Revivals in Scotland in the 20th Century.

Part 1 – 1905 and 1921-23.

1. 1905. Charlotte Chapel, Edinburgh. (Also other places.)

The Scottish revivals of the 20th century are well documented and some are still within living memory. There are excellent accounts of these moves of God in the following books.

Booklist.
2. A Forgotten Revival. Stanley Griffin. (Day One. -1921 revival.)

Other Resources.
DVD / Video. Transformations 2. Excellent testimonies from the Hebrides revivals.

1905. The Overflow of the Welsh Revival.
(For a summary see Harry Sprange p 366-370.)

Interest in prayer and evangelism was stimulated all over Scotland as news of the Welsh revival spread. This was fueled by the return of those who went to Wales and brought back faith building stories. However, God was already at work in Scotland.

1902. Orkney. First a visit by the evangelist Charles Robertson saw an outbreak of revival on the island of Burray. Then A Y Macgregor and F B Meyer visited many of the islands. Around 400 were converted. (70 on Sanday alone.)

1904 Keith. It was recorded that around 400 children were converted.

1905. Blairgowrie and Rattray. W M Oatts of the Glasgow YMCA held a mission in Blairgowrie Public Hall where he spoke of his visit to Wales and meetings with Evan Roberts. Meetings gathered 500-600. This rose to 1,100 by the Sunday evening.

The pastor, Joseph Kemp went to Wales and “brought back revival with him.” Edwards p 89-90.

“I spent two weeks watching, experiencing, drinking in, having my own heart searched, comparing my methods with those of the Holy Ghost: and then I returned to my people in Edinburgh to tell what I had seen.”

They began nightly meetings with conversions at every meeting. They are described as meetings of “emotion and commotion” Edwards p 95/204.
“There was nothing humanly speaking to account for what happened. Quite suddenly, upon one and another came an overwhelming sense of the reality and awfulness of His presence and of eternal things. Life, death and eternity seemed laid bare. Prayer and weeping began and gained in intensity every moment. Each seemed to sing and to pray oblivious of one another. Then the prayer broke out again, waves and waves of prayer; and the midnight hour was reached. The hours passed like minutes. It is useless being a spectator looking on, or praying in it, in order to catch its spirit and breath. It is necessary to be in it, praying in it, part of it, caught by the same power, swept by the same wind.” Joseph Kemp. Edwards p 12.

1000 were converted in 1905 “with permanent results.” Edwards p 180.
A Sunday afternoon bible class for children grew from 7 to 230 by April 1906. Some of these were later to go to China, Nigeria and India as missionaries.
A second wave of blessing followed in 1907. The congregation grew from 100 to 609 in 2 years.
These waves of revival were preceded by prayer. Joseph Kemp quote, Edwards p 81
Passionately expressed desire for the salvation of men was the dominant feature.
There would often be simultaneous praying. Edwards p 127. The prayer meetings were as though “held by invisible hands” and were “usually of a tumultuous sort.”

1905. Wick. In February the Mission Yacht “Albatross” visited Wick and 500 were converted.
1905. In the tiny Black Isle village of Avoch 23 young men were converted.
1905. Sept. Cromarty. There was a great response in the 18-25 age group. Over 6 months 120 were saved.
1906. Dingwall.
1908. Kilsyth. 1st Feb. “The fire fell.” 30-40 people were prostrated on the floor under the power of the Holy Ghost. In the week that ensued around 200 people were baptized in the Holy Spirit at that time and many remarkable manifestations of divine power were witnessed. There were nightly meetings for 3 months. Sprange p 230.

The Revivals of 1921-1923.
See Harry Sprange, Children in Revival p 370-375.
Also Jock Troup – Revival Man, George Mitchell p 47-84.
Stanley C Griffin. A Forgotten Revival.
Revival in Yarmouth and Lowestoft.
Revival broke out in East Anglia in 1921 through the ministry of Rev Douglas Brown from Balham, S London who visited Lowestoft in Suffolk in Feb 1921.
At the same time a mission was going on in Cairnbulg in Aberdeenshire led by Pastor Fred Clarke. This lasted 4 months and many young people aged 16-18 were saved. They would pray freely in public even kneeling down on the roads to hold impromptu prayer meetings.

The Scottish Invasion.
The Scottish fishing community followed the herring, so in the Autumn of 1921 as in every year whole families were in Yarmouth and Lowestoft for the end of the fishing season – thousands of them. The schools were flooded with Scottish children. 1921 was a very bad year for fishing, remembered as a year of misery. However God used the bad weather to make sure his harvest was available. The Scots were hanging around in Lowestoft and there was little to do. God prepared whole communities to receive His revival fire and take it back to Scotland with them.
Jock Troup was 25 in 1921. He was a huge, bull necked cooper (barrel maker) from Wick. In Oct 1921 he began to hold open air meetings in Lowestoft. As he preached people began to fall to the ground in conviction of sin. Jock soon began to preach full time. Whole families in Yarmouth who had come from Portknockie, Cullen and Findochty were converted in Yarmouth. Jock would preach to cinema and theatre queues and crowds as they left the pubs at closing time.

While he was in Yarmouth he had a vision of a man in Fraserburgh praying for him to come there. He left immediately and when he got there he met a group of men from the Baptist Church who had just had a meeting where they had decided to send for him. Among them was the man he had seen in his vision! Edwards 211. Jock began to preach holding open air services in Saltoun Sq. Hundreds came (Griffin p 68.) Five weeks of constant reaping followed.

By December both the Baptist and Congregational Churches were too small for the crowds coming.

Jock Troup described. – See Griffin p 83-85 and Mitchell p 55 – 58.
1. Preaching. Jock would preach for hours in the open air. He preached entirely dependant on the Holy Spirit and with great fervour and passion. He had a very loud voice. He used lots of fishing/sea illustrations.
3. His theological background was Wesleyan / Salvation Army with their holiness emphasis.
4. Warm and friendly. Jock was very popular “Good humoured, kindly and very human.” Mitchell p 66. He has been described as “happy, hearty and wholly surrendered to God.” Mitchell p 72.
5. Jock played the banjo, sang with a strong, rich, resonant voice that soon drew a crowd.
6. Jock wept as he pleaded with sinners to receive Christ. He was able to give appeals that went to the heart. Thousands were saved through his ministry.
7. He was modest and fully surrendered to God.

Characteristics of the 1921 Revival.

1. Praise. Services were characterized by joyful singing (Edwards p 142.) The men sang on the boats. The sound of hymn singing could be heard as the boats were coming home then those on the shore and those in the boats would sing together.
2. Spontaneity. Services consisted of praise, prayer, testimony, preaching and appeal. Services went on for hours and were spontaneous, not organized.
3. Preaching. People would be weeping over their lost condition in the singing before the preaching began. The preaching focused on the message of the cross and the new birth. “Our need and God’s deed” they called it.
4. Prayer. The revival was preceded in every place by fervent prayer – sometimes for years. At the tiny village of Whinnyfold in Aberdeenshire prayer for revival had been going on since 1900. In Cairnbulg there was a 6.60-9.30am prayer meeting every Sunday. Edwards p 126. At Peterhead there was a 6.30am prayer meeting every Sunday. Prayer caused expectancy to rise.
5. Unity. There was a tremendous unity between church leaders and churches. Jock Troup and
Douglas Brown would stand together in the pulpit in Lowestoft praying and weeping together.

6. **Lives Transformed.** Whole crews were converted and lives totally transformed. God also came on those already saved and changed them. David Cordiner was a very quiet lad, converted at 13 before this time. He felt God now called him to preach. All his friends and family told him he couldn’t do it but God set him free to preach powerfully night after night.

**Some Statistics.** The Scottish Eastern coastline from Wick to Eyemouth was affected.

<table>
<thead>
<tr>
<th>Location</th>
<th>Converted</th>
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<tbody>
<tr>
<td>Wick</td>
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<tr>
<td>Brora</td>
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<td>92</td>
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<td>Buckie</td>
<td>300</td>
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<td>Findochty</td>
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<td>Portessie</td>
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<td>Cullen</td>
<td>79</td>
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<tr>
<td>Cairnbulg</td>
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<tr>
<td>Portsoy</td>
<td>79</td>
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<tr>
<td>Peterhead</td>
<td>242</td>
</tr>
<tr>
<td>Arbroath</td>
<td>100</td>
</tr>
<tr>
<td>Dundee</td>
<td>600-700</td>
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<tr>
<td>Pittenweem</td>
<td>76</td>
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Portsoy, which missed out on the 1921 revival (and gained a local reputation as a wicked toon) was visited by revival power in 1923.

**Limitations of the 1921 Revival.**

1. There was a deep division between the fishing and farming communities so the revival did not penetrate inland.
2. The fishing community lived in awareness of danger and death so the eternal was more real to them.
3. God used un-ordained men like Jock Troup and David Cordiner. The traditional churches did not approve of un-ordained men preaching. They saw them as un-educated and over emotional.
4. God’s people seem to be able to forget a move of God very quickly.

Jock Troup was called upon to give an account of the revival before the General Assembly of the Church of Scotland in 1922. There were many who supported him and saw the revival as genuine.

Jock went on to be superintendent of the Tent Hall in Glasgow. The Holy Spirit continued to bless his ministry with great fruit. He died while preaching in 1954.