

REVIVAL

Reflections On Revival

Mary Grey Lundie Duncan



Reflections On Revival:

Reflections on Revival Charles Grandison Finney, Donald W. Dayton, 1845 After more than twenty years of revival ministry America's greatest evangelist had accumulated knowledge of spiritual awakenings their implications and excesses perhaps exceeding that of almost anyone in Christian history This aggregate wisdom on the subject was first presented to the reading public in the form of a series of 32 open letters printed on the pages of the Oberlin Evangelist in 1845 Some were recently reproduced in a volume titled *Revival Fire* But fifteen of the original letters did not find their way into that book In your hands you have all thirty two of the invaluable epistles of the incomparable preacher Back cover **Letters on Revival** Charles G. Finney, 1845 Revivals of religion have been gradually becoming more and more superficial All the phenomena which they exhibit testify to this as a general fact There is very much less deep conviction of sin and deep depth of humility and much less strength in all the graces exhibited by converts in late revivals than in the converts from the revivals which occurred about 1830 and 1831 and for some time previous I have observed as have others also that revivals are of much shorter duration and that a reaction comes on much more suddenly and disastrously than formerly Also that fewer of the converts make stable and efficient Christians that those who do persevere appear to have less of the Spirit of Christ than in former revivals not so much of the spirit of prayer and are not so modest and humble In short all the phenomena of the more recent revivals judging from my own experience and observation and from the testimony of other witnesses show that they have at least very extensively taken on a much less desirable type than formerly Christians are much less spiritual in revivals much less prevalent in prayer not so deeply humbled and quickened and thoroughly baptized with the Holy Ghost as they were formerly These statements I do not suppose to be universally applicable to modern revivals but I do believe them to be applicable generally As revivals now exist I believe ministers are not nearly as desirous of seeing them in their congregations as they formerly were nor have they good reason to be Those ministers who have witnessed none but the later revivals of which I speak are almost afraid of revivals They have seen the disastrous results of modern revivals so frequently that they honestly entertain the doubt whether they are upon the whole desirable Those as I have good reason to know who saw the revivals which occurred ten or twenty years ago greatly prefer revivals of that type They are distressed with the superficiality of many recent revivals I make this as a general not a universal remark and state only my own opinion of public sentiment I have often heard it said both among ministers and private Christians we long to see the days return when we shall have such revivals as we saw years ago I have been anxiously watching the progress of things in this direction and inquiring as carefully and prayerfully as I could into the causes which are operating to produce these results If I am not misinformed and have not greatly misapprehended the case the following will be found among them **Reflections on Revival!** Frederick Julius Huegel, 2015 **Reflections on Self Psychology (Psychology Revivals)** Joseph Lichtenberg, Samuel Kaplan, 2014-01-27 Originally published in 1983 *Reflections on Self Psychology* records the development of a powerful initiative to alter

psychoanalytic theory and practice and an evaluative questioning of this initiative. It presents a dialogue that developed at the Boston Symposium of 1980 between vigorous proponents of self psychology, equally energetic critics, and many participants between these polar positions. This book attempts to capture within its pages not only the content of what was presented, explored, and evaluated in Boston, but also a sense of the people, about 1,000 strong, who exchanged their ideas on and off the podium and the remarkable spirit of open inquiry that invigorated these proceedings. The book, as was the meeting, is organized to explore four subjects: the development of the self, infant research, the implications of self psychology for psychoanalytic practice, self psychology and psychotherapy, and the implications of self psychology for psychoanalytic theory. The final section of the book is devoted to an essay by Heinz Kohut that provides an integrated response to the issues and criticisms raised in the course of the symposium. This essay, while based on extemporaneous responses by Kohut during different phases of the meeting, is in its written version a cohesive, carefully revised and edited statement prepared in the mellowing period following the meeting and before Kohut's untimely death.

[A Legacy of Preaching, Volume Two---Enlightenment to the Present Day](#) Zondervan, 2018-11-13

[A Legacy of Preaching, Volume Two: Enlightenment to the Present Day](#) explores the history and development of preaching through a biographical and theological examination of its most important preachers. Instead of teaching the history of preaching from the perspective of movements and eras, each contributor tells the story of a particular preacher in history, allowing these preachers from the past to come alive and instruct us through their lives, theologies, and methods of preaching. Each chapter introduces readers to a key figure in the history of preaching, followed by an analysis of the theological views that shaped their preaching, their methodology of sermon preparation and delivery, and an appraisal of the significant contributions they have made to the history of preaching. This diverse collection of familiar and lesser-known individuals provides a detailed and fascinating look at what it has meant to communicate the gospel over the past two thousand years. By looking at how the gospel has been communicated over time and across different cultures, pastors, scholars, and homiletics students can enrich their own understanding and practice of preaching for application today. Volume Two covers the period from the Enlightenment to the present day and profiles thirty-one preachers, including Charles Simeon by Darrell Young, Robert Murray M'Cheyne by Jordan Mark Stone, Alexander Maclaren by R. Scott Pace, Catherine Booth by Roger J. Green, Charles Haddon Spurgeon by Thomas J. Nettles, Rodney Gipsy Smith by Bill Curtis, George Liele by Terriel Byrd, Charles Finney by Robert W. Caldwell III, John Jasper by Alfonza W. Fulwood, and Robert Smith Jr. by Henry Ward Beecher by Michael Duduit, John Albert Broadus by Hershael W. York, Phillips Brooks by Charles W. Fuller, D. L. Moody by Gregg L. Quiggle, B. H. Carroll by Robert Matz, and Jerry Sutton. Billy Sunday by Kristopher K. Barnett, Karl Barth by William H. Willimon, Dietrich Bonhoeffer by Keith W. Clements, D. Martyn Lloyd Jones by Carl Trueman, John Stott by Greg R. Scharf, Harry Emerson Fosdick by Dwayne Milioni, R. G. Lee by Charles A. Fowler, Aimee Semple McPherson by Aaron Friesen, W. A. Criswell by David L. Allen, Gardner C. Taylor by Alfonza W. Fulwood, and Robert Smith Jr.

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