


God's Greatest Gift



THE TRANSGRESSION

For God loved the world so much that he gave his only-begotten Son, so that everyone exercising faith in him might not be destroyed but have everlasting life.

JOHN 3:16 NW

Ransom For A God

R Sanford



Ransom For A God:

Ransom for a God Tony Foster, 1990 John Crowe Ransom's Secular Faith Kieran Quinlan, 1999-03-01 Recent interest in the life and works of John Crowe Ransom has brought to light the many apparent contradictions and discontinuities in the career of this important man of letters A noted poet Ransom chose to devote his energies primarily to the composition of prose A southern agrarian in the 1930s he later rejected the movement as nostalgic and unrealistic But perhaps more central to his development as a man of letters he came to renounce all traditional religious beliefs even though he was descended from a line of Methodist ministers In John Crowe Ransom's *Secular Faith* Keiran Quinlan examines these and other incongruities within the context of the writer's career and offers a substantially revisionist interpretation of his subject Quinlan argues that the key to understanding Ransom's development lies in his early rejection of the tenets of Christian theology and in his consequent effort at articulating an alternative philosophy to live by Ransom's literary efforts are viewed as a philosophical project aimed at discovering an empirical validity for the world rather than a transcendental one Quinlan examines Ransom's development against the background of the literary and philosophic movements that influenced the writer He shows how thinkers like Kant Hegel Dewey and the logical positivists and poets like Arnold Hardy Stevens Eliot and Graves all made significant contributions to Ransom's progress Although Ransom has often been allied with T S Eliot who turned to religion and a transcendental knowledge of the world Quinlan contends that Ransom's real sympathies were with Wallace Stevens who sought a suitable substitute for religious faith in the celebration of a world he felt was emptied of its transcendental component Ransom's difficulties are in many ways symptomatic of the struggles of our age the supplanting of God and a supernatural world view by scientific advances the loss of faith and thus the need to find an alternative meaning in existence Quinlan stresses that although the gradual emergence of Ransom's secular faith was a direct result of his lifelong dialogue with the Christian tradition his final belief was that this is the best of all possible worlds inasmuch as it is not possible for imagination to acquaint us with any other world Quinlan concludes therefore that Ransom belongs squarely in the American pragmatist tradition The War Within Daniel Joseph Singal, 1982 The years after World War I saw a different sort of war in the American South as Modernism began to contest the New South Creed for the allegiance of Southern intellectuals In *The War Within* Daniel Joseph Singal examines the struggle between t **God's Glad Tidings**, 1872 **A Golden Mine Opened, Or, The Glory of God's Rich Grace Displayed in the Mediator to Believers, and His Direful Wrath Against Impenitent Sinners** Benjamin Keach, 1694 *God's Solution To Man's Problems* Apollo Kikule, 2016-11-15 Death is real for all of us Just as faith and resurrection must be the reality and goal for true believers and not the fleeting things of the world The Sanhedrists the church leaders of the day in their religiosity crucified their own Saviour in like manner the Christianity of our day has traded God's glory for the vain things of earth All this has happened because man has not comprehended God's Word due to a Breaking up Scripture into individual choicest verses unto which men exercise their

intellectual abilities but thus losing the spiritual meaning and sequence of each Chapter resulting into the act of rationalizing on every verse thus allowing individual preachers to carve out individual territorial ground for the followers of the same taste instead of the One Church of God with each member filled with God's gift of the Spirit Here in the Epistle to the Romans we find God's solution to man's rebellious ways The spiritual content of the epistle is presented instead of the rationalistic approach of our day with its deceit and hypocrisy The Remembrancer, [6th], 1871 **God's Plan of Salvation** J. M. Stephenson, 1877 **The Scripture Doctrine of Atonement. An Essay Being the Bishop Jeune's Memorial Prize Essay for 1872** John Hollywood, 1873 **The Unsolved Problem** Alexander Marshall, 1924 **Things new and old**, 1870

The War Within Daniel Joseph Singal, 2014-02-01 The years after World War I saw a different sort of war in the American South as Modernism began to contest the New South Creed for the allegiance of Southern intellectuals In The War Within Daniel Joseph Singal examines the struggle between the characteristic culture of twentieth century America and the South's tenacious blend of Victorianism and the Cavalier myth He explores the lives and works of historians Ulrich B Phillips and Broadus Mitchell novelists Ellen Glasgow William Faulkner and Robert Penn Warren publisher William T Couch sociologists Howard Odum Rupert Vance Guy Johnson and Arthur Raper and Agrarian poets John Crowe Ransom Donald Davidson and Allen Tate The drama Singal unfolds is as much national as regional in its implications His sophisticated and original analysis of the complex relationship between these southern writers and their heritage enables him to trace the transition to Modernism with unusual clarity and to address questions of major importance in American intellectual history How did Modernism come into being Does it display a fundamental underlying pattern What are its essential values beliefs and assumptions Singal marshals archival and published sources and combines them with oral history interviews to trace this process of change on the levels of both formal thought and individual experience He uses the interwar South as the locale for a pioneering examination of the momentous change that has affected all of Western culture The Rebuke of History Paul V. Murphy, 2003-01-14 In 1930 a group of southern intellectuals led by John Crowe Ransom Allen Tate Donald Davidson and Robert Penn Warren published I'll Take My Stand The South and the Agrarian Tradition A stark attack on industrial capitalism and a defiant celebration of southern culture the book has raised the hackles of critics and provoked passionate defenses from southern loyalists ever since As Paul Murphy shows its effects on the evolution of American conservatism have been enduring as well Tracing the Agrarian tradition from its origins in the 1920s through the present day Murphy shows how what began as a radical conservative movement eventually became alternately a critique of twentieth century American liberalism a defense of the Western tradition and Christian humanism and a form of southern traditionalism which could include a defense of racial segregation Although Agrarianism failed as a practical reform movement its intellectual influence was wide ranging Murphy says This influence expanded as Ransom Tate and Warren gained reputations as leaders of the New Criticism More notably such neo Agrarians as Richard M Weaver and M E Bradford transformed Agrarianism into a

form of social and moral traditionalism that has had a significant impact on the emerging conservative movement since World War II

Biblical Theology of the New Testament Christian Friedrich Schmid,1870 **Chambers's New Handy Volume American Encyclopaedia** ,1883 **Chambers's** ,1872 Chambers's Encyclopædia Ephraim Chambers,1870

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