

PENTECOSTAL WORSHIP IN THE CHURCH OF SCOTLAND

Part I

An Historical Survey from 1830 to Recent Times

In the first of two articles, the history of the Pentecostal movement is traced from its beginnings in the Church of Scotland, through its rejection, and long exile, to its reappearance as a world movement and its eventual return to the Kirk.

A second article will examine the liturgical practices and ecclesiastical procedures of the growing number of Pentecostal-Presbyterians in Scotland in recent years.

Edward Irving at the National Scotch Church

The origin of the Pentecostal Movement: An Outline of Events, 1822 to 1834.

Fifty people signed Edward Irving's call to be minister of the Caledonian Chapel, Hatton Garden, Holborn, London. Within a year the building, which seated five hundred, was overcrowded. Plans to build a much larger church were started and four years later the building was complete. 'The National Scotch Church' in Regent Square was opened for public worship on 11 May 1827.

The following year Irving, now aged thirty-six and the most celebrated London preacher since Whitefield, published a series of sermons on the Incarnation for which he was suspected of heresy. Because he believed that Christ assumed the flesh of fallen humanity, it was thought that he must necessarily also believe that Christ was a sinner. In 1829 opposition to his supposed views increased, and in 1830 the Church of Scotland Presbytery of London took action against him on these alleged grounds. He refused to submit to Presbytery's authority and withdrew himself from its jurisdiction, claiming that the charges were unreasonable and ill-founded. He was found guilty in his absence and was also condemned for contumacy. His own Kirk Session and Trustees, however, supported him against the Presbytery's decision, and by doing so effectively overruled the judgement of the higher court.

On Sunday, 28 May 1830, Miss Mary Campbell of Fernicarry House, Garelochhead, spoke in tongues at a prayer meeting in her home and a few days later was miraculously healed of consumption. On 30 April 1831, Mrs. Cardale spoke in tongues and prophesied

at the prayer meeting in her home in London. On the morning of Communion Sunday 6 November 1831, Miss Hall rushed out of the service and could be heard praising God in tongues in the vestry of the National Scotch Church. Outbursts of tongues and prophecy interrupted the worship services at Regent Square Church on the following Sundays. Within a fortnight the Trustees met to plead with their minister to stop these unconstitutional happenings, but Irving, believing them to be the operation of the gifts of the Holy Spirit, refused. After three months of more manifestations in Church and remonstrance in the vestry, the Trustees resolved to take action themselves. On 17 March 1832, they decided to ask Presbytery to receive their complaint against the minister in terms of the Trust Deed which stated that only those ordained or appointed by the Church of Scotland could lead public worship. Presbytery agreed to act, provided that the Trustees once more submitted to its authority and concurred in its previous condemnation of Irving. This they did. Irving's trial began on 26 April 1832. On 2 May, after three days' hearing, the court decided against him and he was ordered to be removed from his charge. On Communion Sunday 6 May, he found his church doors locked against him.

The General Assembly of 1832 instructed the Presbytery of Annan, who had ordained Irving, to take action against him, if he should ever appear within the bounds. On 13 March 1833 he did return to Annan of his own accord to stand trial. He was found guilty and deposed from the ministry.

The majority of the members of the National Scotch Church who had left with Irving, were formed into a new sect, the Catholic Apostolic Church. The first of its twelve Apostles was called on 7 November 1832 and Irving, who now had no ministerial status, was ordained Angel or Pastor of the new congregation on Friday 5 April 1833. (Rowland Davenport, *Albury Apostles*, p. 92 and p. 100.) Soon his health began to fail and he died of consumption in Glasgow on 7 December 1834. He was forty-two. (John Hair, *Regent Square: Eighty Years of a London Congregation*, pp. 45-123.)

The Way to Pentecost

Most religious revivals have claimed to some degree to have enjoyed the experience of Pentecost but few have spoken in tongues. After Montanism there are only isolated cases recorded and it was not until the late seventeenth century that it was claimed to be a 'symptom of divine inspiration' on a large scale. Extensive outbreaks of tongues occurred among the Huguenots of the Cevennes and the Catholic Jansenists. There are no further instances until those associated with the ministry of Edward Irving. (Ronald Knox,

Enthusiasm: A Chapter in the History of Religion, 'The Irvingite Departure', pp. 550-8.)

When speaking in tongues did occur in earlier times and among the Huguenots and the Jansenists, it was always one of many phenomena generated by religious enthusiasm and intense evangelical feeling. Because of this it was scarcely distinguished from jumping and jerking, roaring and ranting. It has been thought by many from 1830 to the present day that this was also the case at the National Scotch Church and among the members of the nascent Catholic Apostolic Church. Nothing could be further from the truth, for unlike any previous manifestations of the Spirit, they were occasioned not by the overflow of powerful religious feeling but by the faithful response to the systematic study and teaching of the Scriptures. Theological understanding was central to all that happened and preceded all forms of experience of spiritual gifts. It is the centrality of a coherent theological system which makes the Pentecost at Regent Square unique and quite distinct from all previous revivals. (Valentine Cunningham, 'Redemption Tidings', 1 October 1970, 'Texts and their stories - 14', p. 3.)

Irving says that it was during 1827, about the time of the opening of the new church, while preparing sermons on Baptism, that he first articulated to himself, and then to his congregation, his belief that spiritual gifts should still be in operation in the church. He could find no Scriptural text to justify the general belief that they had been irrevocably removed. He thought that it was quite illogical to believe in sanctification and not in the gifts of the Spirit, for the former was as supernatural a work of God as were the latter. It could only have been lack of faith over the centuries that had stopped the Church asking for and receiving the gifts. In this belief he echoed John Wesley but, unlike Wesley, he went on to argue that, if this was the case, then it should follow that God would still give the Holy Spirit to all who ask him for it. (Edward Irving, *Collected Works*, Vol. 2, Ed. G. Carlyle. 'Homily Two; The Sealing Virtue of Baptism', pp. 276-80.)

Having reached this position and preached it, Irving aroused expectation for the return of spiritual gifts in himself and in the congregation: 'Thus we stood, when the tidings of the restoration of the gift of tongues in the West of Scotland burst upon us like the morning star heralding the approach of day, and turned our speculations upon the true doctrine into the examination of a fact.' (Edward Irving, 'Facts Connected with recent manifestations of Spiritual Gifts', *Fraser's Magazine*, January 1832, p. 755.) His joy was mingled with caution because he realized that, if true, this news would have far-reaching effects. He made extensive enquiries before he committed himself to the belief that these manifestations were

definitely of God. He found that the people who had come into the experience of tongues had been influenced by John MacLeod Campbell who at that time was in the process of being deposed from his near-by charge at Rhu for having taught that God loved all men and not just 'the elect'. Campbell's teaching of universal atonement had opened many hearts to a new understanding of Scripture and a greater assurance of grace than the limited atonement of Confessional Calvinism. But it was Irving's assistant minister, A. J. Scott, who had planted the seed of Pentecostal teaching on the ground prepared by Campbell. Sandy Scott had often discussed the gifts of the Spirit with Irving but, in spite of the latter's expectations, had until that time failed to convince him of the possibility of their immediate reception by the Church. While on holiday at his father's manse at Greenock late in 1829, Scott had had a better response from many of the souls who had come under the influence of MacLeod Campbell, including Mary Campbell of Fernicarry House, Garelochhead. He taught her to see that Christ's work in Baptizing with the Holy Spirit was distinct from His work in regeneration, which she came to accept for herself after re-reading St. John's Gospel, Chapters 14, 15 and 16, and the Acts of the Apostles. She then began to pray for the Baptism in the Holy Spirit with a group of friends, and on Sunday 28 March 1830, 'The Holy Ghost came with mighty power upon her . . . and constrained her to speak at great length and with superhuman strength, in an unknown tongue . . .' (Edward Irving, *Fraser's Magazine*, op. cit., p. 760).

After finding out the details of the story and meeting the people concerned, Irving concluded that these manifestations were of divine origin. It was not long before he was testifying to the truth of these reports, encouraging his own congregation to seek the gifts of the Spirit and instituting prayer meetings for the same. It was nearly a year later that Mrs. Cardale became the first person to speak in tongues in his house meeting, and six months after that, that Miss Hall became the first person to speak in tongues in Regent Square Church.

Tongues on Trial

'It is for the name of CHRIST, as baptizer with the Holy Ghost, that I am this day called in question before this court.'—Mr. Irving's Defence.

The five points in the libel against Irving brought before the London Presbytery by the Trustees of Regent Square Church on 17 March 1832, were all concerned with the minister's having allowed unauthorized persons to interrupt and to exercise 'the supposed gifts' during the public worship of God. (*The Trial of the Rev. Edward*

Irving, M.A. Before the London Presbytery, p. 3.) Under the terms of the Trust Deed they were quite within their rights, for it had been specifically laid down that only the forms of worship of the Church of Scotland should be practised and that if the Trustees had a complaint against the minister they were to lay it before the Presbytery. ('Substance of the Trust Deed of the New National Scotch Church', pp. 1, 5, 6.) Irving's ingenious interpretation of the practice and procedure of the Kirk, his appeals to Scriptural authority and discussion as to whether 'the gifted' were gifted or not, were all beside the point. (*The Trial of the Rev. Edward Irving*, op. cit., p. 19 f.)

During the trial a petition was handed in asking the Presbytery to stop the proceedings against him. It was presented too late to be taken as official evidence and therefore carried no weight but, in the light of subsequent criticism of Irving and the growth of modern Pentecostalism, it has great importance. It was signed by an unknown number of Elders, Deacons, Members and seat holders of Regent Square Church:

Your memorialists can bear the fullest testimony that Mr. Irving's ministry has been eminently blessed; and that the forms and practices of the Church of Scotland have been most minutely and strictly adhered to. And your memorialists are not aware that there is any canon, or statute of the church, condemning the matter which is now before your reverend court.

That notwithstanding some of us do not agree with our faithful and beloved pastor in his views concerning the manifestations of the Holy Spirit, yet we would leave it to the Most High to work His own will, believing whatever is the work of God, cannot be put down by any effort of man, or by all the power of the enemy of souls; nor that anything not of God can long be permitted to prosper.

That although, at first, there were unseemly disturbances in the church, arising, not from the people of the flock, but from strangers, it soon, by the divine blessing, passed away, and the worship of God has, for many months past, continued to proceed with the utmost regularity and order.

That such of your memorialists as have not yet been able to come to the same mind with their reverend pastor, have, in common with the rest of their brethren, witnessed so much of holy love, zeal, and integrity in him, that they were willing, according to the rule of the apostle, to follow his faith for a season – considering the end of his conversation; and to wait to see if the Lord shall bring them to be of one mind.

That your memorialists do not recognise in the Trustees, as Trustees, even were they unanimous, a power to call our minister to account in this matter; their power, as originally intended,

being only to take care that no other than an ordained minister of the Church of Scotland should be the minister of our church. And your memorialists believe, that not one in twenty of the members of the Church in Regent Square, would give any countenance to the proceedings of the Trustees; but that they are directly opposed to them, as would have been shown, had the Trustees made their proceedings known to the congregation. (*The Trial of the Rev. Edward Irving* . . . *ibid.*, Appendix no. 1, p. 89.)

In the first paragraph quoted, the petitioners were right in believing that there was no statute of the Church explicitly condemning the practice of speaking in tongues or prophesying in a worship service. The question had never arisen before. Implicitly, however, the law which allowed only authorized persons to lead worship, ruled manifestations of the Spirit out of order.

The second paragraph gives the counsel of Gamaliel and shows a generosity of spirit on the part of those who did not agree with the minister on the matter of spiritual gifts.

The third paragraph gives the lie to all the adverse criticism which has echoed down the years and which has branded this whole movement as wildly fanatical and hysterically emotional. (Even from Neo-Pentecostals, e.g. Michael Harper, *As At the Beginning* (1965) p. 21.) It substantiates Irving's exegesis of I Corinthians 14 where he expounds Paul's rules for the orderly exercise of the gift of tongues and prophecy in church, which he himself followed. (Edward Irving, *Collected Works*, Vol. 5: 'On the Gifts of Holy Spirit', pp. 509-61.)

The fourth paragraph gives a statement of loyalty to the minister from all those who were of an open mind on the matter and were waiting to see how things would turn out.

The cavil at the authority of the Trustees to act, in the fifth paragraph, was not justified. The Trustees had already taken good legal counsel on this point and had been advised that they did have this authority.

The petitioners' final sentence indicates that in their opinion the secrecy of the Trustees' proceedings against their minister constituted something of a plot. Although this does not in itself explain why they were so late in presenting their petition, it throws down a very pointed challenge which augured ill for the Trustees once sentence had been passed. They believed that they spoke for 95 per cent of the congregation in directly opposing the proceedings of the Trustees. This is a very high percentage and not even Mrs. Oliphant in her sympathetic study, makes the point that almost the whole congregation of Regent Square Church were now effectively no longer ordinary Presbyterians. They had, by their allegiance to Irving,

become what would be known today as Pentecostal-Presbyterians (Mrs. Oliphant, *The Life of Edward Irving* (1862), p. 357 f.)

The petitioners meant what they said and stood by it. They spoke for just that high percentage for whom they claimed to speak. Within the month they had put their trust and faith into action and followed their deposed minister to the new venue in Gray's Inn Road. The victory of the Trustees had been achieved at great spiritual cost. The mass exodus left only a handful. 'With office-bearers reduced in number, the congregation but a handful, the great body of the people having gone with Mr. Irving, we may conceive the feeling of desolation which pervaded the meagre gathering in the deserted sanctuary.' (John Hair, *op. cit.*, p. 124.)

Exile and Return

From Irving to the Pentecostal Revival

Historical judgements are based on analogies between similar sequences of events. If no comparison can be found for a certain series of occurrences, it is difficult to make any adequate assessment of the events in question. Such has been the fate of the events surrounding Edward Irving. In his day he was likened to John the Baptist (by Carlyle), Luther (by Coleridge) and Knox (by Wilkie), but only in a general way because of his pulpit power and commanding personality. There was no yard-stick by which to measure him exactly. This is why so many unjustified opinions have circulated about him. The centre of his ministry was the systematic exposition of the Word of God and from his intellectual and spiritual application to Scripture, he developed the doctrine of the Baptism in the Holy Spirit 'whose standing sign, if we err not, is the speaking with other tongues'. (*The Day of Pentecost or the Baptism with the Holy Ghost*, p. 28.) He also expounded a detailed teaching on the gifts of the Spirit. (*Collected Works*, Vol. 5, 'The Church, with her Endowment of Holiness and Power', pp. 449-506.) The extreme opinions that were formed about him were occasioned as much by the novelty of his doctrine as by the power of his personal eloquence. People were aware that they had never heard the like of him before and when the preaching was followed by the manifestations of the Spirit they were even more certain that they were witnessing events both unique and novel in the tradition of the Reformed Church. They were right. Speaking in tongues had never occurred before on any large scale in British Church history and never since Bible times, except for Montanism, as a result of theological understanding. The only possible analogy by which to understand these things was by the parallel events of the Biblical Pentecost. Irving's theological under-

standing came primarily from Scriptural exegesis and it was as a repetition of the Biblical Pentecost that people either believed and understood it or disbelieved and ridiculed.

The absence of any known parallel outside Scripture to the events in Regent Square from 1830 to 1832 explains why there has been so much difficulty in assessing and evaluating them. This need now no longer be the case, for in our own day there has arisen, on the ecclesiastical scene, a parallel to the Pentecost in the National Scotch Church which enables us to see those events in light which has so far been denied them.

The beliefs and experiences of the various branches of the contemporary Pentecostal Churches are so similar to those of Irving and his followers that one might suspect that they had been handed down by word of mouth or rediscovered like some Deuteronomy of the Spirit. The fact that there was absolutely no collusion between the two movements, only emphasizes the power and validity of the comparison. For all their striking similarities, these two movements were ignorant of each other's existence. (Dale Bruner, *A Theology of the Holy Spirit* (1970), p. 40.)

The twentieth-century Pentecostal Revival began when Agnes Ozman spoke in tongues as a result of a spiritual quest based on a re-examination of Scripture similar to that of Mary Campbell seventy years before. (Michael Harper, *op. cit.*, p. 26.) This was on 31 December 1900, at Bethel Bible College, Topeka, Kansas. She was followed by the rest of the college students and during the next few years the experience of tongues and other gifts of the Spirit were shared by thousands in various countries over the world. The self-conscious theological formulation of their belief was summed up in the doctrinal statement: 'Speaking in tongues is the initial evidence of the Baptism in the Holy Spirit' – an almost exact parallel to Irving's 'standing sign'. (Donald Gee, *Wind and Flame, the Pentecostal Movement* (1967) p. 16.)

The new speakers in tongues found opposition in their churches as strong and stronger than the Trustees of Regent Square and the London Presbytery. For many there was no trial, only summary excommunication. The result, as at Regent Square, was the formation of a new sect. Unlike the followers of Irving, however, the Pentecostals found that their beliefs, apart from the basic agreement on the Baptism in the Spirit and their expectation of the imminent return of Christ, differed considerably. As the years passed the differences of emphasis emerged as four main types of Pentecostalism: the Apostolic, who believed in the ministries of the Spirit (Ephesians 4) as well as the nine gifts of the Spirit (I Corinthians 12); the Assemblies of God, who believed only in the nine gifts and a Congregational type of ministry; the Elim who were similar but with a type

of Presbyterian Church government, and the Independent whose only difference was in their congregational autonomy. (Donald Gee, op. cit., chapters 8, 9 and 10.) Within these denominations there was reproduced on a massive scale, almost every distinctive aspect of Irving's thought and practice. In the Apostolic Church the number of Apostles was not limited to twelve and the temple ritual and vestments were absent, but the office and function of the ministries were derived from the same Scripture passages and were the same in authority and rule as in the Catholic Apostolic Church. The Assemblies of God, the Elim and the Independent Churches differed from each other only in their forms of government and were all practically identical to Irving in all they taught and practised concerning the spiritual gifts.

During the early years of this century most of those who had heard of the strange goings-on at Topeka, Los Angeles, Tonypandy, Monkswearmouth and other early Pentecostal Revival centres, dismissed them all as madness and wild ravings. The same had been said of Irving and, like the events at Regent Square, it was thought that they would soon die out. But between the wars it became evident that so far from being a passing wave of religious emotionalism, the Pentecostals were establishing themselves as among the fastest developing movements in Protestantism. In America it was found that, between 1926 and 1936, traditional churches had lost 8 per cent of their membership while the Assemblies of God had gained 208 per cent and the whole Pentecostal movement had gained 264 per cent. (John Sherrill, *They Speak With Other Tongues* (1967), p. 50.) Their growth in other countries was equally startling.

It has only been since the last war that leading churchmen of all denominations have had to reckon with the fact of the presence of a world movement which now claims fifteen million souls. To many brought up in the traditional faith and worship of Protestantism, the beliefs and experiences of the Pentecostals are as distasteful as Edward Irving became to most of his contemporaries. But others recognize in the growth of this ecclesiastical phenomenon, a power and vitality that older traditions lack. (Lesslie Newbigin, *The Household of God* (1953), chapter 4.) Whatever other Christians think, Pentecostal liturgy and life now stands as a 'third force' in world Christianity. (Pitney Van Dusen, *Life Magazine*, 6 June 1958.)

Peaceful Penetration

Neo-Pentecostalism or the Charismatic Movement

It was not until the late 1950s and early 1960s that Pentecostalism began to stay within the historic denominations of Protestantism.

The slow but continuous decline in influence and membership of the latter, the rapid growth of the former and the ecumenical mood of the times, led to an increasing dissatisfaction with older traditions and an openness to receive new insights and experiences from younger churches. One significant outcome of the cross-fertilization of ecclesiastical cultures was the growth of Neo-Pentecostalism or the Charismatic movement. After three or four years of quiet development, this movement came out into the open in the Spring of 1960 at St. Mark's Episcopal Church, Van Nuys, Los Angeles when the Rector, the Reverend Dennis Bennett, testified from his pulpit to having received the Baptism in the Holy Spirit with the speaking in other tongues. This announcement caused a sensation which became international news. Many of Father Bennett's congregation received similar experiences and other spiritual gifts were in evidence at the church's prayer and praise meetings. Many others objected to these unheard-of occurrences. One curate walked out in protest and the Rector's resignation was called for. This he later agreed to and left St. Mark's, but it was not long before he had been offered a church in another diocese. (Dennis J. Bennett, *Nine O'Clock in the Morning*, 1971.)

Dennis Bennett was the first of many rectors, ministers and pastors from other Protestant denominations who were being led into parallel situations because of having had similar experiences. Some, like him, were asked to resign but most were not. Although in many instances trouble in some shape or another was experienced, there was a new tolerance towards those who testified to having received the gift of tongues and other spiritual gifts. In the 1830s and in the 1900s most had mocked saying 'They are filled with new wine'. Now most were amazed and perplexed and said 'What does this mean?'

This new openness of many in historic Protestantism to the teaching and experience of the Pentecostal Churches happened concurrently in different countries and within two years Neo-Pentecostalism itself had become a world movement of some significance. In 1962 it gained a firm foothold in Britain and at Whitsun of that year a minister of the Church of Scotland received a Pentecostal experience. A hundred and thirty years after the Kirk had officially closed its doors on Pentecostal worship, it had returned privately and unexpectedly to a minister alone in prayer in his study. Pentecostal worship had returned unofficially to the denomination out of which it had originally sprung. Like Mary Campbell and Agnes Ozman and so many others before him, this minister had been led to re-read the Scriptures, especially the Acts of the Apostles. He felt that his ministry was powerless and had come to realize that his understanding and experience of the Holy Spirit was minimal. Then a copy of the magazine *Trinity* came to him from America which told

him about what was happening at St. Mark's Episcopal Church Van Nuys and other places. He was thrilled. 'On Sunday, May 27th 1962, after the evening service, he retired alone to his study. He picked up *Trinity* and began to read it, and as he read he felt a sudden impulse to fall on his knees. As he did so, he received his Baptism in the Holy Spirit. The presence of Christ was so real and his joy so deep that he was almost weeping with exhilaration. Then he began to speak in other tongues.' (Michael Harper, op. cit., p. 84.)

Soon after he received this experience he began to tell his congregation and fellow ministers about it. A mid-week prayer meeting was started for those interested and a manse meeting for ministers. These new activities had a mixed reception, causing joy to some and consternation to others. Larger teaching and receiving meetings were held and within a year other ministers and many laity were enjoying Pentecostal fellowship and experiences, unofficially, within Presbyterian manses and vestries. As elsewhere, the attitude of most was amazement and perplexity rather than scorn.

'Completely unknown in the Church of Scotland?'

Recent Times in the Kirk

In November 1963, by a series of coincidences, it happened that the Charismatic meetings of one of these ministers received sudden and unexpected publicity. Banner headlines in the popular press spoke of 'Secret Sect in the Kirk' and 'Why they believe in "Voices"'. This reporting, though cast in a sensational mould was basically informed and sympathetic and was important if only because it gave two of the reporters the opportunity of asking some Church leaders what they thought of these things. In the light of the story that has been told, their comments were surprising. Principal John Mauchline told Michael Grieve: 'I have never known or heard of this happening.' The Rev. (as he then was) J. B. Longmuir told him: 'It is very easy to condemn what you have never experienced. But these kind of "miracles" have never been part of the Church of Scotland either before or since it was reformed.' (The Scottish *Sunday Express* 3 November 1963.) The Rev. E. G. Balls told the *Sunday Mail* reporter: 'It's new to me. I've never heard of this in the Church of Scotland', and the Very Rev. Nevile Davidson said: 'This is quite alien to our tradition, both in worship and practice. It's completely unknown in the Church of Scotland.' (The *Sunday Mail*, 3 November 1963.)

The comments of these four men were typical of the attitude of leaders in the Church at that time – ignorant, cool, but not openly hostile. But the strength of Neo-Pentecostalism, like the strength of classical Pentecostalism, lay not with the leaders, but with the rank and file clergy and laity who had become profoundly dissatisfied with the uninspiring tradition of worship to which they found

themselves heirs. In the freedom of spontaneous praise at mid-week prayer meetings more and more discontented Presbyterians began to find an inspiration that they hadn't known before. Joy began to take the place of solemnity, as the gifts of the Spirit were experienced. Quiet Christians who had never been able to offer prayer aloud began to find themselves saying 'Praise the Lord!' and meaning it. In small but important ways the Charismatic movement in the Church of Scotland continued to grow.

A decade has passed since Pentecostal worship returned to the Kirk. What has happened during those years to the spiritual descendants of Mary Campbell and Edward Irving? How have they grown? What are the liturgical practices of the Pentecostal Presbyterians? What does the future hold for them? Have the leaders of the Church heard of Edward Irving or the Neo-Pentecostals *now*? These are some of the questions that will be answered in a second article.

During the last ten years the membership of the Church of Scotland has declined noticeably. During the same period Charismatic Christianity has gained considerable ground in Scotland. In this context the insight of a recent ecclesiastical observer would appear to be prophetic and salutary for all those who still regard these things as 'quite alien to our tradition both in worship and practice'.

Charismatic Christianity promises the Church and its members the source of renewal. As long as the church feels and experiences a renewal within its own resources (which of course, the church will properly feel are not its own resources), the appeals of Neo-Pentecostalism will probably be minimal. But wherever a church or a Christian does not feel that present resources are adequate for present problems, Neo-Pentecostalism will appear on the scene with large advantages. Thus the future of Neo-Pentecostalism would appear to be as impressive as the surrounding churches' resources are depleted. It will be interesting to watch the future. (Dale Bruner, *op. cit.*, p. 54.)

The story of how Pentecostal belief and experience began a hundred and forty-two years ago is particularly interesting to all those who thought that these things were 'completely unknown in the Church of Scotland'. It will be even more interesting for many to discover the facts and figures of Pentecostalism within the Church today. Many ministers and laity have found that Charismatic Christianity has brought a renewal to their worship and witness which the resources of their own denomination have been inadequate to accomplish. Just *how* many and in exactly what ways will appear in the sequel.

(Part 2 to follow)

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