Introduction

SCOTLAND arguably has the richest heritage of evangelical revivals of any nation in the world. This bold claim may seem somewhat dubious given that it is Wales, and not Scotland, that has traditionally been termed 'The Land of Revivals'. I am first to acknowledge Wales as owning full rights to the epithet assigned to it, not least given both the smaller size and population of that land. However, the contention reached from my own extensive studies is that no nation on earth has a more varied, colourful or longstanding heritage of evangelical awakenings than Scotland.[1]

Intense and extensive awakenings such as that of the mid-eighteenth century (which had as its central focus Cambuslang), the Kilsyth and Dundee revivals of 1839 (which spread out during succeeding years through many parts of the country), and the even more widespread 1859–61 awakening, are deeply entrenched in the annals of revival history. Furthermore, fresh accounts of their progress or biographies of key leaders have been composed in recent decades, or reprints of past works made available. Details of events surrounding Moody and Sankey's visit to Scotland in 1873–4 are also easily obtainable.

When it comes to post-1880 awakenings, however, there is only one Scottish movement that generally stands out: 'The Lewis Awakening' of 1949–53.[2] Most people, even within the Scottish Church, are largely unaware of the many 'seasons of blessing' – albeit generally of a localised nature – that have occurred all over Scotland during the seventy-year interval between the 'Moody revival' of 1873–4 and that famed Lewis movement of the mid twentieth century.[3] Thankfully, in some cases this deficiency has been partly corrected in recent years. For example, separate studies, from differing angles, on the 'Fishermen's revival' of the

1. Another possible contender would be America, though, given the size and population of that country, along with its shorter evangelical legacy, comparisons are hardly adequate. To date no serious history of evangelical revivals in America has been compiled. However, for a unique two-volume academic reference work devoted to the study of revivalism in America and Canada, see Michael J. McClymond (Ed.). *Encyclopedia of Religious Revivals in America*. Westport, Connecticut 2006.

2. Stories of this revival spread largely through the relating of events by Duncan Campbell, the evangelist at the centre of the movement. Campbell became a popular speaker on revival at churches and conventions throughout the U.K., Canada, America and beyond.

3. Commonly regarded as the 'Lewis revival of 1949–52', accumulative evidence shows that it was still burning in one place or another throughout most of 1953 (Victor Maxwell. *A Mission to Millions: The Story of Ernie Allen and the Every Home Crusade*. Belfast 1999 p. 48; Colin and Mary Peckham. *Sounds From Heaven: The Revival on the Isle of Lewis 1949–1952*. Fearn 2004 pp. 68–72; Duncan Campbell. *The Lewis Awakening 1949–1953*.Edinburgh 1954).

early 1920s[4] by Ritchie, Griffin and Mitchell were published in 1983, 1995 and 2000 respectively.[5]

But other than these few significant awakenings, very little in the way of studies of post-Moody revival movements in Scotland has been undertaken. Several popular collections of reports of Scottish revivals were compiled well before 1880.[6] Later narratives offer little or no information on movements after 1875. William Couper, in his superb study, *Scottish Revivals*, which draws frequently on Lundie's project, is an extremely rare work, being printed in a limited edition of only thirty-seven copies. Though published in 1918, it only records movements up to the Moody campaign of 1873–74.[7] Alexander MacRae, in his *Revivals in the Highlands and Islands,* does include some post-1880 material, but the documentation is scanty and stops at 1905.[8] W.D. McNaughton, in a brief overview of his exhaustive studies on Scottish Congregationalism, reveals that 'We hear next to nothing of revival after 1874.'[9] Ian Muirhead composed an insightful paper on revivals in Scotland, but he, too, draws a line under Moody's first Scottish campaign, which, he believed, 'has still the old flavour [of early Presbyterian revivals], but the "use of constituted means" was there, in a vast concentration on detail which lacked little but the more developed scientific technology of a Billy Graham campaign. It is at least arguable', he concludes, 'that this was, for Scotland, the revival to end revivals.'[10] The popular belief is that very few genuine revival movements occurred in Scotland after Moody's 1870s visit. This book seeks to debunk that theory.[11]

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4. Of which, as short as nine years after its outbreak, it could be said was, 'but a memory of the past' (Peter F. Anson. *Fishing Boats and Fisher Folk on the East Coast.* London 1930 p. 46).

5. Jackie Ritchie, *Floods Upon the Dry Ground*, Peterhead n.d.; Stanley C. Griffin, *A Forgotten Revival: East Anglia and NE Scotland – 1921*, Bromley 1992; George Mitchell, *Revival Man: The Jock Troup Story,* Fearn 2002. In 2000 an account was at last presented of a revival in North Uist in the late 1950s – John Ferguson (Ed.), *When God Came Down: An Account of the North Uist Revival 1957–58*, Inverness 2000.

6. e.g. Mary Lundie, *The History of Revivals of Religion in the British Isles, Especially in Scotland*, Edinburgh 1836; John Gillies, *Historical Collections of Accounts of Revival,* Kelso 1845 (reprinted Edinburgh 1981); Glasgow Revival Tract Society, *Narratives of Revivals of Religion in Scotland, Ireland and Wales,* Glasgow 1839 (reprinted Fearn 1989).

7. W.J. Couper, *Scottish Revivals*, Dundee 1918. This scarce work was recently republished, with additional material, by Richard Owen Roberts (Ed.), *Scotland Saw His Glory: A History of Revivals in Scotland,* Wheaton 1995.

8. Alexander MacRae, *Revivals in the Highlands & Islands in the 19th Century*, Stirling 1906 (reprinted 1998).

9. William D. McNaughton, *Early Congregational Independency in the Highlands and Islands and the North-East of Scotland*, Glasgow, 2003, p. xxix.

10. Ian A. Muirhead, 'The Revival as a Dimension of Scottish Church History,' in *SCHSR* Vol. 20, 1980, p. 196. Speaking of Britain generally, Dr Martyn Lloyd-Jones wrote that before 1870 revivals were frequent in the Church, whereas after that date, 'revivals became rather exceptional phenomena' (D.M. Lloyd-Jones, *The Puritans: Their Origins and Successors*, Edinburgh 1987, p. 4).

11. Globally, J. Edwin Orr wrote of the years 1882 to 1899 as a 'resurgence of the mid-century revival', with a great 'evangelical resurgence' in the Western World, and many outstanding revivals on the mission fields (J. Edwin Orr, *A Call for the Re-study of Revival and Revivalism*, Los Angeles 1981, pp. 33–40).

Often, information on these lesser-known movements has been uncovered only from long out-of-print or relatively obscure books, or from material hidden away in the columns of dusty old newspapers and journals. For some of the movements recorded in these pages, unfortunately, only the barest of information is known. It is very frustrating and disappointing to find allusion to a spiritual awakening and then to be completely unable to obtain more information on it because no fuller record was kept.[12] There have no doubt been many localised Scottish awakenings, perhaps some even in the twentieth century, about which nothing has been passed down and which are now lost in history. There may be others that were not uncovered in the research undertaken for this book. The author would be very grateful to obtain details regarding any such movement.

Information on one major revival movement in particular was gained by means of personal communication. I am referring to the Lewis revival of 1934–9. Although undoubtedly one of the most powerful Scottish revivals of the twentieth century, very little has been written about it and no general study has been compiled. Although at the time of writing most eyewitnesses of this fascinating movement have long passed away, I was yet able to glean a considerable amount of previously unrecorded information from some elderly islanders who had firsthand knowledge of the revival (including several who were converted at that time), and from those who had received firsthand accounts of the movement, such as sons and daughters of those involved in it.

Many evangelical authors, unfortunately, offer naïve, starry-eyed treatments of revivals, ignoring any negative aspects, which as a result often get lost in history. This work seeks to provide as objective a treatment of its subject matter as possible, taking into account any known criticism or negative attribute. For as another revival historian has stated, 'The work of the Holy Spirit can never suffer from fair scrutiny'.[13]

While to read of individual revivals can be most instructive, their grouping together helps to make comparisons, contrasts, and a host of other helpful observations.[14] The author was further encouraged in compiling this volume by the assessment of world revival historian Richard Owen Roberts that a 'more definitive account' of twentieth century movements was greatly needed.[15] Finally, history well attests that the retelling of past revivals can help in the promotion of further periods of spiritual blessing.[16]

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12. I.H. Murray expresses similar regret when relating the scantiest of details obtainable on a time of refreshing in Dornoch in the early 1830s (Iain H. Murray, *Pentecost Today: The Biblical Basis for Understanding Revival*, Edinburgh 1998, pp. 71–72).

13. Joe Ridholls, 'Spark of Grace: The Story of the Haldane Revival', unpublished paper 1967, p. 40.

14. These observations are studied in Chapter 14: An Appraisal.

15. Roberts, *Scotland Saw His Glory*, p. vii.

16. For instances of this in Scottish history, see Part 5, 'Other Channels of Revival'.

ESTABLISHING A THEORY OF REVIVAL

THE great majority of extant publications on spiritual awakenings have been written by evangelicals and focus on their historical progress or their moral and spiritual aspects. Few of these, comparatively, are of an academic nature. J. Edwin Orr, in his PhD study *The Second Evangelical Awakening*, included a short chapter on 'revival psychology', and, while concluding that the movement followed 'recognisable sociological patterns', believed that these in no way detracted from its divine instigation.[17] Non-evangelical studies tend to see revivals and revivalism as one and the same.[18] William McLoughlin, in *Revivals, Awakenings, and Reform*, speaks of major nationwide awakenings as times of 'revitalisation', reactions by religious conservatives to significant changes in societal structure.[19]

Since the late 1970s, especially, an impressive volume of academic studies on religious revivals has appeared. Many of these have focused on individual scenarios, providing a penetrating insight into the constitution of revivals in particular locations.[20] The most formidable of these in a Scottish context is Kenneth Jeffrey's analysis of the 1858–62 revival in the north-east of the country.[21] There has also been, in recent years, an increasingly revisionist contribution to periods of awakening, especially to the Great Awakening of the eighteenth century.[22]

Almost every book on revivals begins with a definition of terms. Revivals as documented in this book have all occurred within the evangelical tradition.[23] There is general consensus in that tradition

17. J. Edwin Orr, *The Second Evangelical Awakening,* London 1949, pp. 246–250.

18. See Iain H. Murray's discussion of this in *Revival & Revivalism,* p. xix.

19. William G. McLoughlin, *Revivals, Awakenings and Reform: An Essay on Religion and Social Change in America, 1607–1977,* Chicago, 1978, pp. 10, 2.

20. For example, Paul E. Johnson's *A Shopkeeper's Millennium: Society and Revivals in Rochester, New York, 1815–1837,* New York 1978; Edith L. Blumhofer & Randall Balmer (Eds), *Modern Christian Revivals*, Urbana 1993; Kathryn Teresa Long, *The Revival of 1857–58: Interpreting an American Religious Awakenin*g, New York 1998; Janice Homes, *Religious Revivals in Britain and Ireland 1859–1905,* Dublin 2000.

21. Kenneth S. Jeffrey, *When the Lord Walked the Land: The 1858–62 Revival in the North East of Scotland,* Carlisle 2002. In the same period an increasing number of academic papers on individual revivals have been written, e.g. D.W. Bebbington, 'Revival and the Clash of Cultures: Ferryden, Forfarshire, in 1859,' unpublished paper 2004; Neil Dickson, 'Scottish Brethren and the Welsh Revival,' unpublished paper 2004.

22. See Frank Lambert, *Inventing the Great Awakening*, Princeton, N.J., 1999, who claims that, through preaching and through print, 'skilful and enthusiastic religious promoters' 'created' the phenomenon of national awakening. John Kent's *Wesley and the Wesleyans: Religion in Eighteenth Century Britain* (Cambridge 2002) assumes 'no large-scale religious revival during the 18th century' (back-cover).

23. Communal awakenings with the same characteristics as those considered in this book have also occurred among groups viewed by evangelicals as non-orthodox: e.g. in Ethiopia in the 1970s through missionaries from the United Pentecostal Church (Nona Freeman, *Unseen Hands: The Story of Revival in Ethiopia,* Hazelwood 1987), and through the teachings of a Hindu mystic in India (Francis Younghusband, *Modern Mystics*, London 1935). A series of awakenings also occurred in various Adventist colleges in America between 1967 and 1971 (R.E. Davies, *'I Will Pour Out My Spirit': A History and Theology of Revivals and Evangelical Awakenings,* Tunbridge Wells 1992, pp. 205–206).

that the term 'revival' refers to the quickening of spiritual life among believers, whereas 'awakening' has to do with the conversion of non-Christians in the community. Generally, however, both these scenarios occur together during a move of the Spirit – this was certainly the case in most of the following accounts. Generally, though, I reserve the term 'revival' to occasions that most fit Jones' definition below; often using synonymously, or ascribing to less intense movements, the word 'awakening'; and at other times variably employing phrases such as 'work of grace', 'spiritual outpouring' or 'season of blessing'.

Iain H. Murray states that 'Revivals are larger measures of the Spirit of God.'[24] Duncan Campbell calls revival 'A people saturated with God'.[25] Mark Stibbe regards revival as essentially 'a falling in love with Christ … like love, it is a mystical, even miraculous, phenomenon requiring more than a merely cerebral explanation.'[26] Arthur Wallis, in his inspiring study *In the Day of Thy Power*, suitably defines revival as 'divine intervention in the normal course of spiritual things. It is God revealing Himself to man in awful holiness and irresistible power. It is such a manifest working of God that human personalities are overshadowed, and human programmes abandoned. It is man retiring into the background because God has taken the field. It is the Lord making bare His holy arm, and working in extraordinary power on saint and sinner … it has the stamp of Deity upon it, which even the unregenerate and uninitiated are quick to recognise.'[27]

Of all definitions, I think I most like that given by R. Tudor Jones: 'A "religious revival" involves a spiritual "awakening" or "revitilisation" within churches or within an area which contrasts with the smooth flow of daily life. From the Christian perspective, it should be understood as the specific activity of the Holy Spirit deepening people's commitment to God and intensifying their concern about their eternal destiny. Individuals are converted often in large numbers, churches are revitalised and the excitement spreads to surrounding localities. These newly converted or revival Christians become infused with missionary spirit and dedicate themselves to a holy life and not infrequently to cultural and social service.'[28]

It is also the case, however, that 'visitations of God's Spirit' vary in potency and extent. Some revivals are much more sudden and dramatic, and draw far more sinners into the Kingdom, than others. Some revivals are institutional, others regional, and some national

24. Murray, *Pentecost Today?* p. 17.

25. Brian H. Edwards, *Revival: A People Saturated with God*, Darlington 1990, p. 26.

26. Mark Stibbe, 'Seized by the Power of a Great Affection' in Andrew Walker & Kristin Aune (Eds.), *On Revival: A Critical Examination,* Carlisle 2003, p. 25.

27. Arthur Wallis, *In the Day of Thy Power,* Alresford 1956, pp. 20, 23.

28. R. Tudur Jones, *Faith and Crisis of a Nation: Wales, 1890–1914,* Cardiff 2004, p. 283.

or even international. Outpourings of the Spirit vary in degree of influence rather than essence of nature. The accounts that follow are wonderfully varied in time, location, classes of people influenced, extent of impact, and a host of specific features. Each one, however, carries the same essential attributes – many of these are discussed in Part 5 under 'Characteristics of Revivals'.

Because the word 'revival' has so loose a meaning, and is constantly employed by Christians to describe events so diverse in duration, theological meaning and geographical spread,[29] Steve Latham and Andrew Walker have identified six 'R' levels in understanding the term.

- R1: a spiritual quickening of the individual believer.
- R2: a deliberate meeting or campaign especially among Pentecostals to deepen the faith of believers and bring non-believers to faith.
- R3: an unplanned period of spiritual enlivening in a local church, quickening believers and bringing unbelievers to faith.
- R4: a regional experience of spiritual quickening and widespread conversions, e.g. the Welsh, Hebridean, East African and Indonesian revivals
- R5: societal or cultural 'awakenings', e.g. the transatlantic First and Second Awakenings.
- R6: the possible reversal of secularisation and 'revival' of Christianity as such.[30]

The vast majority of revivals considered in this book fit into categories R3 or R4.

Revival and Revivalism

THE majority of textbooks on revival begin with a discussion of what it is not.[31] It is almost universally emphasised that revival is not a series of special evangelistic meetings, whether in a local congregation or on a mass crusade-type scale.[32] Nor is it mere emotional extravaganza. Rather,

29. Rob Warner, 'Ecstatic Spirituality and Entrepreneurial Revivalism,' in Walker & Aune, p. 232.

30. Steve Latham, *God Came from Taman*, in Walker & Aune, p. 172.

31. e.g. Richard Owen Roberts, *Revival,* Wheaton 1991, pp. 15–16; Selwyn Hughes, *Why Revival Waits,* Farnham 2003, pp. 11–16; H.H. Osborn, *Revival, God's Spotlight: The Significance of Revivals and Why They Cease,* Godalming 1996, p. 15; Malcolm McDow & Alvin L. Reid, *Firefall: How God has Shaped History through Revivals,* Nashville 1997, p. 4; Edwards, *Revival,* pp. 25–6.

32. Usage of the term 'revival' in this sense has always been more popular in the U.S.A. than in the U.K., though there are some British examples. A definite revival was noted as having taken place in Lothian Road UFC, Edinburgh in the first two weeks of November 1887, when special nightly meetings were held. The genuineness of this 'revival' has to be doubted, however, for it was also recorded that 'no one could be specially pointed out as having been brought under Christ's saving power for the first time at these meetings' (Alexander H. Mitchell, *The History of Lothian Road United Free Church Congregation,* Edinburgh 1911, pp. 52–3).

revival is seen as an extraordinary movement of the Holy Spirit, something that is 'prayed down', not 'worked up'. Revivalism, on the other hand, is initiated, encouraged and prolonged by the methodology of man.

But such distinction is by no means always clear cut. For one thing, what are often regarded as genuine revivals sometimes appear as a *consequence* of a series of organised evangelistic meetings (at other times it is only after first signs of awakening have become apparent in a community that an evangelist of tact and experience is secured to reap the harvest that seems *already* ripe). Further, as Nigel Wright has shown, 'Divine agency is mediated agency. When God acts, God acts in and through the natural that has been created and given.'[33] One obvious effect in regard to a move of the Spirit is to lessen the truly 'divine' nature of the movement, as both God and fallible humans are involved, making revival 'a mixture of flesh and spirit'.[34]

Related to this, it is important to remember that we all view revivals through particular theological frameworks, or, as Steve Latham puts it, 'We make revival in our own image.'[35] What is seen as 'a genuine move of the Spirit' by one person, group or denomination may be viewed in an entirely different light by another. A secular historian may regard all revivals as mass hysteria or in other sociological terms, ruling God completely out of the picture.[36] Believers from a strong Calvinist tradition view many of the post–1830 evangelical movements in both America and Britain – such as those connected to the ministry of Charles Finney or Dwight Moody – as 'Arminian' in origin and therefore as instances of revivalism rather than Spirit-induced revival,[37] whereas many other evangelical writers place them completely within the framework of authentic revival. While it is usually easy to distinguish between a genuine revival and a successful evangelistic campaign, at times, especially when details are scanty, such distinction is more difficult. The more information one has on a movement, the easier it is to make a valid judgment.

Revival in the Bible

IRONICALLY, the word 'revival' is never used in the Bible, although the verb 'revive' does appear, viz., Psalm 85:6: 'Will you not revive us again?' The concept of community 'revival', however, finds numerous biblical

33. Nigel Wright, 'Does Revival Quicken or Deaden the Church?' in Walker & Aune, p. 125.

34. Latham, in Walker & Aune, p. 183. See also Carwardine, who argues that the difference between revival and revivalism does not centre on the use of means to an end, but rather on 'the type of means to be employed legitimately' (Richard Carwardine, *Transatlantic Revivalism: Popular Evangelicalism in Britain and America 1790–1865*, Westport 1978, p. 9)

35. Ibid. p. 174.

36. e.g. Bernard Weisberger, *They Gathered at the River*, Chicago 1958, p. 275.

37. Iain H. Murray, *Revival & Revivalism: The Making and Marring of American Evangelicalism 1750–1858,* Edinburgh 1994, p. xviii. Indeed, as its title suggests, the entire book is a discussion of the traditional Reformed distinction between 'old revivals' and 'new [Arminian] methods'.

precedents. Old Testament writers attest to revival during the times of Samuel (1 Sam. 7:1–13:3), Elijah on Mount Carmel (1 Kings 18:1–36), Jonah in Nineveh (Jonah 1:1–4,11), the reforms of Kings Asa and Josiah (2 Chron. 15:1–18 and 2 Kings 22:8–23:3) and the combined post-exilic leadership of Ezra and Nehemiah (Neh. 8:1–11:2). However, it can be argued that while the Holy Spirit was certainly active among God's people in Old Testament times, the abundant outpouring of the Spirit lay in the future.

Hence a better appraisal of revivals in Scripture can be found in the New Testament, beginning with the events of Pentecost, when 'All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them' (Acts 2:4). The next few chapters of Acts depict a period in Jerusalem of 'vigorous life, sustained growth, new accessions of spiritual power through new infillings of the Holy Spirit, and the presence of God experienced in an unusual way in miracles of both blessing and judgement'.[38] It is with reason that Dr Martyn Lloyd-Jones noted that 'every period of revival is a returning to what you can read in the book of the Acts of the Apostles'.[39] The remainder of this action-packed Biblical narrative is the story of one revival after another – with resulting persecutions – as the disciples spread out from Jerusalem to surrounding areas, where a dramatic turning to God was experienced throughout Judea, Galilee and Samaria, and, via Paul's tireless endeavours, through the areas of Galatia, Achaia and Macedonia.

Historical Revival Traditions

CENTRAL to the reasoning of Kenneth Jeffrey's excellent study of the 1858–62 revival in the north-east of Scotland is the proposal that revivals have evolved over time. He argues that three basic models of revival have appeared in Scottish Church history, with all three finding expression in different areas of Aberdeenshire during the period pertaining to his study. In the earliest of these traditions – in rural seventeenth-century Presbyterian Scotland – revivals were seen as spontaneous outbursts of divine favour. They were local community-based movements led principally by the parish minister, whose main tools of employment were the preaching of the Word and the infrequent and profoundly solemn Communion[40] season. Such revivals tended to be fairly protracted affairs (usually lasting many months or even a number of years), as too did the conversion process of individuals affected, which often involved physical

38. R.E. Davies, *I Will Pour Out My Spirit: A History and Theology of Revivals and Evangelical Awakenings,* Tunbridge Wells 1992, p. 50.

39. Dr Martyn Lloyd-Jones, *Revival – Can We Make It Happen?,* Basingstoke 1986, pp. 27–8.

40. Special times in the year when the sacrament of the Lord's Supper was celebrated. In Presbyterian churches, these generally biannual events were of great significance, and were held over a number of days.

manifestations such as weeping and prostrations, though generally in a fairly orderly manner. The typical convert within this tradition might be a church-attending, unmarried female in her early twenties. A brief survey of the Scottish revival movements of the seventeenth and eighteenth centuries, as outlined in chapters 1 and 2 of Jeffrey's book, suggests that the majority of these fall broadly within this early tradition.

A second genre of revival began to appear with the approach of the nineteenth century, and the accelerated growth of Independent congregations such as the Methodists, Baptists and Congregationalists. Awakenings in this category developed with the increased itinerant travels of lay, and often local, preachers among the largely superstitious people of the remote Highlands and Islands, where little or no evangelical presence existed. Generally coming from the same social and intellectual background as their audiences, these evangelists often contextualised their message to fit with the particular conventions of the community. Though the process of conversion was still often a protracted affair, the actual experience of 'new birth' was increasingly viewed as sudden and climatic, based on a 'decision' made by the sinner. This type of revival was invariably short in duration and intense in nature, nearly always involving spontaneous and noisy outbursts of religious enthusiasm. As such, they attracted considerable criticism, and were confined to remote areas such as fishing communities along the north-east coast, where they remained popular till the beginning of the twentieth century.

While the first two models of revival continued to co-exist, by the mid-nineteenth century a new form of evangelistic initiative had developed in Scotland, derived largely from Finney's controversial but incredibly popular 'revivalist' teaching and methodology in the United States. Finney wrote in his *Lectures on Revival of Religion* that, 'a revival is as naturally a result of the use of the appropriate means as a crop is of the use of its appropriate means ... it consists entirely of the right exercise of the powers of nature.'[41] As such, the term 'revival' became increasingly synonymous with a special evangelistic crusade, centred in fast-expanding urban settings. Led by professional itinerant evangelists, these were highly organised affairs, tailor-made to fit in with the working patterns of city-dwellers, and often with special effort made to target specific groups of people. The movements were short in length, and involved the use of the 'anxious seat' at the front of the church, towards which those concerned about their spiritual state were strongly encouraged to move; or an 'inquiry room', where, after the main meeting, they could be counselled individually or as a group. In Scotland, this modern form of revival found its expression in the larger towns and cities during the 1859–61 awakening, but gained almost

41. Murray, *Pentecost Today,* p. 8.

universal acceptance following the visit of Moody in 1873–4. While, as we have seen, revivalism is essentially a different entity from revival, the two may nonetheless co-exist, as would appear to have been the case in some Scottish locations during both the 1859–61 and 1873–4 scenarios. Revivalistic methods saw repeated expression in Scotland's urban centres during the period considered in this book as well as in more recent times.[42]

OVERVIEW OF SCOTLAND'S REVIVAL LEGACY[43]

SINCE the Protestant Reformation of the 1500s, itself regarded by historians as a national spiritual awakening, Scotland has witnessed numerous seasons of revival in each successive century right up to the end of the last millenium. Two of the most famed of seventeenth-century revivals were those that occurred in the Ayrshire town of Stewarton in 1625 and that five years later in Kirk O' Shotts, to the east of Glasgow. The latter, like many of Scotland's early revivals, centred around the soul-searching occasion of the Presbyterian Communion season.

A remarkable revival movement commenced the following century in Cambuslang, served by William McCulloch. Associated with it was trans-Atlantic evangelist George Whitefield, who preached to over 25,000 at a Communion in July 1742. Soon the movement had extended to Kilsyth, where its progress was equally dramatic; to Glasgow and the south-west; to Perthshire; and as far north as Sutherland and Easter Ross.

The tireless evangelistic tours of Perthshire-born aristocrat James Haldane were a significant influence in the awakening that coursed through much of the Highlands and Islands from the turn of the nineteenth century. Revival broke out in Moulin, near Pitlochry, in 1799, being followed some years later by a deep movement in Perthshire's Breadalbane district, as well as in the islands of Arran and Skye. From the late 1820s a powerful flood of spiritual outpouring largely dispersed the cloud of spiritual darkness engulfing other western isles, particularly Lewis and Harris. The labours of John MacDonald of Ferintosh (the *'Apostle of the North'*) had significant impact on several of these movements.

It was not until 1838 that a further marked and widespread movement took place in the Lowlands. Beginning in Kilsyth, it quickly spread to Dundee and subsequently radiated through most of Scotland, from Aberdeenshire to the Western Isles; from the Borders to the Northern

42. e.g. in the work of William Ross of Cowcaddens (1883–1904), in the urban campaigns of Gipsy Smith, Torrey and Alexander and Wilbur Chapman (all referred to in this study), and more recently during the Billy Graham rallies of the 1950s.

43. For a detailed, comprehensive study of evangelical awakenings in Scotland from the Reformation up to the close of the decade of Moody's visit in 1873–4, see the author's forthcoming work, *Scotland: Land of Revivals – Evangelical Awakenings in Scotland 1527–1880*.

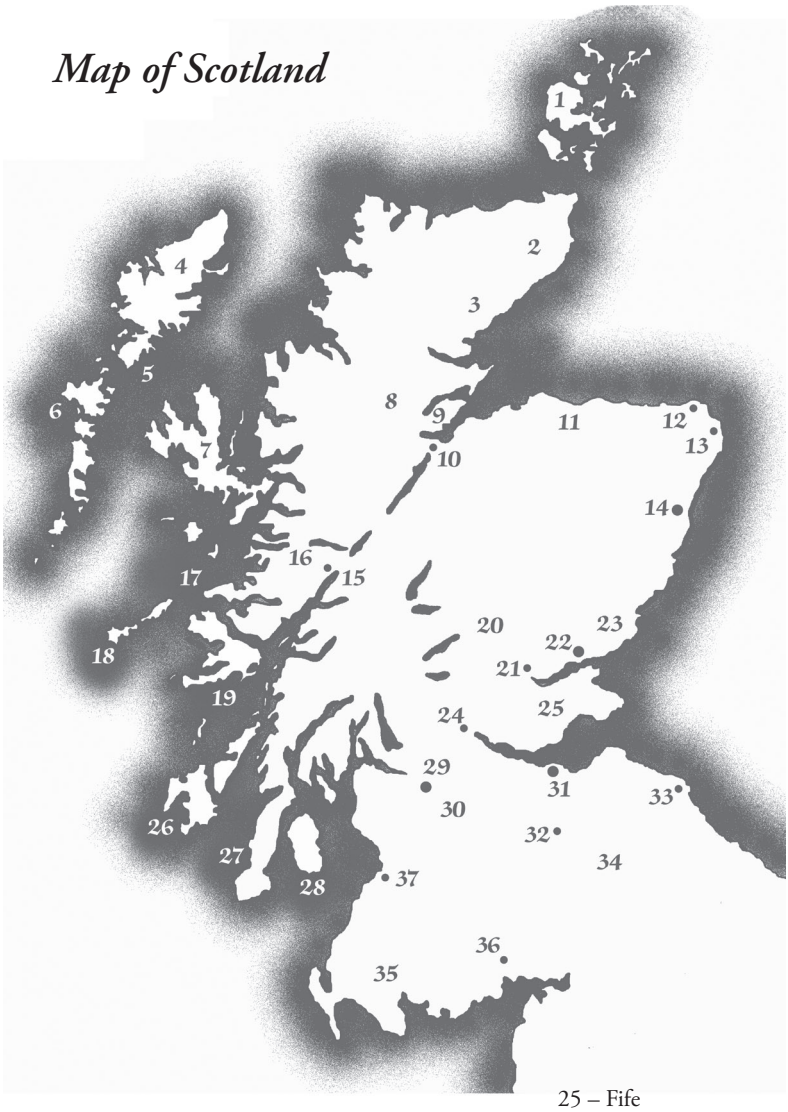
Isles. A young William Chalmers Burns played a pivotal role in the spread of this movement, hot on the heels of which, and strongly connected to it, came the Disruption of 1843, which was itself accompanied by several significant revivals, especially in West Highland and Island areas like Knapdale and North Uist.

The general awakening of 1858–61, greatly influenced by revival fires sweeping across Ulster, is by far the most extensive revival movement in the history of Scottish evangelical awakenings, extending to every county in the land. Locations especially blessed were Aberdeen, Saltcoats and Ardrossan, The Wynds (Glasgow), Carrubbers Close (Edinburgh), North Ayrshire, Annan and Dumfries, Cellardyke, Ferryden, the Moray and Banffshire coast and Sanday (Orkney). For the first time in Scotland, laymen, such as Reginald Radcliffe, Duncan Matheson and Brownlow North, undertook a large share of the work.

The dominant revival movement of the late 1800s was, of course, that connected to the labours of Moody and Sankey in 1873–4, first in Edinburgh and Glasgow, then in many towns throughout the country. Revival also spread to many localities the Americans did not visit, such as the quiet Aberdeenshire parishes of Cornhill and Drumblade, and the Western isle of Tiree.

The purpose of this book is to show that Scotland's striking revival heritage did not stop with Moody and Sankey's visit, but continued well into the twentieth century. This account of Scottish evangelical awakenings from 1880 to 1940 is not exhaustive, but does seek to provide a reasonably comprehensive account of the most significant movements that then occurred, representing instances of genuine spiritual revival as opposed to merely emotion-based revivalism. Diverse in nature as well in geographical location, these spiritual movements take in, variably, each of the three revival traditions referred to in the previous section. Most of them were localised affairs, confined to one or two communities, while one or two were considerably more widespread. It is significant that revivals in the Western Isles continued to occur right through our period of study and beyond. Here, more alert to the dangers of revivalist activity, with its emphasis on human will and emotions, the Church remained relatively unaffected by the changing religious culture prevalent elsewhere.

Map of Scotland



1 – Orkney
2 – Caithness
3 – Sutherland
4 – Lewis
5 – Harris
6 – North Uist
7 – Skye
8 – Easter Ross
9 – Black Isle
10 – Inverness
11 – Moray Coast
12 – Fraserburgh
13 – Peterhead
14 – Aberdeen
15 – Fort William
16 – North Argyll
17 – Ardnamurchan
18 – Tiree
19 – Mull
20 – Perthshire
21 – Perth
22 – Dundee
23 - Angus
24 – Stirling
25 – Fife
26 – Islay
27 – Kintyre
28 – Arran
29 – Glasgow
30 – Lanarkshire
31 – Edinburgh
32 – Peebles
33 – Eyemouth
34 – Borders
35 – Dumfries & Galloway
36 – Dumfries
37 – Ayr