as is His teaching and work. Scroggie reminded us, “Great as is the teaching of Christ, the foundations of Christianity do not lie in it, but in His work, and His great work was His death and resurrection”.

The perfect weather of Monday gave way on Tuesday to familiar Keswick weather with heavy showers. Gaining in strength, Scroggie shunned the use of the stool and stood throughout his exposition on “Acts — the Greatest Adventure of all Time”, concluding with an account of the work of the Holy Spirit. In compelling words, Scroggie illuminated the book, giving his audience a desire to read it afresh. Here again was another splendid statement — “The greatest military achievements dwindle when compared with the conquests of the unarmed soldiers of the Cross”. Here also was comforting assurance:

“These people (the Christians of Acts) were not faultless, and were not always blameless; but God chose, and still chooses, the world’s foolish to confound the wise, the weak to put to shame the strong, and the nobodies to bring to nought all worldly somebodies. Their achievements are not something to be admired only, but to be repeated today by selfless courage of Spirit-filled men and women. These blessings will not come by our unbelieving hesitations, our sectarian rivalries, our ignorant criticisms, our worldly indulgences, our unspiritual prejudices, our pathetic officiousness, and our rootless faith”.

The following day, Scroggie dealt with “A famous Missionary’s Correspondence: Paul’s Epistles”. The doctor drew attention to the need for these letters and the surprisingly vast range of subjects with which they dealt. He did not claim the magnificent epistle to the Hebrews to have been written by Paul but, for convenience, included it in this section.

Scroggie took up the expression “In Christ” used by Paul about 130 times in his epistles, and chose the key word of each epistle as its separate heading, thus: “In Romans, we are justified in Christ; in 1 Corinthians, sanctified; 2 Corinthians, vindicated; Galatians, liberated; Ephesians, exalted; Philippians, exultant; Colossians, complete; 1 Thessalonians, expectant; 2 Thessalonians, glorified; Philemon, made gracious; 1 Timothy, made faithful; 2 Timothy, triumphant; Titus, made exemplary, and in Hebrews we are enriched in Christ”.

Scroggie told a story in this Reading which is worth recalling because of its relevance.

“A boy who had received on his birthday some sweets, a watch, and a Bible was asked what he had done with his presents, and he said, ‘the sweets are gone, the watch is going, but the Word of the Lord endureth for ever’. How right he was!”

For the final Bible Reading the tent was so full that the meeting had to be relayed to the “overflow” tent — the first time this had ever been necessary for a morning meeting. On this last morning, when he had to compete with a heavy rainstorm, Dr. Scroggie uttered several humorous asides which made the vast audience rock with laughter. He dealt with the General Epistles and Revelation. In the course of his vast subject he defined some of the cults; warned against haughty church officialdom as seen in Diotrephes; showed the hospitality of Gaius and the faithfulness of Demetrius. Again his concluding words were the most assuring and prophetic:

“The last thing will not be bombs, but blessings; not war, but peace; not uncertainty, but confidence; not sickness, but health; not weakness, but strength; not longing, but satisfaction; not sorrow, but joy; not weariness, but vigour. There’s a grand time coming so let us lift up our heads and our hearts, for the day of our redemption draweth nigh”.

The following day brought this memorable Keswick to a close. Crowds queued for an hour in the teeming rain prior to the United communion service at 8.15 p.m. The service began with verses from “Here, O my Lord, I see Thee face to face”, after which Dr. Scroggie led in prayer and spoke upon words in 1 Peter 1 v 1.9 “the precious blood of Christ”. Here was a delightful cameo of an address — brief, simple, relevant and compelling — “What is it that makes Christ’s blood precious? First, because it was the blood of Christ, having regard for His nature, His human nature. He whose humanity was real, and not feigned; perfect, and not faulty; and because the blood was His, it is precious.

“It is precious because it was shed. He said, ‘This is the new covenant in my blood, which is shed for many’. Perfect though Christ was, wonderful as His life was, wonderful as His teaching was, if, without dying, He had gone back to Heaven, His blood could not have been precious to us. If He had not consented to be crucified, nobody could have crucified Him, but He came to give His life a ransom for many, and we read that ‘the life of the flesh is in the blood’, so that when Christ shed His blood, He gave His life. The table before us and the purpose for which we have gathered, indicate how precious that blood was because it was shed for us.

“The blood of Christ is precious because of what it has accomplished, is accomplishing, and will accomplish. Years ago, a young man in the Army in India was in this tent and I spoke on the subject ‘Come ye after me, and I will make you....’ Before he went out, he was converted. I said, ‘What was it that particularly struck you?’ He replied, ‘The illustrations. What Christ had made of Augustine, the libertine; of Newton, the trafficker in slaves; and of John Bunyan, the drunken tinker; and of others’.

What do men not owe to the precious blood of Christ who do not believe in Him at all? And much yet remains to be accomplished, and will be. ‘The precious blood of Christ! Let us think much about it’.

This was Graham Scroggie’s last public appearance. His strength to carry out this, his Keswick, was granted him by God. Dr. Scroggie also knew it was to be his last Keswick. This was revealed by the final words of his Bible Readings. He had left on the Keswick movement an indelible mark which will never be erased, and from the Northern Ireland, Welsh and English “Keswicks” there have been very many who have found Christ as Saviour and even more whose lives have been touched and deepened by God Himself through the ministry of His faithful servant. Some of the most godly men in the ministry today have told me that they are there because of Scroggie’s wonderful influence and, most of all, because he made the Bible come alive. Ministers who are currently serving God in Kenya, Copenhagen, Sydney, Brazil and elsewhere. I know of many who religiously collect everything they can lay their hands on of material penned by the Doctor.

Scroggie’s aim now was to encourage younger Christians in the faith. He wrote several articles to this end, including a challenging message to his fellow ministers called, “If I could begin again”. He made 14 observations:

1. Devote the complete life to the Christian ministry. Here there was another classic remark so typical of him, “The

man who has entered the ministry without any consciousness of having received a divine call is in the wrong place, and the people to whom he ministers have got the wrong man". Scroggie added, "Without a divine call I'd rather do anything than be a minister!"

2. Pursue proficiency in Hebrew and Greek, the original language of the Bible. "The preacher who is dependant on versions and translations is not on sure enough ground", writes Scroggie, "And I would give far more time to Latin than I might become 'au fait' with the Vulgate".
3. Resolve to know the Bible better than any other book.
4. Study what has been responsibly said and believed on the great doctrine of the Bible. (Theology).
5. Try to understand what is meant by "the Church" according to the New Testament.
6. Pursue truth rather than be allied to any religious movement or school of thought. "It is easier", said Scroggie, "to wave a flag, to shout a slogan, and to wear a badge, than it is to receive light from whatever quarter it may come".
7. Exercise great care in judgements of other people. "A false report believed may break somebody's heart," warned Scroggie.
8. Take care about the selection of books to read.
9. Organise each day work —"the best hours should be spent on the most important tasks".
10. The most careful preparation of all sermons even if they are read.
11. More prayer — much more prayer.
12. Concentrate on knowing and helping one's congregation. "A minister should not be an official, he should be a friend".
13. Cultivate a happy home life.
14. "If I began again much would be different", wrote Scroggie, appealing for those starting in the ministry to accept his advice based on "over 60 years with the Bible".

Even those who are not ministers can benefit greatly from this advice. One of Dr. Scroggie's most telling remarks was, "Always live your life as you would wish to see it at its end".

In the last year of his life, Dr. Scroggie suffered yet did not complain. His humour never left him. For a short while, when prescribed a certain drug, his mind wandered but, by October 1958, he was better. He was taken for drives in Richmond Park and appreciated the autumn colours. He worked on the final volume of the "Drama" when he could, and used his available strength to help those who still came to him, despite his illness, for guidance and help. People loved Graham Scroggie.

A remark made by his wife on Saturday December 27th drew the remark from him, "This is my last weekend". This was not an expression of depression but one of desire to be with Christ. He walked unaided to his bed that night. On Sunday December 28th at about 8.30 p.m. Graham Scroggie was welcomed into the Presence of His Lord. He must have received a great welcome, since he was a true and faithful soldier of Jesus Christ. He had done His Master's bidding.

Graham Scroggie has his crown of life and his reward. Like His beloved Saviour, he is alive for evermore.

My Testimony (1954)

REV . W. GRAHAM SCROGGIE, D.D.

I am here tonight in consequence of prayers and pillows, penicillin and pills. I thank you for the prayers, my wife for the pillows, and my doctor for the penicillin and the pills. It is a grand privilege to be here once more. In Psalm 66:16 the writer says, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul". Now, I have been coming to this Convention for a period covering fifty-five years, and I have been speaking here for a period covering forty- two years. Perhaps, therefore, you will permit me to bear personal testimony, to declare what God hath done for my soul.

After my college days, and after being in my first pastorate for two years, I realised at the age of twenty-four that I had no power in my life and no message for the people, and I was contemplating returning to office work. I later found that that was not an exceptional experience, for when I was resident in the West Riding, I was conducting some Bible studies, and a young minister came to me and he said, "I would like to take these studies." I told him that they were not for ministers, but for beginners, and he replied, "They are for me." He used an expression that would be well understood in Yorkshire — he said, "I'm run off my bobbin." I said, "You are run off your bobbin! How long were you at college?" "Four years." "And how long have you been settled in the ministry?" "Two years." Four years at college and two in a pastorate, and "run off his bobbin." I cannot but believe that there are many who have had some such experience.

At college we learned quite a lot of things, theology, Hebrew, and Greek, philosophy and ethics, homiletics, and so forth, but we did not learn how to live victoriously. The result was that many of us found ourselves in spiritual difficulty very early, and near the start of my career, I well-nigh became a spiritual casualty. Now, I couldn't preach the things that I learned at college; it was only when I had settled in a congregation that I found I really hadn't anything to preach that was vital, that mattered tremendously to me. I was spiritually bankrupt. Regeneration is not the whole of Christian experience, it is only the beginning; and I resolved that I must find out at any cost what was wrong with me, and discover how it could be put right. I want to tell you this evening what I discovered.

I discovered the vital distinction between the Saviourship and the Mastership of Jesus Christ. Nobody can be a Christian who does not know Christ as Saviour, but there are multitudes of Christians who do not know Him as Lord, as Master of the whole life; and, if I understand the innermost significance of the Keswick movement, it is to expound this matter and to press it upon those who attend. The Saviourship of Christ is not enough for victorious living, something more is needed, and ever more, and chiefly it is the Master ship of Christ over all the life.

Christ's Saviourship is related to what He wants to do in us by the Holy Spirit, if we let Him. We can receive Him as Saviour and refuse Him as Master and I take it that we are here to consider this matter in a very practical way. I knew I was saved. I accepted Christ as my Saviour when I was nine years of age, and I have never doubted that, except once when I had a bad bout of influenza!

Yielding to the Mastership of Jesus Christ has constituted my outstanding spiritual experience. But that relationship involves difficulties and produces trials. God has not promised His people a smooth voyage, but only a safe landing.

If we accept Him as Master we may look for trouble, and we shall not have to look long or far, because His plan for our life will cut across every plan that we have made for ourselves.

One of the disadvantages of my Anglican brethren—there are a few! — is that their churches cannot turn them out! They have what is euphemistically called, a "living", and there they abide until they elect to live somewhere else. But dissenting ministers can be called by the people to the church, and the people can dismiss them. I have been dismissed twice! Sometimes people have said, "How sad!" Nothing of the kind. My two dismissals were the sources of great blessing to me, blessing that has run through my life.

After my first dismissal, I was invited to speak at a Keswick Reunion meeting at the Bayswater Baths in London . I had spent my last shilling on the return fare. When I went into the place full of people, they were singing:

Jesus knows all about all our struggles;
He will guide till the day is done.
There's not a Friend like the lowly Jesus,
No, not one. No, not one.

At the end of the service, a young man came up to me and thanked me for the address. He said he would like to shake hands, which he did, and he left a golden sovereign in my hand. I took a look at it. I had not seen one for a long time. I went home to my wife and said, "That is good going—get rid of a bob and come back with a quid!"

After my second dismissal, I had an interim period of two years, marvellously rich in opportunity to study the Word of God. During those two years the foundations were laid for all the Bible work I have done since. I could give you many illustrations of God's providing and protecting grace; I will give you one. Only once during that two years did a meal time arrive when there was nothing in the house to eat, but within half an hour of the usual time a basket was handed in. I took off the cover and on a dish was a chicken covered with sauce, and sausages all around, and some other things—some sweets of one kind and another. After my four-year-old had danced around the basket he slipped away, and I heard him talking to someone. I didn't think there was anyone else in the house, so I went in the direction of the voice and I saw him kneeling at the big armchair where we knelt together every morning for prayer: and this is what he was saying, "O God, thank you for the chicken, but I wish it hadn't sauce, I don't like sauce, and thank you specially for the sausages"—and mind you, they were sausages in those days! The friend who sent that basket is in the tent tonight, and did not know anything about our circumstances; but God knew, and that was what mattered.

"I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." God looks after His people. He has not promised to pamper us but He has promised to provide; and my experience is that "my freedom is His grand control."

There must be many in this great crowd who are disappointed with their life; and maybe ministerial brethren disappointed with their ministry, who have come here anxious and enquiring, and it may be that within your hearts you are saying —

Oh to go back across the years long vanished,
To have the words unsaid, the deeds undone,
The errors cancelled, and the deep shadows banished,
In the glad sense of a new life begun
To be a little child whose page of story
Is yet undimmed, unblotted by a stain,
And in the sunrise of primeval glory
To know that life has had its start again.
Well, if that is your mood and experience, you can go on to say —
I may go back across the years long vanished,
I may resume my childhood, Lord, in Thee.
When in the shadow of Thy cross are banished
All other shadows that encompass me.
And o'er the road that once was rough and dreary,
This soul made buoyant by a strength divine,
Shall walk untired, shall run and not be weary,
To share the blessing that has made Thee mine.

Jesus said, "I am come that ye might have life, and have it more abundantly." What do you know about abounding life? You do not need to wait for the end of the Convention to enter into this wonderful experience, to have what He offers you. You can have it now, and have it here, in this opening night of the Convention. I cannot believe there is anyone present who does not want to know the experience of victorious living. Is your idea of the Christian life continuous conflict, generally issuing in defeat? That is not God's purpose for any of us. But He must be trusted, and He must be obeyed, and He must be followed; and when He is, we enter into experience that can come to us in no other way.

I believe that there is "a sound of a going in the tops of the mulberry trees." I will not say revival has reached our land, but there is a movement toward it, and perhaps there are more souls enquiring eagerly and purpose fully now than there have been for a long time. Do not let us miss the tide; let us get into the current of God's grace and purpose for us — and if we do, nobody can foretell what the result may be.

Now, let us have a moment or two of silent prayer, and do now what you know you should, and what you have come here to do; and then you have all the week to build-up in a wonderful way for the days that are to come. I would say especially to my brethren in the ministry, the younger men who have come here with a sense of disappointment with themselves and their work, put that matter right now, and there will be a wonderful future awaiting you in God's great plan for you.

(47,808)