

Remembering the 1859 Revival

Revival

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We have been looking at practical Christianity from the book of James and this morning I want to break off from that theme, at least for one service, that we might remember one of the greatest events that ever happened in this land and that was in the year 1859.

I say it was one of the greatest events because in some ways we remember the revivals of other years that are, perhaps, more recent. We think of the 1904-05 revival in Wales and the revivals in the Isle of Lewis, particularly in the late 40s and early 50s.

But the 1859 revival was far more widespread than other revivals. It is reckoned that there was hardly a place in the United Kingdom that was not affected by the 1859 revival. Something like a million people were converted throughout the land. And remember that at that time the population of the United Kingdom was around 25 million. So one million in 25 million bearing in mind there were already a good number who knew the Lord.

Now there have been other revivals in the 1800s, not only here, but abroad, particularly in China in 1832. When we think of the state of China today and politically we think, well, it would be impossible to have a revival there. And yet when you dig below the surface you see how much Christianity there is in China. Well, in 1832 there was a great revival in China.

In the 1830s there were revivals in Scotland in Dundee and Kilsyth. There was tremendous works of God. And in the 1850/1 to 54 there was a great revival down in Cornwall. Perhaps we don't hear so much of those.

But of all those there was nothing to match what the Lord poured out upon our land in 1859. And the impact was tremendous. In fact, you can see the impact as you travel around our land. You look at how many chapels were built in the 1860s and 70s as an aftermath of the revival. Even in this locality you will find, particularly, many Wesleyan and Methodist chapels that were built around that time. They were one of the consequences of so many people being converted.

It is interesting to note that that in 1859 the world was captivated very much by Darwin, a man who flew in the face of the world of God. Yet while Darwin was advancing his

ungodly theories God himself was reviving his own people and bringing them out of Darwinian darkness into the marvelous light of the gospel.

The sad thing is, of course, today people are remembering the Darwinian theories and still live in the shadow of Darwin. Our science and much of the stuff that we see in education flows from that whilst the glorious gospel of God is downtrodden.

If ever we see the folly of the theory of Darwin's *Ascent of Man* it must be in the downward spiral of sin in which we live today.

Now, I don't want to give a lecture on the 1859 revival. I am not qualified to do so. But I would rather, I want us mark that revival by looking at it's character. I want us to see what the Lord did and trust we might catch something of the desire for the reviving of God.

Now, we have got used to almost instant communication, haven't we? But we have to remember that there was a time—for those of us who have got computers—there was a time before computers and Blackberries and all those things. There was a time when people used to get a pen and to put ink in it and they would get sheet of paper and write a letter, put it in an envelope, address it and put it in the post box and eventually it would get somewhere.

Well, in the 1850s, of course, that is what they had to do. And one of the threads of revival in that time was correspondence because in America the Lord had already done or was doing a great work, particularly in New York and, of course, there are a lot of Irish people in America and they were writing home to those who lived in Ulster, which we now refer to as Northern Ireland. And they were writing about the revival. And it gave Christians in Northern Ireland a passion that they might pray with equal intensity that the Lord would visit them.

And it could be said that the revival in America, as I say particularly in New York, simply jumped across the Atlantic—that is how some described it—and ignited Ulster and then the rest of the United Kingdom.

There was a Welshman, of course his name had to be Jones, H.R. Jones, and he had emigrated in the early 1850s to America and he had been caught up in that revival and was used of God and he decided to come back to Wales in 1858. There was a man who had been in revival, used of God, brought back to his own land and he was used of God again, this time to ignite the land of Wales.

Perhaps we can't imagine what it would be like to live in a land where country wide revival was taking place. It would be in the news, in the street, wherever you were people would talk about the revival in the same way that today people talk about the credit crunch. We look at the interest rates. What about my mortgage rate? What are we going to do here? And we talk about these things, as it were, and what is happening with people losing their jobs. Well in 1959 people talked just like that about

the revival - Has revival come to your village yet? You know, has your pastor been taken up in revival? Have you been to so and so? Have you heard that they have been converted? It was a time when crime diminished and it seemed as if almost everyone went to the house of God with a joy and with a godly seriousness which underlined the work of God the Holy Spirit.

Now the first thing I want to leave with you this morning is this:-

1 The importance of thinking of revival and in particular the 1859 revival.

It is not simply history. It is not simply something of the past that our forefathers did and we just don't do that anymore, because it is not something that we do. It is something that God does.

But, rather, revival is something that we should long for. I wonder if we have longed for it this week, something that we should pray for. And if we don't, we should say, "Well, why don't I do that?"

Revival is something not just to be researched and read about, but it is something to aspire to in prayer and the way in which we lie.

Dr. Martyn Lloyd-Jones said that he knew nothing in his own experience that has been more exhilarating and helpful and that acted more frequently as a tonic to him than the history of revivals.

We don't very often speak about more intimate personal things, but I was in prayer during the week thinking of this sermon and as I was praying and thinking of Dr. Martyn Lloyd-Jones because he was a man who spoke a lot about revival, he was a man who longed for revival, probably as much as any and yet he did not really see it as such in his life.

We know there was the revival in the Isle of Lewis, but his own ministry didn't really seem to come to a place of revival. He was blessed in that he knew something of the aftermath of the Welsh revival, but he was not there, as it were, in it.

And I thought, as I was praying, if the Lord didn't allow the doctor to see revival, what chance have I got?

You say, "What a silly thing to say."

Well, perhaps sometimes we do say silly things in prayer and we don't always share those. But I thought that was something. You know, it went through my mind and I thought, well, Lord, if the doctor didn't see it, what chance have I got? That wasn't a complaint, as such, it was just a natural expression of prayer. But then I was led to this thought and that is why I am telling you. You know, to long for revival, to truly desire to know it does, in itself, draw us nearer to God and give us a greater joy than simply when

we sit there thinking in our minds, well, it is not a day of revival and we don't really deserve it and we don't really expect it to happen.

When we come to pray for it, when we come to the Lord and lay out, as it were, our thoughts before him, there is a great drawing near of God to our souls, so that there is thought of revival, the prayer for revival is something that is good for our souls.

It also reminds us what God has done. There are many Christians who don't know what God has done. We must read Scripture first and from Scripture we can see instances where God has revived his people. But it is also good to see that outworking in the history of our own land. And unless we read what God has done, we will not know what God has done. And I was going to say what he is capable of doing, to see, almost, whole villages and whole families being swept into the kingdom.

Revival elevates a nation and at a time when the nation needs to be elevated is now. I read yesterday there was a man who was very upset that he had been baptized as a baby and, well, theologically we agree with that. When you baptize a baby, the baby hasn't got the capacity to have been born again. But we will leave that for a moment.

But the sad thing is he wanted to be unbaptized so he went to the vicar and he said, "I want you to scratch me off the record."

And the vicar said, "Well, I can't remove what has been done. You know, it has been done. There it is. It is a matter of record, isn't it?"

So the man was a bit upset with that. He went home and he wrote himself an unbaptismal certificate which, just said that he renounced anything that would have happened to him and anything theological, anything to do with God. He wanted it all undone. What a sad thing to do.

What was sadder was he put it on the internet and 60,000 people downloaded it. There's a lot of people out there that want to be unbaptized. I am not of course talking about Believer's baptism such as we do. We might think, well, theologically, it makes no difference at all, but it shows the condition of our nation, doesn't it, that people want to just get away from anything that deals with God. They want to be against God.

It has been said that in revival God can do in five minutes what he can take 50 years of preaching to do. Revival makes God's people more like the Savior. It is in the wake of revival many are swept into the kingdom. A million converted in the land, what a number that was. It makes us long and pray and work for revival when we look at the subject.

You know, in the case of the Christians in the 1850s it was often the memory of previous revivals that God used to spur them on. And, my friends, I hope perhaps just thinking of this this morning might spur us on and enable us to pray and ask the Lord that he might, at least, grant us what we might call a little reviving.

2 What is revival?

I won't spend too long on this. You know some of these things, but we need to be reminded. Well, first of all, it is not just simply where people are saved. You know, we could have a meeting—I wish we had some—where two or three people are saved and that would be tremendous. We might think that is a little reviving. I guess it would to a certain extent. But that is not the revival that was known in 1859.

It is good to have a mission from time to time, a special effort, very difficult today. Today people won't come into the services. Well, nevertheless, the Lord has blessed those in the past.

I think I have given you this quote before, but it was in America where, of course, they have revival meetings. Now, that isn't the revival that we know. They just call them revival meetings. And one has said, "The average Baptist revival meeting in America runs to four days from Sunday to Wednesday." This preacher said, "There used to be a time when their revival meetings were lasting two weeks, but now even the church has shortened them." He says, "We are not even singing *Take Time to Be Holy* because we haven't got time to sing it."

And it was Tozer, he was a great character was Tozer, can't nail him down theologically. He was all over the place. I don't mean that in an incorrect way, but he was a great character. And he complained because preachers were putting up billboards to say that they were holding a revival. And he says, "We don't want preachers to hold revival. We want them to let one loose."

That's true, isn't it? We need a revival to run loose.

Well, ok, that is what it isn't. What is a revival? It is the work of God's Spirit among his own people.

It is timeless. If you were to go back to 1859 and feel something of the movement of God and then be translated to 1904-5 and feel something of the movement of God, if you go back to the 1830s to Kilsyth and Dundee and feel something of the movement of God. There would be something common in all of that. And if the Lord was to revive us today we would see many similar things and expressions and feelings because it is the same eternal God who comes and moves by the same eternal Spirit upon the hearts of his people.

When God revived in 1859 it was fresh and it was glorious. And in 1904 it was equally fresh and glorious. Yes, there was particular emphasis in different revivals. We know in the 1904 revival there was a great emphasis on singing in Wales. Some said they sang the revival away. Well, I don't know about that, but there was great joy in the meetings. If you have gone back to Daniel Rowland's day, there was a certain amount of solemnity in some of those meetings. It depends where you went as it were.

Revival is dependent on the sovereignty of God. Many a godly man has labored without a period of revival. And some poor preachers who, perhaps, haven't had a lot of thought for revival were found in the middle of revival and God lift them up and used them greatly.

You know, there are many things that we might say encourage the Lord to revive us, but we cannot dictate to God. You can't get a revival by simply putting all the ingredients in place like you mix a cake. You put all the things in the bowl and you reckon you will have a cake of some kind. Ok, you can put all the things in the bowl theologically but you can't be sure God will revive, although we would be foolish not to look for the ingredients of revival. Well, we can't dictate to God.

At our most holiest we do not deserve such blessing and there is a great mystery about the blessing of God in revival that can't be reproduced to order. I remember reading of John Livingstone. He preached on Ezekiel 36. It was in the year 1630 and he preached it in Scotland and he preached to a vast number and there were 500 people who were converted that day. Tremendous. It was a time of revival. He went on Irvin, which is very near where our Matthew lives, and he preached the same sermon and, of course you could say, perhaps he shouldn't have preached the same sermon. I don't know, but in a time of revival, you are not going to have much time. You need to be preaching three or four times a day. It wasn't a time when people could look at SermonAudio and hear them and say, "You preached that one." You could use the same sermon. Any way a week later he went not so far down the road and preached the same sermon and as far as he knew no one was saved at all. Five hundred one week, none the next. He said almost the same words almost. God is sovereign in these things.

We have recently seen pictures of forest fires in Australia. There were times when something that didn't appear to be immediately in the flames, as it were, instantaneously caught light. It just went up in flames because the heat around it being so intense. And that was something like the revival in 1859. The Lord revived certain towns. For example, New Castle upon Tyne, I understand, was greatly affected in 1859. And then it might miss a few villages or towns and all of the sudden the fire or revival broke out somewhere else and then somewhere else.

God is sovereign in these things. Revival often follows a time of declension. In the Scriptures, in the period of the judges, Israel's sinned greatly and it was at that point of gravity and deep sin that God stepped in and turned their hearts and revived them again.

In our own nation we were spared the blood shed of revolution under the ministry of Wesley and Whitefield. It was such a wicked time, but God used those and many others to bring great blessing.

In 1859 revival, when it broke out in Ulster, it broke out particularly in the villages of Kell and Connor. They were described as rough and godless places where it was notorious that people would be drunk even at a funeral.

But a Mrs. Colville who was a Baptist had come from Gateshead which is interesting that Gateshead, of course, is near Newcastle. She was in Ulster giving out Christian literature. Whilst going from door to door she found two ladies who listened to the gospel.

The man's name was John McQuilken who came from Connor. And as she opened up the gospel to them, it had a profound affect on James and for some weeks he was under conviction. These things were now becoming familiar to him. He realized he wasn't a Christian.

He became a Christian finding peace and rest in Jesus Christ. He two friends in particular, and they came and they were talking with him and they were talking to each other and said, "James has become a Christian." He said, "I know. He is a great man who liked fighting with the cockerels. He was a cock fighter." And he said, "He sold all his birds." He said, "Oh, that is a fad. It was something he loved to do. He will soon have them back again."

But he didn't. One of his friends by the name of Jeremiah Menealy, he came under conviction through the testimony of James McQuilken.

Jeremiah Menealy was a school master and he said to James, "I would give the world to know my sins forgiven."

You know, that is what happens when we come under real conviction that it is such a central point of our life, the burden of sin, the need of being right with God, we would give up everything to know peace with God. That is a good place to be - a place that can only be found by the Spirit of God."

And that is where he was and he was on his own and he read the passage we read this morning from John chapter six. He came to verse 37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."¹ And to him those words jumped out of the page. They grabbed his heart. He slapped his thigh and said, "That is it. That is it." The Lord had spoken to him.

"I see it now," he exclaimed. He had realized that as he came to the Lord for salvation he would not be cast out. He read these other verses and realized that the Lord had saved him.

It was said that that was the beginning of the revival in Ulster.

My friends, wouldn't it be great if the Lord would just bring His word to life in our souls like that.

And the Jews of John's day here in the passage that we have read, they wanted to see signs. The Lord had just fed 5000 people and they said, "What shall we do that we may do the mighty works of God? You know, we want to do what we saw you do with the

¹ John 6:37.

bread. That was really great stuff. We want to be followers of you and that is what we want to do.” And they just were looking for those signs.

The Lord was trying to tell them that the thing they had got to do was to believe on him. That was the work they had got to do. And that is it, isn't it? With all that is going on in the world today the work of God is that we should believe on him whom he has sent.

And they still wanted a sign. They couldn't quite... it wasn't clear in their minds yet. They said, “Look, you know, we have seen the miracle with the bread. Our forefathers had bread in the wilderness. That was a good thing to do. That was marvelous.

And the Lord Jesus said, “No, you want the true bread from heaven that giveth life to the world.” He says, “I am the bread of life. I am that one. It wasn't Moses that gave you that bread,” he said, “It was God from heaven that gave you that bread and God from heaven has sent me. I am the one that you need to believe on.”

It is a very wonderful thing when an individual is so drawn by the Spirit of God to feel their weight of sin, see their need met in Jesus Christ. And that is what happened to Jeremiah Menealy. After a while he became a preacher of the gospel and he was greatly used there.

A man by the name of Brownlow North—some of you will have heard of him. I didn't know much about him. He was an aristocratic play boy. He wasn't converted until his 40s, but the Lord did a mighty work with him in England.

When he was saved the news was that this was a tremendous thing that, I mean, a man in the higher classes and a man who was described as a play boy and a philanderer. He was seen as a wicked man of the world, but soon he was preaching the gospel. The Spirit used him and his intellect and many people were saved.

My friends, revival means an unusual awareness of sin and the awfulness of sin. What a work of God the Holy Spirit. It is more than a knowledge of sin. It is feeling the burden of sin and seeing how it caused the Savior to suffer.

Well, let's move on.

3 The character of revival.

I have just pulled out three things here. we have looked at it a little bit when is said what is revival, but look at the character of revival. There is a concern for the things of God that leads to prayer.

The first inklings of revival is a stirring among the people of God, not the world but the people of God. Reviving is bringing again fresh life to those who are already alive in Christ.

Nehemiah, he was a great man, wasn't he, of prayer. He was a man who saw a measure of revival in his day. And throughout his book is threaded the phrase "Nevertheless we made our prayer unto our God."²

The Lewis revival was preceded by two elderly ladies praying. And when the Spirit of God came down upon that island, it came upon a prayer meeting, a barn with straw on the floor, a meeting that started, I think, at 10 o'clock in the evening.

In 1859 the revival could have been said to have been fueled from America. What started the New York revival was lunch time prayer meetings. A man hired a room and just one or two arrived on the first day for prayer. A week later there was a few more. A week later there was a lot more. Soon he had to hire bigger places and had prayer meetings every lunch time and people were flocking in. That was the beginning of the revival.

In Ulster the prayer meetings broke out on Friday nights. Christians that didn't normally attend started to pray. It is said they had a Bible under one arm and a piece of peat under the other arm to put on the fire when they got there.

The Lord sent greater fire than was given by the heat of that peat.

In the Spring of 1859 there were 16 prayer meetings in the parish of Connor alone. And from those meetings the fire spread to the whole of Ulster and across the United Kingdom.

I have yet to read of any revival that was not preceded by a concern for prayer.

Andrew Bonar in Scotland saw a number of what we might call smaller revivals in Scotland and sometimes he went abroad - I think he went to America at least once. He used to say when he came back he always looked and asked, "Where are the prayer meetings?" Because he said, "When he saw the how many prayer meetings had shot up while he had been away he knew the Lord would do something," a bit like we see the Spring bulbs coming up. When he saw the prayer meetings springing up he knew there was the sniff of revival, as it were, in the air.

In revival the things of God take a priority they never had before. People all of the sudden don't have time for a load of other stuff that might be legitimate things. But all of the sudden there is this great concentration on the things of God and of the Spirit of God.

The second characteristic of revival is there is a gathering together. Some Christians like to do their own things. Perhaps we are all like that to a certain extent. There are some Christians who never seem to find a local church that suits them for one way or the other. In most cases people who can never find a church that suits them, it is probably... well, it can be an excuse for their own ungodliness. It can be an excuse for, or an explanation of a misunderstanding of Scripture, or perhaps plain quirkiness. But part of the divine nature which the Lord's people receive at conversion is that we should want to meet together for

² Nehemiah 4:9.

fellowship, to be under the preaching of the Word, to be under the discipline of the Word, to learn of God, to hear him speak to us in a way that God has ordained.

And this is found, of course, throughout Scripture, but particularly when we read that we should not forsake the gathering of ourselves together as the manner of some is.³

Revival is the drawing of people together. That coming together is heightened. The people just want to gather for prayer. They find such a joy in knowing the presence of God in a way that is not normally known.

Nehemiah eight says all the people gathered together as one man, both men and women and all that could hear with understanding.⁴ There was something special they just had to come together.

And, my friends, it is good to be together, isn't it? Compared to our forefathers, we have perhaps very few meetings. I know a church where I was in Essex they used to say, "Oh, there was a day when we had four or five meetings on the Lord's Day," and they looked back to that as being a day of great blessing. Our meetings are, perhaps, shorter than our forefathers had.

Interesting, in 1859 in Scotland during the revival one aspect of that revival is they said that many people who were converted were very poor people and there was a lot of conversions or a number of conversions among people whom they thought could not be reached with the gospel because of their intellectual and mental perceived incapacity to receive it. I don't wish to be disrespectful at all, but we are very blessed to see Kenny coming to the chapel. And there were people who had a disability like Kenny who were being converted in the 1859 revival.

Praying five o'clock in the morning was common during Daniel Rowland's time of revival. The prayer meetings in Lewis were going through the night. It was during the late hours that the Lord came and troubled many in their souls. Some were found on their way to Church they weren't quite sure why except they just felt that inner compulsion that they had to be there. And when they got there, although the church should not have been open, it was open because the Lord was reviving and there were meeting going on.

In 1859 people were seeking revival. Those that were seeking revival were seeking meetings that were praying for it and they were meeting when and where revival broke out.

My friends, whether we are in revival or not, it is good to be in the house of God whenever we can, for revival was never found by not being there.

And then the third characteristic I leave with you this morning is that the Word of God was foremost. Again, as there has never been a revival without the moving of God the

³ See Hebrews 10:25.

⁴ See Nehemiah 8:1-2.

Holy Spirit upon the hearts of God's people to pray, so there has never been a revival without the Holy Scriptures being foremost. If anything has been perceived as a revival without the Scriptures, it is not a revival. Even in a time of reformation in our own land when the great time came when people had the Scriptures for the first time in their own language, it was a great thing. What happened there? Well, they gave new honor to the Scriptures, didn't they?

When the Reformation came the stone altars on which there was a sacrifice of the mass were done away with. When the light of the light of the Scriptures came they said, "Away with that. The sacrifice was at Calvary. We will put a wooden table there for it is a time of memorial and commemoration. It is not a place to sacrifice. And the Scriptures must have the upper hand."

And that is why even the inside of the churches was changed and that is why the pulpit and the Bible stands above the communion table. And that is why the table is wood and not stone. The Scriptures are elevated in a time of revival.

You know, we tend to think of revival as coming, perhaps in a meeting where lots of people are together and we have come to preach the gospel and that would be a tremendous thing and I am sure that that has happened, but the Lord often starts a revival in a prayer meeting.

It is interesting to note that in Holland in the 1740s there was a revival which came while they were at a study meeting. The Lord is sovereign in these things, but the Word of God is foremost.

Of course, interesting to note is that Mr. Spurgeon, was preaching in London in 1859 he was already knowing a measure of success. But, again, it was interesting to note it was in 1859 that he was busy building the Metropolitan Tabernacle. Such were the numbers of people that were coming and such that were having to be turned away. When the new building was opened Mr. Spurgeon said words to this effect that whilst there are great doctrinal creeds and there are great doctrinal statements he would preach Jesus Christ as found in Holy Scripture.

And that is true. It is great to have some doctrinal statements. We need them in case people come and try to pollute our churches, et cetera. But when it comes to what is actually happening, we preach Christ and him crucified, risen and coming again. And that is what the Lord blessed, the preaching of holy Scripture.

My friends, revival always leads to that which is good. It takes people back to the things of God and not just for a day, but for a generation. And that was one of the stamps of the 1859 revival. Indeed, many of the others, that the people who were converted, there was such a change in them. They lived it. It was true fruit.

But, you know, the sad thing is that revival doesn't necessarily flow from one generation to the other. Children cannot catch revival from their parents – each generation must

seek the Lord. That is very, very true. We have come down now, really three or four generations without revival in the areas where most of us live. And, therefore, we have parents, we have grandparents who have not seen the work of God in our land such as we have read of in 1859, in New Testament times or whatever times of blessing we would like to go to. They have, therefore, not governed this land or brought up their children in the way in which they should if they had known the blessing of God.

Indeed, now, as we come each generation further and further away from the outpouring of the blessing of God, we find society is no longer neutral on these things, but is now in rebellion against God. From the nation of the book, we have become a nation against the book.

My friends, we need, do we not, the Lord to revive us again.

Three things, then, I have brought before you this morning. I have not gone greatly into that passage I know, but the importance of revival, what revival is and the character of revival.

In closing brief application, my friends, let's pray and long for revival. I can't make it. I could call a prayer meeting for 5 AM in the morning. One or two of you might turn up, but then you would probably turn up for anything. It doesn't make a revival, does it, just for us to turn up. We must long that the Lord might touch our hearts. Well, that is it, isn't it, it is a matter of the heart.

What does the psalmist say? "Search me, O God, and know my heart... see if there be any wicked way in me, and lead me in the way everlasting."⁵

Whilst we can't dictate to God, we ought to move ourselves into a place where the Lord could revive me. What does one of the hymns say? "Lord, send a revival. Start the work in me."

I wonder whether any of us can hardly say those words really. I am being presumptuous, not knowing your part, but I would find that difficult. You could always find corners of our life where there is something lurking.

You know, revival, even the seeking of it, can be expensive, more than we are willing to pay, not in money, but in determination and effort and the searching of the soul, the weeding out of old roots, old roots of bitterness, digging out anything that hinders our fellowship, things that can be most humbling. Humbling can be expensive to our pride, but my friends, what is that compared to the blessing of the Lord.

May we find the desire to come with the words of the psalmist where he says in Psalm 85 verse six, "Wilt thou not revive us again: that thy people may rejoice in thee?"⁶

⁵ Psalm 139:24-25.

⁶ Psalm 85:6.

Oh, some of these revivals there was some manifestations of the Spirit that perhaps they thought was a little odd and uncomfortable. And, indeed, there were some things they had to put a stop to. But, my friends, when the Lord comes we let him come. We let him... he is in control of those things. My friends, if we can't come and, with the words of the psalm, then we can pray that we might have that desire and longing.

And then, finally, my friends, if you are not the Lord's, if you are not a Christian this morning you can't be revived. You can only revive that which has already been brought to life. You need to be made alive in Jesus Christ.

You need to come like Jeremiah Menealy to ask the Lord to save you. Jeremiah preached until his dying day in Ulster and the UK, died in 1917.

My friends, we are not all called to be preachers, but are all called to repent. God hath commanded all men everywhere to repent. For he has appointed a day in which he will judge the world by that man whom he hath appointed, the Lord Jesus Christ.⁷

Many are saved in revivals. But we are not told to wait for one. If you are not saved today, don't wait for a revival. You may have to wait more time than you have been given. We are to seek the Lord today.

Now, I have just about scratched the surface. You can read a lot more about the 1859 revival, but may the Lord be pleased to bless our souls that we might seek the Lord together, that we might be able to join with the psalmist. "Wilt thou not revive us again that they people may rejoice?"⁸ And may it be soon? Amen.

⁷ See Acts 17:30-31.

⁸ Psalm 85:6.