

PENTECOSTAL WORSHIP IN THE CHURCH OF SCOTLAND

Part 2

In the first of these two articles,* the history of the Pentecostal movement was 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.

In this second article, some of the liturgical practices and ecclesiastical procedures of the growing number of Pentecostal-Presbyterians, are examined, with special attention given to their testimonies.

Neo-Pentecostalism and the Public Worship of God

The Lesson of Edward Irving and the New Ecumenism

On 22 November 1831, the Reverend Edward Irving, minister of the National Scotch Church, Regent Square, London, wrote to his Trustees:

I think it to be my duty to inform you exactly concerning the order which I have established in the public worship of the church, for taking in the ordinance of prophesying, which it hath pleased the Lord, in answer to our prayers, to bestow upon us. The apostle Paul, in the fourteenth chapter of the first epistle to the Corinthians, hath ordered, in the name and by the commandment (verse 37) of the Lord Jesus, that the prophets shall speak when the whole church is gathered together into one place; (verse 23) 'two or three', and hath permitted that all the prophets may prophecy, one by one, that all may learn and all may be comforted; (verse 29-31) and he hath given instructions concerning the comely manner in which women shall prophesy in chapter eleven of the same epistle. Walking by this rule, I have appointed for the present, that immediately after the reading and exposition of the Scriptures by the minister, there shall be a pause for the witness of the Holy Ghost by the mouth of those to whom he hath been given; (Acts V: 32) and the same I have appointed to be done after the sermon. And this I intend shall have place at all the public congregations of the church, because I believe it to be according to the commandment of the blessed Lord by the

* See *Liturgical Review*, Vol. II, 2 (Nov. 1972) pp. 16-27.

mouth of the apostle, and according to the practice of the church, so long as she had prophets speaking by the Holy Ghost in the midst of her. (*The Trial of the Rev. Edward Irving, M.A., before the London Presbytery* (1832), p. 4.)

It was because Edward Irving insisted on instituting and implementing a Pentecostal liturgy in a Church of Scotland congregation that his Trustees insisted on instituting and implementing legal proceedings against him. Within four months they had drawn up their formal complaint and presented it to the Scots Presbytery of London. Among other items of a similar nature they charged:

THAT the said Rev. Edward Irving, for the purposes of encouraging and exciting the said interruptions, has appointed times when a suspension of the usual worship in the said church takes place, for said persons to exercise the said gifts with which they profess to be endowed.

The said Trustees, in discharge of the duty imposed upon them by the trust-deed of the said church, have repeatedly urged and requested the said Rev. Edward Irving to discontinue and prevent such interruptions, and to restore the worship of God in the said church to the doctrines and forms of worship, and mode of discipline of the Established Church of Scotland, as prescribed in the said trust-deed.

But that the said Rev. Edward Irving peremptorily refuses so to do, and has laid down and established an order of worship which is now adopted and practised in said church, encouraging these departures from the doctrine and discipline of the Church of Scotland. (*The Trial*, op. cit., p. 3.)

It was because Irving 'peremptorily' refused to depart from the Pentecostal order of service which he had 'laid down and established', 'adopted and practised', that his Trustees brought him to trial. The doctrine and discipline of the Kirk had been infringed. At the heart of the confrontation was a controversy over the liturgy. On Wednesday, 2 May 1832, the Scots Presbytery of London came to the following verdict and pronounced this sentence:

The Presbytery having seriously and deliberately considered this complaint and the evidence adduced, together with the statement of the Rev. E. Irving, and acting under a deep and solemn sense of their responsibility to the Lord Jesus Christ, the great Head of His Church, DO FIND that the charges in the said complaint are fully proved; and, therefore, while deeply deploring the painful necessity thus imposed upon them, they did, and hereby do decern that the said Rev. E. Irving has rendered himself

unfit to remain the minister of the National Scotch Church aforesaid, and ought to be removed therefrom in pursuance of the conditions of the trust-deed of the said church. (*Ibid.*, p. 88.)

It was because he had lost the battle for a Pentecostal liturgy that Irving lost his church. On Friday, 4 May 1832, he arrived at Regent Square for the early morning prayer meeting and found the church doors locked against him. On Sunday, 6 May, 800 of his congregation followed him to premises in Gray's Inn Road and worshipped God according to the new liturgy which he had established. This was the origin of what came to be the mother congregation of the Catholic Apostolic Church, the magnificence of whose liturgical practices in later years became a wonder of the nineteenth century ecclesiastical scene. (C.A.C. Prayer Book, *The Liturgy and other Divine Offices of The Church*; also, for Neo-Pentecostal comment, Larry Christenson, *A Message to the Charismatic Movement*, 1972.)

Edward Irving's lost battle has cast a long, dark shadow over the Scottish liturgical scene. Although all that he believed and experienced has been back in the Kirk for the last ten years and although there may be now upwards of 150 ministers and hundreds of laity who have believed and experienced all that caused such controversy in 1832, he still remains the only minister who has ever attempted to impose a Pentecostal liturgy on a Church of Scotland congregation. Ministers who are involved in the Charismatic movement say that their experiences have helped them to preach a more effective word, to lead prayer from the heart to the heart, to participate freely in the various liturgical experiments which are expressions of the spiritual mood of the times, to find a new power in praise and to see the Scriptures confirmed in the lives of many of their people, but they have not felt called to institute pauses after the reading of Scripture or the sermon 'for the witness of the Holy Ghost by the mouth of those to whom he hath been given'. Irving still remains the only minister who has encouraged or allowed the exercise of 'the voice gifts', that is, speaking in tongues, interpretation of tongues and prophecy, during the public worship of God.

It has been predicted that, in the normal liturgy of the Church by the year 2060: 'a not unusual phenomenon occurs at this point: someone stands up and speaks in a 'tongue'. Immediately the Reader calls for interpretation, and one of the elders, who has the gift of interpretation, expounds briefly the meaning of the ecstatic utterance.' (J. M. Ross, *Four Centuries of Scottish Worship*, 1972, p. 43.) The Panel on Doctrine, in its interim report to the General Assembly of 1973 on 'The Work and Gifts of the Holy Spirit' said that 'The Neo-Pentecostals' concern with "the gifts of the Spirit", their reception and use, is legitimate. Indeed, the Church's rediscovery

of the charismata is desirable and even necessary.' (*Reports to the General Assembly* 1973, p. 220.)

These may be unofficial and official signs that the attitude of the Church is changing. J. M. Ross may be proved to have been a prophet long before 2060 if the Panel on Doctrine continues to recommend to the General Assembly that these spiritual manifestations are 'legitimate', 'desirable and even necessary'. The General Assembly may even go on to consider that these phenomena are not only legitimate, desirable and necessary in a general sense but also examine the implications of their implementation during the public worship of God. But what is quite clear and certain is that the Neo-Pentecostals are not going to move ahead of the General Assembly in these matters of liturgical practice and procedure. There will be no instituting of 'times for prophesying' until they have been authorized by the courts of the Church.

It is not simply that the lesson of Edward Irving has been learnt, for there are many who have not so much as heard that there ever was a nineteenth century Pentecostal movement within the Church of Scotland. It is much more that, whereas the Irvingite movement was born out of a spirit of strife and schism, the contemporary Neo-Pentecostal movement was born out of a spirit of reconciliation and unity. It was the ecumenical spirit of the 1950s which, more than anything else, prepared Protestants for dialogue with classical Pentecostal denominations. In Britain and Europe, if not in the Americas, the Charismatic movement is growing in direct proportion to its evidencing an ecumenical spirit. It is also statistically demonstrable in Britain at least that neither it nor classical Pentecostalism is growing where it is evidencing a spirit of strife and schism.

Therefore, until such times as and when the Kirk in its wisdom decides on these issues concerning Charismatic liturgy, Pentecostal-Presbyterians will be happy to restrict the exercise of the charismata to their personal and private devotions and to times of fellowship at the many mid-week prayer and praise meetings, at least 50 of which are taking place in manses, homes and vestries round the country.

Neo-Pentecostalism and the Private Worship of God

The Primacy of a Personal Pentecost

In the narrow and strict sense, the words 'Charismatic' and 'Pentecostal' are used to describe an experience which has come to many believing Christians and which is often called 'the Baptism or the fulness of the Holy Spirit'. It is not the purpose of this article to discuss the merits or demerits of Pentecostal theology but simply to state what is believed and what is experienced.

It is an observable ecclesiastical fact that the many hundreds of clergy and laity in the Church of Scotland today who have become involved in this dimension of spirituality in recent years would claim at some point in their Christian experience to have had what they would describe as a Baptism or filling of the Holy Spirit. The specifically Pentecostal or Charismatic element in their testimony would begin with something that resembles in some way a personal Pentecost.

The ways in which this has been happening have been varied. What has happened has been varied and the effects of the experience have been varied. Nevertheless some basic pattern is discernible. More than any other movement in the life of the Church today, the Charismatic or Neo-Pentecostal movement calls for the restoration of personal Christian testimony to an important place in the witness of the worshipping people of God. Rather than speak more *about* the private or personal aspect of Pentecostal worship, three testimonies have been selected as representative of what is at present going on in the lives of individuals in the Church. The first is that of a well-known minister with a nation-wide ministry to young people of exceptional effectiveness and duration. Having felt that he had not come clean with many of his friends concerning his position in these matters, he wrote recently in his newsletter:

I heard recently that two of you were discussing the 'Charismatic Movement' (How we love to label things, so often misleading!) One of you seemed to think that as I had not declared myself in relation to it, there must be some doubt about it! Before I heard that, I had thought I should give my own personal testimony about the experience of the fulness of the Spirit but that clinched it, so here goes! Those of you who have been receiving letters for the past few years must have noticed frequent references to the work of the Holy Spirit and what God is doing in our time throughout the world by His Spirit.

Various experiences kept me seeking; a conference at St. Ninians at which I heard men testifying to the difference the Holy Spirit's fulness had made in their ministry; Bible readings about the Spirit by Gordon Strachan; several books (Cross and Switchblade, Fountain Trust, etc.) Father Fulton on T.V.; the changed lives of fellow Christians who testified to receiving the fulness (baptism) of the Spirit and the word of Jesus that those who believe in Him would do greater works than He did through the power of the Holy Spirit. I kept asking to be filled with the Spirit and God gave me a new experience of His Spirit. That's the best I can do to describe what happened.

In addition, one day as I was waiting before the Lord seeking

to worship Him I found myself using a language I couldn't understand but I believe it was and is a language and not self-invented gibberish! It has been a humbling experience since I have always wanted and tried to worship in intelligible language but what finite mind can find adequate finite language to worship the infinite? This new experience of the Spirit has effected everything, Bible reading, prayer, witnessing and much else. I have known closer and more constant fellowship with Jesus. Times of dryness have been fewer and shorter. Failure has been more quickly overcome. The devil's attacks have been more fierce and frequent. There has been more love for God and people (agape, not just filia or eros!) One thing I am sure about, there is much, much more to come. I am still hungry.

May I try to anticipate questions?

I prefer to speak of the 'fulness' of the Spirit rather than the 'baptism'. The latter would suggest that those who have not had this experience did not have the Spirit. Fulness of the Spirit is what many of God's people have experienced through the ages. Sometimes it is called a baptism of love. Finney, Wesley and many others have known it. It is not different from what has been called 'Keswick' teaching.

I am quite sure that the fulness of the Spirit can be experienced without the gift of speaking in tongues since that is only one of the gifts of the Spirit. It is clear that God is reviving the many gifts of the Spirit in our time, notably healing, prophesying and casting out of evil spirits.

I know the devil is using some of the Lord's people to cause division and difficulties but he has always done this when God is working, from Jesus' time onwards.

I believe this is God's way to revive His people in our time, probably in preparation for the Coming of His Son.

This work of the Spirit today has two features never before seen in the history of the Church since early centuries. 1. It is touching EVERY branch of the Church including the Roman Catholic and Greek Orthodox. 2. It is world-wide and not localised as most other revivals have been. John A. Mackay has said, as quoted by Michael Harper, 'The only hope of the Church is in a reformed Catholicism and a mature Pentecostalism.' I do earnestly ask all of you who do not know the fulness of the Spirit in your lives that you will patiently and persistently seek it until God graciously blesses you.

The second testimony to a personal Pentecost and the transforming effect it had, comes from a school teacher who has also been a Sunday School leader for many years and a member of the Church

since she was seventeen. The minister cited above came into the experience he describes on his own. The lady who now tells her story had a decisive experience after going forward for ministry, most probably the laying on of hands, at a meeting at which a visiting preacher was speaking about the gifts of the Spirit:

Over the years I had from time to time followed daily Bible readings and had had to do a fair amount of study in order to take a weekly Sunday School teachers training class. I prayed when things were difficult but resented any feelings of inadequacy. Finally I admitted to myself and to my minister that I needed help especially in my prayer life.

Having read and re-read 1 Corinthians 12-14, just before the visit of the Rev. Jean Darnell to our area, I went to one of her meetings where 'Spiritual Gifts' was the subject of her address. At the end of that meeting I went forward for ministry.

From that evening God began to work in my life – obstacles in His way were cleared – I knew clearly that a certain broken relationship had to be restored; certain attitudes and ways of thinking changed completely. From that evening the Bible came alive – this was the word of God and I couldn't get enough of it. From that evening my attention was constantly drawn to the power of the Holy Spirit – I hadn't known of His existence before.

From that evening there was a deeper warmth in my contact with pupils, colleagues, etc. From that evening there was a willingness to speak of God, of Jesus, where before there had been embarrassment and reticence. From that evening pursuits and interests that had taken up my time ceased to matter and I found a new fellowship with members of the congregation, people who had at most been nodding acquaintances. From that evening I have gone on to know the power of prayer, the gift of tongues, the healing power of Jesus, to know what the prophets meant when they said, 'Thus saith the Lord,' to be ministered to and to minister to others. From that evening, I have learned the power of the devil where once I thought of him (if at all) as a figure of speech. From that evening horizons have widened. I have taken on greater responsibilities in congregation, parish and school, not in my own strength, but in the strength of the Lord.

The third testimony which, like that of the school teacher, is quoted from material gathered for consideration by the Panel on Doctrine, comes from a housewife and mother who is a member of the Church and an active participator in its life. She tells of how, through an experience of the Holy Spirit, she was led to exercise the gift of prophecy in the Charismatic prayer group which she attends:

The first thing I have been conscious of since coming into the joy and peace of Jesus, after baptism in the Holy Spirit, is how utterly unworthy I am to know Him. The more I learn of Him and from Him, the more I despair of my own failures.

I have gradually become aware of a deeper need inside myself to communicate to others how I felt – how I had learned to know Him and love Him. At our group prayer meetings, once I began to realise that I need not keep on frantically searching for people to pray for and envying my other Christian friends there who seemed able to pray aloud so fluently and movingly, I found myself asking the Holy Spirit to guide my thoughts and pray through me. I was conscious that something deeper was happening and had a strong urge inside me to simply open my mouth and say what God wanted said. Despite very strong feelings of fear and apprehension I found that I trusted Him enough to repeat a line of scripture of a verse which He gave me, then He gave the rest of the group His prophecy for them. Sometimes this is a message of His great love, or an admonition to do more for others. At other times He gives a wonderful message of encouragement.

I can only say that when this happens I have such a strong sense of the Love and Peace of God flowing through me that I know these prophecies are intended to uplift and encourage the rest of our group to know how much God loves and cares for each and everyone of His children and how He longs for us all to know Him and His love.

I too have learned the more I trust and obey Him the greater this wonderful bond between us grows.

These are three examples of the sort of testimony which is circulating where Christians are asking God in prayer to help them enter more and more fully into their inheritance in Christ. The terms used to describe their experiences may not always be accurate. The theology behind their experiences may not have been worked out, but from the point of view of worship and of personal devotions, the authenticity of their experience is indisputable and its transforming effect is obvious.

All these stories are couched in terms of a frank and unembarrassed expression of a personal relationship with God in Christ through the Spirit. They are spoken in terms of a real worship and prayer life. Those who are still unaware of the inner dynamic of the Charismatic movement may be helped, by reading these stories, to realize that there is something here which, however poorly expressed and however theologically unworked out, still speaks unequivocally of God directly at work in the lives of ordinary individual believers.

Neo-Pentecostalism and the Prayer and Praise Meeting

Towards a Charismatic Congregation

While Charismatic worship has not been evident in the public worship of God, it is clear from the foregoing testimonies that the personal life of Charismatic worship is linked closely with a fellowship of like minded believers. This movement is not an organisation. There are no leaders in the normal sense and no definitive lists are kept of all that is happening. It is therefore extremely difficult to state how many mid-week prayer and praise meetings there are. There are a number of meetings for ministers and full-time workers in the Church and every minister has some prayer fellowship in his congregation. Not all of these are Charismatic in practice and, at a rough estimate, there are possibly not more than fifty prayer and praise meetings where the charismata are in regular evidence.

What happens at such a meeting? It is difficult to generalize but most of those which are in congregations and are led by ministers, meeting in the manse, or an elder's house, would follow the sort of pattern described by this minister:

The meeting opens with a Bible Reading and talk. Then we share prayer requests, etc. before we begin to pray. During the prayer time which on average is one and a quarter hours, there is confession, praise, intercession and singing. But people are free to manifest any of the gifts of the Holy Spirit. Frequently there are visions, prophecy, speaking in tongues and interpretation, the ministry of laying on of hands for a variety of needs, the gift of knowledge, the gift of faith, the gift of discernment and singing with the Spirit. There is an orderly freedom to pray and praise and minister as one is led by the Spirit. Around 50 come to the Prayer Meeting but the average weekly attendance is about 20. (From a Presbytery report, considered by the Panel on Doctrine.)

How do such meetings start? How do things grow within a congregation from individual experience to a corporate expression such as that described above? Once again generalisation is impossible because there is always that variety of experience and unexpectedness of the Spirit's activity which is of the very essence of the whole thing. The testimony to the direct action of God is a necessary and unavoidable part of understanding *how* these things happen.

Many instances of the growth of Charismatic fellowships could be given but, rather than illustrate from a variety of stories, one has been selected so that, in the space available in this article, it might be told in detail as an extended testimony. This story is narrated by a minister returning to his church after a longish holiday and finding just such a movement beginning. What he describes began

in April and is still gathering momentum. These extracts are taken from letters which he wrote to a fellow minister. Let him speak for himself:

17 April 1973

I arrived back and found that the Lord has been blessing this place in my absence, and I find myself in the midst of a small revival.

In my own church, two of my younger members have been baptised in the Holy Spirit – a brilliant young chap of 23, who was only converted a few months before and his fiancée. We have had some wonderful times of prayer together. They are both on fire.

Secondly, in my church, two of my elders, both really sound converted men, both energetic workers in the church, preaching, Sunday School, Bible Class, etc., have been mightily quickened. They are both very interested in the Baptism, and though both have a cautious approach, they are open minded, honest seekers of the truth, and I feel sure they, too, will receive this great blessing. God has already blessed them in these last few months so that they are changed men. People have remarked on this, in reference to their preaching – there has been an unction from the Lord, and a fervour that could be perceived by the congregation.

And many others like this. Every day people are telling me of people who in the last few months have been moved by the Holy Spirit. People are meeting at lunch-time for prayer. Two people who did this the other day, found they had been praying for two and a half hours without knowing it!

My task, as I believe it to be, is to try to consolidate all this, so that it does not slip away like water spilled in the sand.

25 April 1973

In the afternoon, one of our twenty-year olds, a lovely Christian girl came to see me in the vestry. She was anxious to know about the Baptism in the Spirit, and we spoke for some time on the subject, and then we prayed, I asking God to grant this blessing. I was then inclined to send her home, to get on her knees before God to let Him deal with her. But the Holy Spirit urged me to continue with her, laying my hands on her. I did this, standing behind her as she knelt, and as I continued to pray it was borne in on me that she really hungered for this blessing, and that God was going to give it. So I then commenced to thank God, and I told her to do so, also. As she commenced to praise God, so the 'tongues' came, and I gave her the interpretation – just a phrase or two. She was overcome (so was I)! and so I left her.

After two hours I returned. The vestry was now in darkness, but as I opened the door, the light from the church showed me that she was slumped down on the floor, and was very still. I went down beside her and put my arm around her and lifted up her face. It was streaming with tears. I said: 'Are you all right, L——?' And she whispered the one word that told me all I wanted to know: 'Halleluiah!' Just that. I just thanked God for a few moments and left her again, and after a little she came into the manse. She had truly touched heaven. So had I.

Then the next day, one of the two who had already been Baptized came to me in distress. The devil was suggesting to her that her experience was only an illusion. Again God gave me wisdom in dealing with her. I commanded the lying spirits which were obsessing her to leave her (in the name of Jesus) and then after some prayer and thanks, I told her to give thanks, and as she did so, she praised in tongues. I gave the interpretation, which reassured her, and then I left her. When I returned a little later her face was shining with the love and joy of Jesus which had always been a manifestation of her love for Him.

I know you will rejoice with me in this, and I hope in telling you, that you will be blessed, too.

4 May 1973

You will have had my letter telling you about the girl, baptized in the Holy Spirit. Now God has added blessing on to blessing, in baptizing one of my Elders. This was my key Elder, through whom so much blessing has flowed. A few days after the girl, he came to me, and as we were praying, and I laid my hands on him, he started praising God in tongues. Not fluently, rather hesitantly, but bringing such joy to both me and him. I am so thankful that THIS man should have received such a gracious demonstration of God's love.

We have been able to start a prayer group, and have had some lovely times of prayer, but we are very small, and just beginning, but we believe that God will prosper us in this, if we are faithful.

21 June 1973

I do not know how to begin to tell you of the continued blessing we are experiencing at God's hands. We are seeing conversions among our members, and 'quickenings', and Baptisms in the Holy Spirit. Our prayer-meeting is a place where God comes, and great things are happening.

Our prayer-meeting is now drawing people into it. Our young people are coming and being blessed. People from other denominations are coming because they hear the great things God is doing.

Every week we are having a visitation from God, and people are being baptized in the Spirit.

At the meeting before last, three people were baptized in the Spirit, two of them being young members of our church who had only recently been converted (within the last month). The meeting started off quietly, as there were some who had never been to a prayer meeting before, and three were just converted. Then, after some prayer and praise, I was given a word of prophecy. Immediately after, one of the older ones felt it necessary to make a small matter right with me, and this seemed to release the Spirit, who came down in mighty power, so that in no time the vestry was like a battle-field, with the stricken scattered over the floor. This is the only way I can describe the scene. It was as if a small bomb had exploded among us. Everyone was praying at once, praising and giving themselves in full surrender, pleading with God to take and use them, pleading their love and desire for Jesus, and giving thanks for one another. And in the midst of this, three received the baptism, whilst one was so much under conviction of sin that she fled from the place.

Yesterday, the meeting was smaller but the same thing happened. After a very short time of praise, we were scattered round the floor as if an explosion had occurred, all praying at once. Then, as if with one accord we gathered round a young R.C. girl who has recently come to know the Lord in a real way, and with much prayer and exhortation, and with tears on her part, she lifted up her head and praised God, in a beautiful tongue. Oh, how happy she was, filled with a deep inner joy, in the consciousness that God had taken her up to Himself in Baptism in the Spirit. She is a girl we all love very dearly, and we are so glad that God has been so gracious to her. We know she will serve the Lord all the days of her life. Her name is Monica.

Please pass this letter on to Gordon, who may use it as he desires. I know that this is the answer for our Church – the Baptism in the Holy Spirit, with the gifts of the Holy Spirit in operation.

The Changing Attitude of Kirk Leaders Towards the Charismatic Movement

'We Need a Fresh Baptism of the Holy Spirit, a New Pentecost.'

At the end of the first of these two articles, the attitude of various Church leaders was quoted from newspaper reports in 1963. The question then raised for a promised answer was, What do they think of the Charismatic movement *now*? Ten years ago the Very Rev.

Dr. Nevile Davidson was reported as saying that he thought that it was 'quite alien to our tradition both in worship and practice'. On 19 October 1972 Stewart Lamont asked him whether he was still of this opinion. He replied:

I think I shall be compelled to give the same answer today that it is alien to our Church of Scotland tradition in worship and practice but today I should certainly want to go on to say that it ought not for one moment to be dismissed because it is unusual or disturbing, and I think the relevant question is, is it meeting for many people a real need? God speaks to man in many different ways and men worship and approach God in many different ways, and I think perhaps the churches of a more traditional character need some of the things that Pentecostalists possess. It seems to me that in their movement joy breaks out in a way that it sometimes fails to break out in our more traditional forms of worship. Then again, their simple belief in the power of prayer. Here too is something that the churches must accept, and value. And perhaps above all their intense belief in the reality and power of the Holy Spirit. All these it seems to me are qualities greatly needed in the life of the traditional Church. (*They Speak With Other Tongues*, B.B.C. Scotland, Radio 4.)

Other Church leaders in 1963 professed ignorance of these things. At the General Assembly of 1973 it was clear that the atmosphere had changed. The moderator, the Rt. Rev. Dr. George T. H. Reid, in his closing address, urged the fathers and brethren to seek a Baptism in the Holy Spirit. The Rev. Dr Horace Walker, speaking during the stewardship debate, referred to the spiritual experiences of young people and went on to say 'we need a fresh Baptism of the Holy Spirit, a new Pentecost'. The Rev. Professor Robin Barbour, giving the interim report on the Commission of Forty, said 'we shall surely watch an avalanche of Charismatic outbreaks in the historical churches. There are many ministers within our churches who believe that Charismatic revival is beginning.' After criticizing the movement for many years as irrelevant piety, the Very Rev. Lord MacLeod has changed his mind due to a series of personal experiences. ('Charisma: the New Breakthrough in Christ'. *Life and Work*, July 1973, p. 16). He now even sees a link between his political and social concern and the enthusiasm which Pentecostalism engenders:

I think it is only by what Pentecostalism stands for in its enthusiasm that in fact we will be strong enough to deal with the vastness of the political issues and of the world international issues with which we are confronted at the present time. So

obviously I would not be in favour of Pentecostalism unless it was dealing with these issues. But unless we get a new vitality and a new buoyancy and a new belief in the immediacy of God's answers to the situation we'll never deal with the social order. (*They Speak With Other Tongues*, B.B.C. Scotland, Radio 4.)

These testimonies from the grass roots and positive statements of approval from many leaders in the Kirk, indicate that Pentecostal Worship in the Church of Scotland is set fair for the seventies. May the new Pentecost for which we pray take us from worship to witness, from liturgy to life, and from Church to community, that Scotland may be won for Christ.

C. GORDON STRACHAN, Sub-Warden, St. Ninians,
Grieff and Urban Youth Worker for the Home Board