RESTORATION

ments up to 1649 null and void, and though legisla-
tion ratified by Charles II in 1660–1 was not
mentioned, it too was in practice regarded as null.
The Act Rescissory was the basis for the Restora-
tion Settlement of religion in Scotland, and if fully
implemented would have returned the Church to
the position it had been in at the time of the re-
bellion against Charles I. Moves were soon made
in this direction. The appointment of bishops
began, and in 1662 acts formally re-established
Episcopacy, outlawed the Canons, banned con-
venticles, and re-introduced patronage. However,
the more provocative of Charles I's innovations
were quietly abandoned. The employment
of bishops in leading roles in civil government,
which had alienated the nobility, was not revived:
though the two archbishops were made members
of the Privy Council, only one other bishop
was appointed to it in Charles II's reign, and it was
made clear to all bishops that they were to keep out
of politics and avoid upsetting the nobility. When
in 1662 an Act of Supremacy was passed asserting
the power of the Crown in ecclesiastical matters,
it was aimed as much at the pretensions of a few
bishops as against Presbyterian dissidents. The
Restoration settlement also abandoned Arminian*
thology (which had threatened Calvinist ortho-
dox under Charles I, the Five Articles of Perth,
the 1656 Book of Canons* and the 1637 Book of
Common Prayer*). Thus there was a good deal of modernization shown. But why was Episcopal restoration deeply unpopular
move that did much to undermine the whole
settlement? Charles's motives were mixed. Some
of his most ardent supporters had suffered from
Presbyterian persecution in the past, and were
determined on revenge. The King himself found it
hard to forget the humiliations inflicted on him in
1650–1. Events since 1637 seemed to confirm the
argument that Presbyterianism was incompatible
with monarchy. Finally, establishing Episcopacy in
Scotland maintained uniformity with England.
No settlement could have been contrived which
would have been acceptable to all. It was virtually inevitable that the Protectors would be purged. It was hoped,
however, that nearly all the Resolutioner ministers
could be reconciled to the settlement, at first
it seemed that this would be the case. They had
wanted to retain Presbyterianism, but many were
ready to accept moderate Episcopacy: all thought
of restoration to the Crown was discredited. A final
blow to Resolutioner morale was the acceptance of
an archbishopric by James Sharp. However,
the expectation that only relatively small
numbers of ministers would refuse to accept the
settlement and have to be purged was thwarted,
primarily by retrospective aspects of the act restor-
ing patronage. Instead of just ruling that in future
appointments the rights of patrons would be re-
stored, it specified that all existing ministers whose
appointments had been made ignorant of the rights of
patrons must now, humiliatingly, seek presentation
from the restored patron and collation from the
bishop of the diocese. This was the last straw for
many ministers, concentrated in the Western Low-
lands and, to a lesser extent, in Fife. About 270
were therefore deprived of their parishes in 1662–
3—well over a quarter of the total number of minis-
ters. Moreover, most of these ministers retained
the support of many of their parishioners. Attempts
to prevent the former ministers holding worship in
conventicles* for their supporters and to force the
latter to attend their parish churches led to escalat-
ing bitterness and violent resistance, with the army
being used to enforce religious conformity.
The blunder over the way in which patronage was
introduced undermined the whole Restoration
settlement, turning what might have been a limited,
containable problem of religious dissent into a
major challenge to the regime. It showed some
flexibility in trying to deal with the problem; when
harsh persecution led to rebellion, as in 1666 and
1679 (see Rullion Green; Bothwell Bridge), more
conciliatory policies were tried. The First and
Second Indulgences* of 1669 and 1672 sought to'
'comprehend' dissident ministers in the Est.C by
offering them easy terms for returning to it; and
the Third Indulgence of 1679 offered toleration*
(under state supervision) for Presbyterians to wor-
ship outside the establishment. But neither re-
pression or moderation worked: the former
increased bitterness and drove dissidents to adopt
more inflexible positions, while the latter allowed
the convenitcles of the dissidents to spread more
widely than ever. Thus the Restoration period
(1660–88) culminated in the Killing Times* of the
1680s. The pro-RC policies of James VII(II)* ex-
carcerated the problem, and the running sore of
religious dissent increasingly discredited the
regime, contributing to its collapse in 1688.

Revivals, spiritual movements of unusual power
which have manifested themselves mainly in the
Protestant Churches of the land. 'Revival', which
has been an important dimension of Scottish
Church history, can be defined in a number of dif-
derent ways.
First, the term can be applied to the revitalization
of a body which once possessed spiritual life, but
which has lost its former vigour. 'Revival' in this
sense assumes that there has already been some
degree of vitality in the body. Thus, Christian
believers in a church may be stimulated in such a
way that their new, reinforced commitment to Christ
begins to energize the church in a dramatic fashion,
leading to a deep concern for the unconverted, and
spilling out into the community, with the result that
spiritual concern is aroused widely, and people who
have been 'awakened' seek spiritual counsel.

The second definition of 'revival', as a movement
which 'awakens' the unregenerate to a sense of sin

D. Stevenson
REVIVALS

and spiritual loss, is the best known application of the word. In this context, the term is imprecisely used in English, since the unregenerate possess no earlier spiritual vitality. The application is, however, entirely valid if the movement has begun in a revitalized body of earlier believers. Nevertheless, the English term is used with increasing imprecision with the passage of time and the introduction of popularly termed 'revivals', it is sometimes possible to detect a rediscovery of apparently 'forgotten' or 'discarded' doctrines (e.g. the sovereignty of God, human accountability). 'Revival' may thus include an element of reasserted doctrinal conservativism which, when given due emphasis, becomes a potent force within a congregation, Church, or a community. However, the term 'revival' is generally identified in terms of the first two definitions above.

Revival operates most powerfully within communities in which people are linked or bonded together by similar cultural aspirations and by similar occupations, whether coal-mining, fishing, farming or crofting. The importance of the community is emphasized by Duncan Campbell,* who was instrumental in the Lewis Revival of 1944. "Revival is a going of God among His people, and an awareness of God laying hold of the community. Here we see the difference between a successful campaign and revival; in the former we may see many brought to a saving knowledge of the truth ... but in revival the fear of God lays hold upon the community, moving men and women, who until then had no concern for spiritual things, to seek after God" (C. N. Peckham, *Heritage of Revival*, E, 1965, 165).

The profound sense of the immanence of the Almighty in a community during a revival is further described by James Packer: 'Times of revival bring a deep sense of being always in God's sight; spiritual things become overwhelmingly real, and God's truth becomes overwhelmingly powerful, both to wound and to heal; conviction of sin becomes intolerable; repentance goes deep; faith springs up strong and assured; spiritual understanding grows quick and keen; and converts emerge in a very short time. Christians become fearless in witness and tireless in their Saviour's service' (J. Packer, *Keep in Step with the Spirit*, L, 1984, 256-7).

These, of course, are the characteristics of 'ideal' revival, but revivals can also produce their share of spurious 'conversions' and they can be profoundly disturbing experiences for 'saint' and 'sinner' alike. While congregations and Churches may indeed be preserved in such circumstances, they may also be fragmented, and revival, which often provokes strong opposition, is not always the panacea of popular evangelical thought. It releases impulses which create new modes of expression, new allegiances to influential leaders and new alignments within denominations. The creative power of revival movements generally requires to be controlled and structured. This may result in the formation of yet another denomination, which in due time experiences further waves of revival.

ROOTS OF REVIVAL. The earliest recorded revivals in Scotland occurred immediately before and soon after 1600, at a time when Europe generally was settling into the 'established' post-Reformation religious patterns, which were not always regarded as beneficial or desirable by certain Reformed Christians. In the face of conflict with unacceptable forms of Church polity or practice, imposed by government or the Crown, devotion was strengthened among dissenting groups who felt that they must preserve the old and true order. Scottish revivals in Ayrshire at Stewarton and Irvine in 1625, and at the Kirk of Shotts in Lanarkshire in 1630, occurred among Presbyterian bodies who were opposed to Erastianism (see Church and State) and episcopacy* (John Gillies, *Historical Collections relating to Remarkable Periods of the Success of the Gospel*, 2Kelo, 1836). Minsters who were associated with these revivals, such as David Dickson* of Irvine, became prominent figures among the Covenanters* after 1638, and they wrote influential books and tracts, which not only stimulated Presbyterian piety, but also preserved the memory of great spiritual movements in the Highlands* and Lowlands of Scotland.

In the early years of the eighteenth century, the Scottish Presbyterian Church experienced a period of strong and widespread revival under the leadership of Patrick Melville, James Short, John Love and Alexander Henderson, and at Northairn Locality, its adoption was emphasized by Duncan Campbell,* who was instrumental in the Lewis Revival of 1944. "Revival is a going of God among His people, and an awareness of God laying hold of the community. Here we see the difference between a successful campaign and revival; in the former we may see many brought to a saving knowledge of the truth ... but
and Wales. The British and American dimensions were bound together in the person of the great itinerant evangelist, George Whitefield,* who preached at Cambuslang. Ministers from Highland and Lowland parishes who visited Cambuslang spread its influence farther afield. American and Scottish connections were reinforced by the establishment of the 'Convert for Prayer' in the wake of the Cambuslang Revival (A. Fawcett, The Cambuslang Revival, E. 1971).

Further interaction of American and Scottish influences can be observed in the nineteenth century. Since 1800 American preachers have continued to stimulate the currents of revival in Scotland, most noticeably through the campaigns of D. L. Moody* in the 1870s, and their contribution extends into the twentieth century, although with less conspicuous results. It is too easy to assume that such events do not infrequently occur at the same time as, and are influenced by, movements elsewhere in the British Isles. For instance, in addition to its American dimensions, the so-called '1859 revival' in Scotland (in effect a sequence of revivals, lasting into the early 1860s) needs to be seen in the context of contemporaneous movements in Britain and Wales* (J. E. Orr, The Second Evangelical Awakening, I, 1949). The Welsh Revival of 1904–5 (E. Evans, The Welsh Revival of 1904, Bridgend, 1969) also contributed directly to a small surge of evangelical activity in Scotland.

The influence of Scottish revivals on other lands should not be underestimated. The Cambuslang Revival of 1742 had a catalytic effect on movements in America, England and Germany. Emigration* from the Scottish Highlands, especially in the nineteenth century, took place against a background of intermittent awakenings, and Highland settlers in colonies from North Carolina to Ontario were well aware of events in the mother country. Highland preachers who had experienced revivals in their native areas sometimes took their fervour overseas to their fellow-countrymen in Canada and America. Foreign missionary* endeavour after 1800 gained strength and personnel in consequence of Scottish revivals.

Patterns of Revival. The earliest recorded revivals in Scotland were usually associated with the celebration of the Lord's Supper. In the seventeenth and eighteenth centuries this was a relatively rare event, sometimes known in the Lowlands as the 'Occasion'. Attracting participants from far and near, it created a sense of spiritual expectancy, especially when notable ministers presided (e.g. Communion Seasons). The revival at the Kirk of Shotts occurred during the weekend of the Supper, and impressions were particularly deep on the Monday thereafter, when John Livingstone* was preaching. The Cambuslang Revival incorporated the celebration of two large Communion Services, which were attended by many thousands. The Lord's Supper was a focal point of the revivals which were directly influenced by that at Cambuslang, principally those at Kilmarnock, Sutherland, and Muthill, Perthshire, although it is important to note that...
the revivals in these parishes had begun before the
Communions were celebrated. The Communions
drew vast audiences, and spread the impulses of
revival farther afield. The Lowland Communions
and associated revivals attracted Highland participa-
tion, and these one of the means by which the
seeds of Evangelicalism* were implanted in the
Highlands. Dugald Buchanam* attended the rev-
ivals at Cambusbang, Kilsyth and Muthill, and
John Porteous, minister of Kilnruin Easter, Ross-
shire, visited Kilsyth. Gaelic-speaking people from
Cawol, Argyll, were in the habit of attending the
Communions in Greenock and Glasgow, and, filled
with spiritual excitement, returned to parishes
which, at the end of the eighteenth century, were
held by Moderate* ministers. The importance of
the Lord’s Supper, although diminishing in the
Lowland revival context after 1800, is again attested
at Kilsyth in 1839, under the preaching of William
Chalmers Burns.*

In the Highlands the pattern of sacrament-based
revivals had begun to emerge, in certain parts,
chiefly the northern mainland, by the end of the
seventeenth century, but it spread most vigorously
in the nineteenth century (A. MacRae, *Revivals
in the Highlands and Islands* in the Nineteenth Century,
Stirling, 1903). The sacrament-based revivals were
then closely linked with the growing body of evan-
gelical Presbyterian ministers who came to
Highland parishes after 1800, and who continued the
practice of earlier ministers like Thomas Hog* of
Kiltearn in seeking clear signs of ‘a work of grace
upon the souls’ of those who partook. The Lord’s Supper,
sometimes celebrated in natural amphitheatres in
the open air, was thus transformed from a time of
secular sport and merriment to an occasion of
soul-searching solemnity, suffused in vibrant ex-
pectancy. Communion rolls were reduced drastic-
ly in certain parishes such as Uig, Lewis, where
Alexander MacLeod* (admitted 1824) ensured that
the roll was cut from 800 to six. The Lord’s table
thus came to be ’fenced’ against those who would
partake ‘unworthily’, and only those with credible professions of faith participated. In this way, the
significance of the Supper was heightened, and
participation became one of the hall-marks of saving
faith in individual lives. The demarcation between
the ‘worthy’ and the ‘unworthy’ could create a ten-
sion which would be ignited into revival by the diet
of preaching and meditation which characterised
the Communion weekend. Certain evangelical ministers became famous for
their powerful preaching at the time of the Lord’s Supper, and they would frequently travel from their
own parishes to assist at Communions in other
areas. None was more famous than John Mac-
donald* of Ferintosh, whose great Gaelic oratory
came to be known throughout the Highlands.
His attempts at this great preaching on the Sunday brought matters to a climax: ‘Mr Macdonald himself seemed to be in
raptures. There were several people who cried aloud, but the general impression seemed to be a
universal melting under the Word. The people of God themselves were as deeply affected as others, and
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a scene’ (W. J. Couper, *Scottish Revivals*, D, 1918,
104–5).

The efforts of evangelical ministers in encourag-
ing revivals in the Highlands were augmented by
the contribution of itinerant preachers (see Itiner-
ancy), predominantly of dissenting persuasion, who
began to penetrate the region from the end of the
eighteenth century. The first such preachers were
sent to the parish of Kilbrandon and Kilchattan,
Argyll, by the Relief* Church about 1784 to gather
the fruit of a revival initiated by John Smith.* Relief
missionaries were subsequently active in Kintyre
and mainland Argyll in 1797, with signs of deep
spiritual interest (see Douglas, Niel). The itinerant
preachers of the Haldane* movement brought
further revival enthusiasm to the southern parts
of the Highlands, where John Farquharson* was at
the centre of a revival in Breadalbane, Perthshire,
in 1800–4. Soon afterwards he was active in Skye,
and laid the foundation of a vigorous Evangelical
ism which contributed to the emergence of Bapt-
ist* churches and a strong evangelical presence
within the CoS (D. E. Meek, ‘Evangelical
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A similar development occurred in Arran, where
Baptist, Independent* and CoS preachers cooper-
ed in the movement which had appeared in
the island by 1812, and which was particularly
a focus of the town of Whiting Bay. Revival
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similarly initiated by the preaching of the Independent
preachers, spread to the mainland and across
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REVIVALS

Alexander). Under such circumstances the great sacramental occasions of the CoFoS were no more than a temporary means of retaining the allegiance of its Highland evangelical wing, which began to show early signs of a propensity towards nonconformity, brought to a head in the Disruption* of 1843.

Until the 1830s Scottish revivals were predominantly associated with the rural areas, and with rural villages or small towns. By the mid-century, however, revival interest was manifesting itself in the cities. After 1839, in the wake of the revival at Kilnsy, William Chalmers Burns* was preaching in several large towns and cities in the Lowlands, including Dundee (where he was assistant to Robert Murray M'Cheyne*), Perth and Edinburgh. The volume of addresses on The Revival of Religion (E, 1840) contains contributions by prominent ministers who were almost all in city charges. The '1839 Revival' represented a series of movements which operated powerfully in cities, towns and rural areas, and introduced new features such as wide-ranging itinerant evangelists who preached throughout the land, in the Highlands and the Lowlands. In the later nineteenth century, the larger towns and cities assumed increasing importance as centres which were likely to be frequented by many travelling evangelists, such as the American, D. L. Moody. The impact of Moody's preaching in Glasgow in 1874, which attracted 7,000 people on the final evening in the Kibble Palace, was felt as far afield as the Inner Hebridean island of Tiree, where a strong revival affected the local Baptist church in that year (D. E. Meek, Island Harvest: Three Baptist Churches 1838–1988, E, 1988).

The American connections apparent in the presence of Moody had consequences for the theological base of nineteenth-century revivals, especially in the development of 'revivalism', in which 'revivalist techniques' become prominent. Rather than emphasize the sovereignty of God in sending waves of revival as he willed, it became popular to believe that revival could be expected and achieved regularly, provided that certain conditions were fulfilled. The main figure in this development was Charles Grandison Finney (K. J. Hardman, Charles Grandison Finney, Syracuse, NY, 1987), whose Lectures on the Revivals of Religion (NY, 1855) had an immediate effect on James Morison* in 1839. Preaching 'for revival' became an acknowledged form of evangelism, and flourished strongly, especially in some dissenting circles. Finney's influence struck Scotland after 1850, in the wake of the Ten Years' Conflict* preceding the Disruption, and the prelude to the emergence of the FCS was marked by revival movements in the Highlands and the Lowlands, in both town and country.

In the twentieth century revivals associated with the cities have been relatively rare. Some, however, have affected individual urban churches, such as Charlotte Baptist Chapel in Edinburgh, which was dramatically revitalised through the ministry of Joseph Kemp after 1905 (W. Whyte, Revival in Rose Street, E, n.d.). Kemp, who was influenced by the views of Finney, visited South Wales during the 1904–5 Revival, and transmitted his enthusiasm to his church, which grew rapidly from fifty to 900 members. Nevertheless, the prevailing pattern after 1900 has tended to show revivals emerging on the coastal or island fringes of Scotland, within rural or seafaring communities. Strong revival movements were prominent among the fisherfolk of the north-west in the late nineteenth century, and emerged periodically after 1900. In 1921 the Wick-born cooper-turned-evangelist, Jock Troup*, was at the centre of a revival movement among the fishermen stationed at Yarmouth during a poor herring season. Troup returned to Fraserburgh to preach, fishermen brought the revival inspiration from Yarmouth, and a significant movement gripped the Moray Firth coast (see Fisherfolk, Missions to). The Inner Hebrides were also affected by revivals in this period (see Taylor, Francis William), and the crofters of Lewis experienced a powerful movement in 1949–53 (see Campbell, Duncan).

SPIRITUAL AND SOCIAL CONTEXTS OF REVIVALS

Given the spread and variety of revival movements throughout Scotland since the 1620s, it is difficult to provide a picture of their spiritual and social contexts in a comprehensive manner. It is, however, apparent that a recurrent feature of revival is the centrality of prayer and of preaching. The beginnings of revivals are frequently traced to faithful intercession by small bands of people or even by individuals; the development of revivals stimulates further prayer, and can result in the creation of prayer-chains which cross oceans and continents. Preaching is pre-eminent, and it would seem that Old Testament texts, especially from the Prophets, assume considerable importance in places like Jock God to 'come down' among them. Behind this lies the equation of Church and people with Israel in its backslidden and parlous state prior to the Exile, and there is an emphasis on the need to renew the individual's covenant with God. The post-millennial expectation that the 'earth would be filled with the glory of God' is apparent in preaching and writing until the middle of the nineteenth century, and revivals before 1850 can often be seen as part of a wider movement which issued in missionary* endeavour and anticipated the future glory of the Church (I. Murray, The Puritan Hope, E, 1975; see Mille, in l830).

After 1850 the abandoning of post-millennialism in favour of pre-millennialism may have dulled the 'eschatological perceptions of Evangelicalism, with the result that revivals came to be regarded as occasional rays of light in a darkening world, rather than as harbingers of the final effulgence of the Church. Nevertheless, the central issues of revival have remained unchanged: spiritual lostness and the danger of eternal damnation are primary concerns in most revivals, with a strong focus on the mediatorial role and substitutionary atonement of Christ. In the twentieth century, the emphasis on revival has been maintained most consistently by bodies which have links with the Holiness movement of the late nineteenth century, such as the Salvation Army* and, more noticeably, the Faith
REVIVALS

Mission. It needs to be observed, however, that revivals have no particular links with specific denominations, and that they frequently operate beyond the normal conventions of religious structures. In the course of a revival individuals may find themselves confronted with spiritual issues while they are in the middle of their normal business, and conversions can occur beyond the church walls even in villages. The impact of conversions among peer groups may lead to what may seem to be a contagion, as the spirit of revival spreads throughout a community.

Historical awareness of past revivals and the desire to experience similar movements at regular periods are also noticeable contributory factors. An expectancy that God can and will revive His Church is central to revival, although the ‘means’ may vary.

The influential addresses on The Revival of Religion were published in 1840, almost exactly a century after the series of revivals beginning with that at Cambuslang in 1742, and the wave of Scottish revivals beginning in 1839 reached its peak before 1846. It was common for preachers to raise their revivalists of an earlier day, and locations which had been the scene of particularly strong movements were sometimes visited at intervals by evangelists who alluded to previous happenings in the hope of encouraging similar results. When preaching at Kilns in 1839, William Chalmers Burns referred directly and effectively to the revival at the Kirk of Shotts in 1630; when preaching at Moulin, Perthsire, in 1840, he reminded his audience of the revival in the parish in 1799, during the ministry of Alexander Stewart* (W. C. Burns, Revival Sermons, E, 1869; pp. 190, 173). In certain churches, expectation of regular revivals produced a ‘revival cycle’, which repeated itself after a number of years; the Baptist church in Tiree, for example, experienced significant movements on an approximate ten-year cycle, from 1839 to 1940.

Secular circumstances which affect society in general can create a desire for deeper spiritual experience and thus help to stimulate revivals. The revivals of the seventeenth century occurred at a time of political and ecclesiastical uncertainty, and it is noticeable that several revivals (including that at Cambuslang) took place within the five years prior to the Jacobite Rising of 1745. The wave of revivals which began in the Highlands after 1830 occurred against a background of great social instability. The failure of crops, especially the potato, in the early 1840s led to widespread famine and thus helped to stimulate revivals. The influence of Calvinism and the Reformed tradition, and the desire for deeper religious experience by the ordinary people, contributed to the revival in the Kirk of Shotts in 1845. These factors, together with the central role of lay preachers, helped to bring about a revival in the parish in 1799, during the ministry of Alexander Stewart* (W. C. Burns, Revival Sermons, E, 1869; pp. 190, 173). In certain churches, expectation of regular revivals produced a ‘revival cycle’, which repeated itself after a number of years; the Baptist church in Tiree, for example, experienced significant movements on an approximate ten-year cycle, from 1839 to 1940.

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Churches can experience a strengthening of leadership and of evangelistic activity as the result of revivals. The revivals of the early nineteenth century produced some of the most prominent ministers of the post-1843 FC, among them the brothers Archibald and Finlay Cook, who were converted during the Arran revival of 1812. Other FC leaders, like John MacDonald of Perth, were closely associated with Highland revivals. Lay leadership was also strengthened, especially in the 1839–61 revivals, when men like Brownlow North* and Hay MacDowall Grant* exercised powerful itinerant ministries. The supply of Gaelic-speaking pastors for Highland Baptist churches was heavily dependent upon the coming of new people. Some denominations were strongly opposed to this, for they feared new people might cover up old sins. The coming of such 'revival dependency', while productive at certain periods, can cause serious problems if it becomes exclusive of other methods of evangelism and recruitment.

If revivals are productive of converts and leaders, they also create division within Churches, and contribute to the growth and formalization of new ecclesiastical bodies. Thomas Gillespie*, founder of the Relief Church in 1761, was one of the preachers at the Cambuslang and Kilsyth revivals. Following the Cambuslang Revival of 1742, parishioners were not prepared to accept a Moderate minister presented to them by the Duke of Hamilton after the death of McCulloch in 1771, and many defected to the Relief congregation at Bellshill in 1774. Kilsyth also produced a Relief body, because of dissatisfaction with James Robe*'s successor. In 1839 James Morison*, dismissed from the USec.C because of his espousal of Finneyite views, founded the Evangelical Union* of churches in Scotland, strongly committed to the apologetic of new revival techniques. The FC itself emerged during a period of revival fervour, which reached its climax in Skye in 1842–3. It is also arguable that the Baptist and Congregational movements in Scotland owed their strength in large measure to a current of revival which centred on the work of James and Robert Haldane*. The 1859–61 revivals led to the establishment of the Brethren* movement in Scotland; prior to 1860 only four assemblies are known to have existed, but the foundations of many were laid in the decade before 1870, with at least a dozen in Lanarkshire alone. N. Dickson, 'Scottish Brethren: Division and Wholeness 1838–1916', Christian Brethren Review Journal 43, 1995, 5–47.

The evidence therefore suggests that revivals have brought ferment and considerable dislocation to Church life in Scotland. The view that 'denominational prejudices are forgotten during revivals' is also contradicted by the evidence. While cooperation between denominations and their ministers is commonly attested during revivals, and 'sectarianism' can be temporarily buried (as allegedly happened in Perth in 1860), the assertion of doctrinal or ecclesiastical distinctiveness when bringing converts into the Churches can cause acrimony. The emergent Brethren movement of the 1860s recruited strongly from Baptist churches, and continued to do so thereafter, with accompanying accusations of proselytizing. This demonstrates that revivals may cause a weakening of commitment to existing ecclesiastical structures, with a tendency to create more 'personalized' groupings of like-minded individuals. New-found faith may cross old barriers, but it may also erect fresh ones.

Revivals have an effect on society beyond the Churches, most noticeably in the area of moral and social improvement. A recurrent theme of revivals is their impact on behavioural patterns, especially in relation to the consumption of alcohol. Converts forsake public-houses, and for a time these lose trade. Crime rates decline, and there is concern for the social condition of the poor and the underprivileged, leading to the establishment of missions such as Carrubbers' Close in Edinburgh, which was instituted in 1858. Other bodies, like Aberdeen Sailors' Mission, founded in 1862, distributed tracts, sold Bibles, and provided elementary schooling. Although some people who are converted in times of revival may already have a familiarity with the Bible, revivals stimulate widespread interest in the Scriptures. In the nineteenth century many non-literate converts expressed a strong desire to read the Bible, and achieved literacy, frequently through Sunday schools* and, in the Highlands, the Gaelic School Societies.* Revival movements, which are often populist and egalitarian, may also help to create a sense of group solidarity which strengthens social and political action; thus the reaction against landlordism in the Highlands after 1880 owed much to previous spiritual awakenings (see Clearances).

Revivals influence the 'internal' lives of Churches as well as the 'external' community. While some revivals may be doctrinally conservative, others may lead to the erosion of doctrinal distinctiveness; the overall impact of Finney's 'methods' has been to stress the centrality of the human will in making 'decisions', in contrast to the doctrines of total depravity and effectual calling within orthodox Reformed theology. The Moody campaigns of the 1870s altered Scottish patterns of worship with regard to music.* The methods of Moody's soloists, Ira D. Sankey, had a formative effect on the diet of hymnology and music which came to prevail among dissenters after 1880, and influenced trends more generally, noticeably in the use of organs in churches (see Musical Instruments in Worship). Personal spiritual experience is an important feature of revivals, and often finds expression in new hymns (see Hymnology, English and Gaelic). In due time these 'revival hymns' became an integral part of normal worship within certain denominations.

Overall, revivals have contributed greatly to the changing complexion of the Scottish Protestant Churches since 1600, and their results have been by no means ephemeral. They are a constant reminder that the most rigid ecclesiastical structures can be radically altered by spiritual forces which lie beyond their control. In times of lethargy, complacency and listlessness, revival movements have brought a healthy, and often very necessary,
discomfort to those who are 'at ease in Zion' or heedless of spiritual concerns.

General background can be found in D. W. Bebbington, Evangelicalism in Modern Britain (L., 1989) and C. G. Brown, The Social History of Religion in Scotland since 1720 (L., 1987). See also D. W. Bebbington (ed.), The Baptist in Scotland (G., 1988). There are numerous descriptions of Scottish revivals, but relatively few critical works. Most of the major accounts have been cited above; the most useful general compendia are Gillies, Historical Collections; Couper, Scottish Revivals; and MacRae, Revivals in the Highlands and Islands in the Nineteenth Century. Properly critical analyses exist mainly in academic articles; see especially I. A. Muirhead, 'The Revival as a Dimension of Scottish Church History', RSCHS 20 (1980), 179–96. Fawcett's Cambuslang Revival remains a landmark of sober, evangelical scholarship in this underworked field. Note also L. E. Schmidt, Holy Fairs. Scottish Communitative and American Revivals in an Early Modern Period (Princeton, 1989); M. J. Crawford, Seasons of Grace: Colonial New England's Revival Tradition in Its British Context (NY, 1991).

D. E. Meek

Revolution, French see French Revolution.

Riccaltoun, Robert (1691–1769), minister in Hobkirk, Roxburghshire. Born near Jedburgh, Riccalton was educated there and at the University of Edinburgh. Though licensed in 1717, he was not ordained until 1725, to Hobkirk, where he served until his death, his only son John being called as assistant (and successor) in 1765.

Riccaltoun is best known for his anonymously published contributions to the Marrow controversy. The Political Disputant: choice Instructions for Quashing a Stubborn Adversary. Gathered from, and exemplified in, the Learned Principal Hadow's Conduct in His late Appearances against The Marrow of Modern Divinity and its Friends (E., 1722) was a devastating piece of satire combined with a penetrating analysis of James Hadow's method and doctrine in The Antinomianism of the Marrow of Modern Divinity Detected. It was not only not answered, but was never so much as mentioned in print by the Marrow's opponents. It possibly served as a model for John Witherspoon's later Ecclesiastical Characteristics.

Riccaltoun published two further works relating to the controversy, A Review of an Essay upon Gospel and Legal Preaching (E., 1723) against a work by James Bannatine, an Edinburgh minister, which inculcated a moderate legalism, and A Sober Enquiry into the Grounds of the Present Differences in the Church of Scotland (E., 1723), an extensive examination of the controversy with particular attention to Hadow's Antinomianism. Riccalton attempted to mediate, though making it clear that the Marrow Brethren had the better argument and faulting Hadow for widening breaches rather than seeking peace. John Macleod* (Scottish Theology, E., 1794, 158) refers to the Sober Enquiry 'as perhaps as able

RICHARD OF ST VICTOR

a piece of writing as was called forth in the whole of the controversy'.

Riccaltoun's son published a three-volume posthumous edition of his unprinted works (The Works, E., 1771–72), including essays on human nature, the nature of revelation and 'Notes and Observations upon Galatians'.

FES II, 119; An Inquiry into ... Letters on Theron and Aspasio (L., G., E., 1762); D. C. Lachman, The Marrow Controversy (E., 1988).

D. C. Lachman

Richard (d.1178), Bishop of St Andrews. He was a chaplain in the household of King Malcolm IV (1141–65) when the King appointed him bishop in succession to Arnald (d.1162), previously abbot of Kelso. Richard was elected in 1163 and consecrated in 1165 at St Andrews by bishops of the Scottish Church in the King's presence. Unlike his predecessor, he was not granted legate status in Scotland, probably due to strenuous lobbying at the papal court by the Archbishop of York and his agents. He died in the infirmary of the canons of St Andrews.

Little is known of Richard's episcopate. He was active in the building of the great cathedral church founded by Arnald, as his acta show; these also show a developing elaboration in the episcopal household as a body distinct from the priory of St Andrews. He came from a clerical family (his uncle was abbot of Holyrood), but he owed his promotion to service in the King's household. He consented to the Treaty of Falaise,* but must have benefited by Pope Alexander III's angry reaction to it.

Surviving acta in Liber ... Sancti Andree (Bannatyne Club, E., 1841); mentioned in Chronicles of Melrose* and of Wyntoun* and Bower*; Dowden, 7–8; A. A. M. Duncan, Scotland: the Making of the Kingdom (E., 1975), 261–2, 270.

A. Macquart

Richard of St Victor (d.1173), medieval mystic writer and Trinitarian theologian. He was born in Scotland (according to a fourteenth-century epitaph) during the first quarter of the twelfth century. At a young age he became an Augustinian canon regular in the famous Abbey of St Victor in Paris sometime before the death of the Abbot Gilduin in 1155. He became subprior by 1159 and prior in 1162. Highly reputed for piety and erudition, he derived a de

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