John Gillies (1712-1796) the long time minister of a Glasgow congregation was renowned for his Evangelical preaching and writing. A friend of both John Wesley and George Whitefield he wrote the first biography of Whitefield. In the midst of Spiritual blessings in and about his own parish Gillies undertook the collecting of many accounts of revivals from earlier times. Those he printed in 1754 then following his death others contributed until 1845. So the Revivals prior to that date are given some attention. While most accounts are brief the large book provides an excellent inventory of times when the Holy Spirit brought many souls to saving faith.

Here is an excerpt from the preface by the editor Horatious Bonar:

THE world is still sleeping its sleep of death. It has been a slumber of many generations; sometimes deeper, sometimes lighter--yet still a slumber like that of the tomb, as if destined to continue till the last trumpet sound; and then there shall be no more sleep.

Yet God has not left it to sleep on unwarned. He has spoken in a voice that might reach the dullest ears and quicken the coldest heart. Ten thousand times has He thus spoken and still He speaks. But the world refuses to hear. Its myriads slumber on, as if this sleep of death were the very blessedness of its being.

Yet in one sense the world's sleep has never been universal. Never has there been an age when it could be said there is not one awake. The multitude has always slept, but there has always been a little flock awake. Even in the world's deep est midnight there have been always children of the light and of the day. In the midst of a slumbering world some have been in every age awake. God's voice had reached them, and His mighty power had raised them, and they walked the earth, awake among sleepers, the living among the dead.

The world has written at large the history of its sleeping multitudes; it becomes the Church of Christ to record the simpler, briefer annals of its awakened ones. Doubtless, their record is on high, written more imperishably than the world can ever accomplish for his sons, yet still it is well for earth to have a record of those "of whom the world was not worthy".

Their story is as full of interest as it is of importance. The waking up of each soul would be matter enough for a history--its various shakings and startings up, ere it was fully aroused; the word or the stroke that effected the work; the time, the way in which it became awake for eternity and for God, as well as its new course of light after it awake--all these are fraught with an interest to which nothing of time or earth can ever once be compared. And then, when the voice of God awak es not one, but thousands, it may be in a day; when whole villages and districts seem as if arising and putting on new life--how intensely, how unutterably interesting! At such a crisis it seems as if the world itself were actually beginning to awake, as if the shock that had broken the slumbers of so many were about to shake the whole world together. Yet alas! the tokens of life soon vanish. The half-awakened sleepers sink back into deeper slumber, and the startled world lies down in still more sad and desperate security.

The history of the Church is full of these awakenings, some on a larger and some on a smaller scale. Indeed, such narratives form the true history of the Church, if we are to take our ideas of this from the inspired Church history given us in the Acts of the Apostles.

Many a wondrous scene has been witnessed from the day of Pentecost downwards to our own day, and what better deserves the attention and the study of the believer than the record of these outpourings of the Spirit? Besides the interest that cleaves to them there is much to be learned from them by the Church. To see how God has been working, and to observe the means and instruments by which He has carried on His work, cannot fail to be profitable and quickening. It makes us sensible of our own short-comings, and it points out the way by which the blessing may be secured.
I think this was the book Leonard Ravenhill was reading prior to (http://66.139.79.202/sermonindex.net/modules/mydownloads/visit.php?lid1702) Video Interview on this site. I have read the preface and its been such a blessing so far. Horatious Bonar goes through characteristics that Men of God shared that sought and obtained revival for their communities.

1. They were in earnest about the great work of the ministry which they had entered.
2. They were bent upon success.
3. They were men of faith.
4. They were men of labour.
5. They were men of patience.
6. They were men of boldness and determination.
7. They were men of prayer.
8. They were men whose doctrines were of the most decided kind, both as respects law and gospel.
9. They were men of solemn deportment and deep spirituality of soul.