



SCOTLAND'S
GREATEST

Revival

The Second Reformation in Scotland was not only a national movement of reform in the Church and Nation. It was also a period of intense and sustained religious revival. It was the greatest period of revival in Scotland's history for the following reasons.

01 It arose out of prayer

The Stuart kings imposed unbiblical practices on the worship and government of the Church of Scotland. This intensified particularly in the years following 1618. Those who resisted these changes faced increasing persecution. Church members suffered for refusing to receive communion in an idolatrous posture.

Faithful men such as Samuel Rutherford and David Dickson were exiled away from their congregations to remote parts of the land. Others had to leave for other countries due to the persecution. Some ministers had to leave for Ireland rather than be ordained by a bishop. Amongst them were John Livingstone and Robert Blair, yet persecution soon arose there also.

There were strong bonds of fellowship between those who opposed unbiblical practice. They often met for united prayer. John Livingstone tells us that there were "great meltings of heart" among the people of God at that time. The presence of the Holy Spirit was greatly evident. James Wood was a resolute episcopalian who was converted after attending one such meeting.

There were also notable revivals in Ulster, Kirk of Shotts and Ayrshire. In 1628 there was a solemn fast across the land in response to the many reasons for humbling themselves before God as a nation. The Holy Spirit was manifest in great power at that time. Samuel Rutherford wrote most of his spiritual letters strengthen the godly during this period. His prayer echoed the groanings of those who were pleading with God up and down the land: "Oh, let the King come! Oh, let His kingdom come!"

02 It happened suddenly

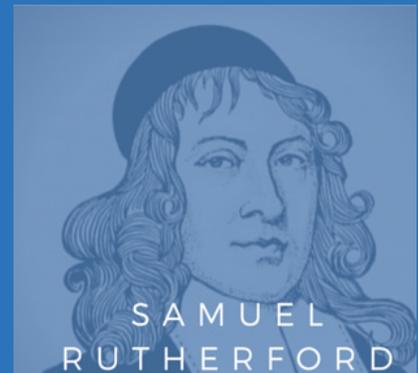
Matters came to a national crisis in 1637. Protests broke out in response to the Anglo-Catholic liturgy imposed upon the Church of Scotland. In St Giles Church, Edinburgh Jenny Geddes threw her stool at

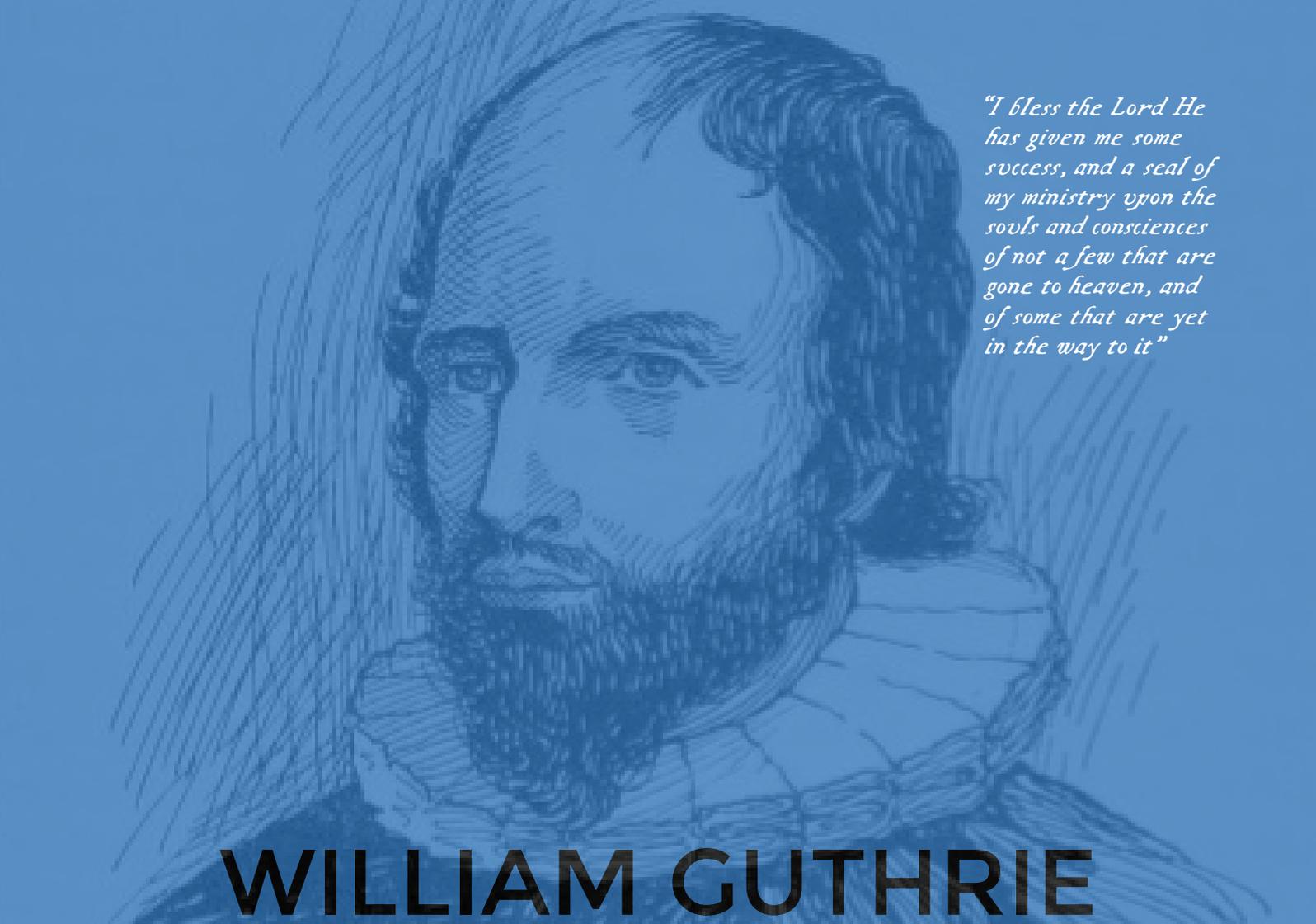
the dean who was reading Laud's liturgy. "Villain!", she said, "Do you say mass in my lug [ear]?"

This led to the signing of the National Covenant by the leading figures of Church and Nation at Greyfriars Kirkyard in 1638. The movement began with "but few, and these not honourable". Alexander Henderson believed this showed that it was God's work.

"Oh, let the King come!"

"Oh, let His kingdom come!"





*"I bless the Lord He
has given me some
success, and a seal of
my ministry upon the
souls and consciences
of not a few that are
gone to heaven, and
of some that are yet
in the way to it"*

WILLIAM GUTHRIE



“to promote the restoration of the Christian Church in Scotland, by informing, educating and promoting understanding of the attainments of the Second Reformation in Scotland”

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