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Christianity and the Secular 24/7 Christian God Created Humanism The Christian Witness in a Secular Age Disproving Christianity and Other Secular Writings (2nd edition, revised) Predicting Religion Formations of the Secular Classical Rhetoric & Its Christian & Secular Tradition from Ancient to Modern Times Turkey and the European Union The Secular as Methodology Religious Freedom in a Secular Age The Meaning of the West Religious Discretion; or, the Christian exhibited in his secular character. A sermon [on Ps. cxii. 5]. Christian Evidences criticised: being the National Secular Society's reply to the Bishop of London and the Christian Evidence Committee Faith and Power Christian Language in the Secular City The Shape of the Past Young Muslims and Christians in a Secular Europe Jesus Among Secular Gods Christian Theology for a Secular Society The Idea of a Secular Society The Christian Leader Counselling Without Offense A Christian Life Vs. a Secular Life Christian Witness in the Secular City The Christian Professor in the Secular University Secular

Despair and Christian Faith Serving Christ in the Workplace Praise of the Secular Rorty and the Religious Christian Theology and the Secular University The Secular Promise Christian Theology and the Secular University A SECULAR AGE A Christian Nation Versus a Secular State Disproving Christianity and Other Secular Writings (3rd Edition) Christianity in a Secular State: Nigeria as a Case Study Untimely Christianity Secular Education, and Christian Civilisation Four Paths to Jerusalem

Secularization is a process that has been taking place throughout the world, but especially in the West. It refers to limitations of various types to religious thoughts, activities, ownership, and power, but does not necessarily mean limitation on religious freedom. Because of this contested double effect, secularization is perceived both negatively and positively. I propose that the secular be viewed primarily as a methodology in various areas of life, beginning most clearly with science, but extending to many other areas of thought and activity. When this is done I believe people then have the clear option to apply their faith to all of their thought and action and at the same time to allow for correction and improvement to their thought and action. These corrections and improvements will be debated, but in the end, for Christians, they are dependent on interpretations of the Bible. Furthermore, I believe the broad result for all people is to clarify the choice to believe in God or rather that we are chosen by God revealed in the Bible who is seeking to have fellowship with us. Ravi Zacharias and Vince Vitale defend the absolute claims of Christ against modern belief in the "secular gods" of atheism, scientism, relativism, and more. The rise of these secular gods presents the most serious challenge to the absolute claims of Christ since the founding of Christianity itself. The Christian worldview has not only been devalued and dismissed by modern culture, but its believers are openly ridiculed as irrelevant. In *Jesus Among Secular Gods*, Ravi Zacharias and Vince Vitale challenge the popular "isms" of the day,

skillfully pointing out the fallacies in their claims and presenting compelling evidence for revealed absolute truth as found in Jesus. This book is fresh, insightful, and important, and faces head on today's most urgent challenges to Christian faith. It will help seekers to explore the claims of Christ and will provide Christians with the knowledge to articulate why they believe that Jesus stands tall above all other gods. This book carefully examines the historical roots of contemporary Western prejudices against both Muslims and Turks, and presents an original theory of collective identity as dramatic re-enactment as a means of understanding the remarkable persistence of medieval stereotypes. Prior to his death in 2007, the self-described secular philosopher Richard Rorty began to modify his previous position concerning religion. Moving from "atheism" to "anti-clericalism," Rorty challenges the metaphysical assumptions that lend justification to abuses of power in the name of religion. Instead of dismissing and ignoring Rorty's challenge, the essays in this volume seek to enter into meaningful conversation with Rorty's thought and engage his criticisms in a constructive and serious way. In so doing, one finds promising nuggets within Rorty's thought for addressing particular questions within Christianity. The essays in this volume offer charitable yet fully confessional engagements with an impressive secular thinker. *Counselling Without Offense* reflects the compassion and concern of our Lord Jesus towards all suffering humanity, irrespective of their faith. *Principles of psychology, guidelines to counsellors, the personal experiences of Dr. Samson Gandhi, and the Truth* are beautifully and sensitively interwoven to make this book equally inspiring to all counsellors no matter where they are on their journey as counsellors. An extremely readable book which will grace any counsellors library . . . I could not put it down, once I had started reading it. Dr. Veena Easvaradoss, Associate Professor and Head, Department of Psychology, Womens Christian College, Chennai, India Samson Gandhi writes as though he is at your side sharing insights with you. He peppers the book with

real life situations and examples to bolster the points he makes. A must-read for all Christian counsellors. This pragmatic and sharp book thrilled my heart! Go ahead, read, pray and with Gods help counsel without offense! Dr. Anthony David, MD, Professor and Head, Physiology, Anna Medical College & Research Center, Mauritius

Counselling Without Offense is an excellent book written by Samson Gandhi to show that a Christian and a non-Christian face similar problems and the solution lies in knowing the truth as the Truth holds the key to set them free. By saying our goal is counselling and not converting he removes the unnecessary pressure from the counsellor. This book is a must for all counsellors. Stanley Mehta, Senior Pastor, Bombay Baptist Church, Mumbai

Religious freedom is up for debate and needs to be defended--discover how. In **Religious Freedom in a Secular Age** author Michael Bird argues that religious freedom should not be preserved by churches entrusting themselves to the protection of a conservative leader draped in the apparel of civil religion, nor should they consent to allowing religious freedom to be steam rolled by progressive activists with their increasing hostility towards people of faith. What is needed instead is a better appreciation for how secularism can work to create space for people of all faiths and none, to resolve tense relationships between church and state, and to come to a fair and equitable settlement when religious liberty and LGBTQI+ rights come into conflict. Bird tackles complicated debates about the nature, extent, and limitations of religious freedom with a view to encouraging Christians to stand up for their faith in a post-Christian world in a way that is humble and gentle yet also courageous. Advance Praise: "This book's global perspective will challenge readers of all backgrounds and beliefs toward better arguments and better understanding." - John D. Inazu, Washington University in St. Louis "Bird demonstrates that religious liberty is of interest not only to Christians but also to the marketplace of ideas that helped deepen faith while simultaneously making room for peaceable difference." - Andrew T. Walker, professor and

author of *Liberty for All* Bored and frustrated with your work? Do you feel like you're a second-class citizen in God's kingdom because you're not a pastor or missionary? Here's a "how to" manual on finding fulfillment in the work God has given you. Peabody focuses on changing your attitude towards what you do, not in changing what you do. What if everything you've heard about leadership is wrong? Secular models of leadership rooted in pragmatic success dominate Christian leadership in the West. It makes our work impersonal and exploitive. And, at worst, it serves the leader rather than those the leader leads. We need a different style of leadership—one patterned after Jesus. We need to learn to influence others out of our character, for that is what Jesus did. The Christian Leader is not about improving your church, your work, or your family; it is about changing how you lead. It does more than teach you how to modify your behavior; it shows you how to change the sources of your behavior—your motives and reasons for being a Christian leader. In the end, as everything you know and believe about Christian leadership is transformed, it will lead to transformation in those you lead and serve. Don Cupitt proposes a reinterpretation of Christian history, arguing that the meaning of the West is not Catholic Christian, but radical Christian. The original Jesus was a secular figure, a utopian teacher of ethical wisdom. He argues that the core of Western culture is simply the old Christian spirituality extraverted. Today, Christian supernatural doctrine is dead, but the secular 'West' is Christianity itself is now emerging in its final, 'Kingdom' form. In *Untimely Christianity*, acclaimed poet and literary scholar Michael Edwards calls for a countercultural Christianity that recovers the Bible's radical otherness and renews our attention to its message. Rich in theology, philosophy, poetry, biblical interpretation, and cultural criticism, the book calls readers to encounter the Bible anew. How do we reconnect our faith and our life and move beyond being hour-a-week Christians? In *24/7 Christian*, Christine Fletcher brings the riches of the Second Vatican Council with its teachings on the

universal call to holiness, the freedom of conscience, and the role of the laity in the world together with the wisdom of the Rule of St. Benedict to provide a practical guide to becoming a Christian 24/7. Fletcher shows the importance of Catholics' faith in meeting the challenges facing people today, including climate change, global inequality, and family breakdown. Jerusalem has long been one of the most sought-after destinations for the followers of three world faiths and for secularists alike. For Jews, it has the Western (Wailing) Wall; for Christians, it is where Christ suffered and triumphed; for Muslims, it offers the Dome of the Rock; and for secularists, it is an archeological challenge and a place of tragedy and beauty. This work concentrates on Jewish, Christian, Muslim, and secular pilgrimages to Jerusalem over the last three millennia, drawing from over 165 accounts of travels to the ancient city. Chapters are devoted to ghostly and other pilgrims, the significance of Jerusalem, the beginnings of the pilgrimage in the time of kings David and Solomon, pilgrimages under Roman and Byzantine rule, Christian and Muslim pilgrimages in the early Islamic period, pilgrimages in the First Crusade and its aftermath, more crusades and pilgrims during the Ayyubid and Mamluk dynasties, pilgrimages under Ottoman rule, pilgrimages under the British and Israelis, and the unity among pilgrims and the symbolism of the journey. The place of religion in society has changed profoundly in the last few centuries, particularly in the West. In what will be a defining book for our time, Taylor takes up the question of what these changes mean, and what, precisely, happens when a society becomes one in which faith is only one human possibility among others. Gloriously maddening though this book will be to those who want humanism to have no connection to religion whatever, its purpose is both generous and hopeful: to demonstrate, to both Christians and post-Christians alike, how much better we understand each other than we think we do. - Francis Spufford

Theo Hobson is an exceptionally acute observer of the difficulties and opportunities created by our largely secular age. He

can see the self-deceptions we are engaged in as regards our debts to religion – and, in this beautiful book, charts a wise course to a saner world. - Alain de Botton With his usual crisp and rigorous analysis, Theo Hobson invites us to recognise that the core moral values of liberal modernity did not fall ready-made from a secular heaven but are the deposit of a long theological tradition. But – just as typically – he makes it clear that this is a challenge to contemporary religious complacency at least as much as to a smug and patronising secularity. A fine, provocative book. - Rowan Williams In this compelling account of the origins and evolution of our secular worldview, Theo Hobson shows how Christian values continue to underpin our public morality, how faith remains indispensable to Western humanism, and how atheistic humanism represents a dead end. At the same time, he offers a timely warning against the dangers of a religious-secular culture war, given the radically politicized and destructive forms of religion endemic in the world today Here is a fresh and provocative argument about religion and politics – but one that doesn't fit into the normal boxes. It suggests that although the public creed of the West is best described as 'secular humanism' we can only really understand and affirm secular humanism if we see how firmly it is based on Christian norms and values. If we don't, the West is divided: mired in a stagnant stand-off between fundamentalist atheism and an equally hard-line Christian theism. This book offers a more nuanced and historically more persuasive way forward, showing just how much our secular morality owes to Christianity, and how it can only find coherence through a new and positive view of its origins. Religion in the contemporary west is undergoing rapid change. In Predicting Religion twenty experts in the study of religion present their predictions about the future of religion in the 21st century - predictions based on careful analysis of the contemporary religious scene from traditional forms of Christianity to new spiritualities. The range of predictions is broad. A number predict further secularization - with religion in the west seen as being in a state of

terminal decline. Others question this approach and suggest that we are witnessing not decline but transformation understood in different ways: a shift from theism to pantheism, from outer to inner authority, from God to self-as-god, and above all from religion to spirituality. This accessible book on the contemporary religious scene offers students and scholars of the sociology of religion and theology, as well as interested general readers, fresh insights into the future of religion and spirituality in the west. Published in association with the British Sociological Association Study of Religion group, in the Ashgate Religion and Theology in Interdisciplinary Perspective series. "Not only do I believe that it is possible to maintain moral standards without the crutch of religion but I would argue that it is the only way to achieve true goodness." *Disproving Christianity and Other Secular Writings* compiles popular and lesser-known arguments against the principles established by the Christian canon. Using a phenomenological approach to build his case based on in-depth study at the University of California, Santa Barbara McAfee analyzes the Hebrew Scriptures and New Testament doctrine to build a logical and reasonable case against their validity. From contradictions between lived and portrayed religions to factual errors within the texts themselves, no stone is left unturned in this fully updated and expanded refutation of Christianity. In this autobiography by Duane Victor Keilstrup, he shares his memories of being a university professor and his religious journey as a Christian. "The issue . . . in the multicultural millennium is not so much the 'Islamization' of a once-Christian culture as the emergence, with state collusion, of discrete territories where vastly different norms prevail, shut off and resentful, a breeding ground for ferment and a target for hostility." In the aftermath of the London suicide bombings, this unusual book seems more prophetic than ever. Begun six years before 9/11, it examined the roots of political Islam and its offshoots in Britain. In describing the indifference of policy makers and government officials to religion, it warned of extremism taking root among

disaffected young Muslims -- and offered a vision of hope tempered with realism that might have helped avert tragedy had it been more widely heeded. The book's timely republication offers another -- and a way out of it. Lamin Sanneh, himself a former Muslim, explores the history of Islam's always controversial accommodations with the West. Jenny Taylor's debut engages contribution critically at the grassroots level, looking in detail at Islam in Britain, its mission and tactics, and the State's inadequate response to them. "Neglect would appear to have been government policy." Lesslie Newbigin describes the loss of a sense of direction in the West as bankrupt secular ideologies confront fundamentalism with politically correct platitudes or coercive legislation that is destroying the West's historic freedoms. All three authors call for a radical Christian critique to replace the false and evidently failed policies of neutrality of the State. *Disproving Christianity and Other Secular Writings* compiles popular and lesser-known arguments against the principles established by the Christian canon. Using a phenomenological approach to build his case based on in-depth study at the University of California, Santa Barbara, McAfee analyzes the Hebrew Scriptures and New Testament doctrine to build a logical and reasonable case against their validity. From contradictions between lived and portrayed religions to factual errors within the texts themselves, no stone is left unturned in this fully updated and expanded refutation of Christianity. This volume presents an evangelical appraisal of modern theological thinking. It examines the views of nine leading theologians on the apologetic task today, from Karl Barth and Reinhold Niebuhr to Harvey Cox and Thomas Altizer. The strengths and weaknesses in the theology of each are set forth. It is the author's contention that modern apologetics is often anchored in the spirit of the age and the values of the culture rather than in biblical revelation. This book calls on Christians to place their trust, not in imperfect human reason, but in God's self-revelation in Christ, which can be discerned only by faith. This title was first published in

2002. Christian Language in the Secular City offers a series of meditations by the internationally renowned sociologist, David Martin. Martin presents a distinctive angle of vision on key issues of Christian faith, dividing the book into three clear sections: the Liturgical Year; the Christian agenda, including prophecy, justification, sacred places and spaces, wisdom, providence, peace and war, angelic and demonic; and Emergent Occasions such as the fall of the Berlin Wall, the 900th anniversary of Winchester Cathedral, commemoration of poets and of martyrs, and more. With its uniquely lyrical presentation, David Martin's book transposes central issues of theology and Christian faith into a new key. This work complements David Martin's theoretical book focusing on Christian Language and its Mutations, published in Ashgate's Religion and Theology in Interdisciplinary Perspective series. David Martin is Honorary Professor in the Department of Religious Studies, Lancaster University, and Emeritus Professor of Sociology at the London School of Economics, UK. He is the author of some two dozen books, including Divinity in a Grain of Bread, and many landmark titles in the sociology of religion. 1. Introduction: a comparative anthropology of religious commitment -- 2. Becoming committed -- 3. Authentic submission and moral self-scrutiny -- 4. Doubt, community, and conviction -- 5. Fitting God in -- 6. Distraction, habituation, and closeness to God -- 7. Conclusion. Since its original publication by UNC Press in 1980, this book has provided thousands of students with a concise introduction and guide to the history of the classical tradition in rhetoric, the ancient but ever vital art of persuasion. Now, George Ken If the secular university by definition is non-sectarian or non-denominational, then how can it accommodate a discipline like Christian theology? Doesn't the traditional goal of theological study, which is to attain knowledge of the divine, fundamentally conflict with the main goal of secular academic study, which is to attain knowledge about ourselves and the world in which we live? So why should theology be admitted, or even care

about being admitted, into secular academic life? And even if theology were admitted, what contribution to secular academic life could it make? Working from a Christian philosophical and theological perspective but also engaging a wide range of theologians, philosophers, and religious studies scholars, *Christian Theology and the Secular University* takes on these questions, arguing that Christian theology does belong in the secular university because it provides distinct resources that the secular university needs if it is going to fulfill what should be its main epistemic and educative ends. This book offers a fresh and unique perspective to scholars working in the disciplines of theology, philosophy, and religious studies, and to those in other academic disciplines who are interested in thinking critically and creatively about the place and nature of theological study within the secular university. Christianity is a way of life for people who are sold out to Jesus Christ. The modern world is making living for Christ an "out of fashion" thing. This book takes a look on how the Christians in Nigeria can positively impact the society by keeping the peace yet keeping the great commission in focus, while impacting the society positively by the provision of social amenities and good moral character at home, school and work. . An attempt is then made to show that Christians must brace up in order to adopt modern techniques that can be relevant in this scientific age and to show that Christian values can contribute positively to the society by minimizing social vices; since morality is inseparable from religion both religion and morals are also inseparable from society. The study combines library research and social survey. Stratified sampling was used to ensure coverage of all the six geo-political zones within Nigeria. Quota sampling was used within the strata. It relied mainly on the information gathered through interview, fieldwork reports, questionnaire and observations. Opening with the provocative query "what might an anthropology of the secular look like?" this book explores the concepts, practices, and political formations of secularism, with emphasis on the major historical shifts

that have shaped secular sensibilities and attitudes in the modern West and the Middle East. Talal Asad proceeds to dismantle commonly held assumptions about the secular and the terrain it allegedly covers. He argues that while anthropologists have oriented themselves to the study of the “strangeness of the non-European world” and to what are seen as non-rational dimensions of social life (things like myth, taboo, and religion), the modern and the secular have not been adequately examined. The conclusion is that the secular cannot be viewed as a successor to religion, or be seen as on the side of the rational. It is a category with a multi-layered history, related to major premises of modernity, democracy, and the concept of human rights. This book will appeal to anthropologists, historians, religious studies scholars, as well as scholars working on modernity. The history of Christianity has been marked by tension between ideas of sacred and secular, their shifting balance, and their conflict. In *Christianity and the Secular*, Robert A. Markus examines the place of the secular in Christianity, locating the origins of the concept in the New Testament and early Christianity and describing its emergence as a problem for Christianity following the recognition of Christianity as an established religion, then the officially enforced religion, of the Roman Empire. Markus focuses especially on the new conditions engendered by the Christianization of the Roman Empire. In the period between the apostolic age and Constantine, the problem of the relation between Christianity and secular society and culture was suppressed for the faithful; Christians saw themselves as sharply distinct in, if not separate from, the society of their non-Christian fellows. Markus argues that when the autonomy of the secular realm came under threat in the Christianised Roman Empire after Constantine, Christians were forced to confront the problem of adjusting themselves to the culture and society of the new regime. Markus identifies Augustine of Hippo as the outstanding critic of the ideology of a Christian empire that had developed by the end of the fourth century and in the time of the Theodosian emperors, and as the

principal defender of a place for the secular within a Christian interpretation of the world and of history. Markus traces the eclipse of this idea at the end of antiquity and during the Christian Middle Ages, concluding with its rehabilitation by Pope John XXIII and the second Vatican Council. Of interest to scholars of religion, theology, and patristics, Markus's genealogy of an authentic Christian concept of the secular is sure to generate widespread discussion. "Darkness is near when Ian is with Priss. Ian is a talented and successful graphic novelist, and Priss is trouble. Ian has met sweet, beautiful Megan, whose love makes him want to change for the better. But Priss doesn't like change. Change makes her angry. And when Priss is angry, terrible things begin to happen"-- Conservative religious figures routinely warn against the dangers of secularization, just as proponents of the modern secular state decry the theocratic tendencies of religion. Both sides assume that the sacred and the secular are diametrically opposed. Gabriel Vahanian rightly calls such misbegotten assumptions into question. The problem lies elsewhere. In the light of the biblical dialectic of holiness and the secular, *Praise of the Secular* deftly "vindicates" the secular, weaving together philosophy, history, and theology in fine Derridean, yet reinforced, deconstructionist fashion. Vahanian argues that religion, far from being opposed to the secular, finds its fulfillment in the secular world. Armed with a compelling interpretation of Christ's incarnation, he claims that "we have not grasped John's notion of the word become flesh, even of God as wording, until or unless we realize it must so expand as to demand the worlding of that very word, extending it into secular relevance." In other words the holy, if not the sacred, demands its own secularization. In this poetically written and profoundly life-affirming work, Vahanian reinvigorates the secular against the claims of fundamentalism, which makes the relative absolute, and against the ideology of a kind of atheism ("secularism" is his term), which makes the absolute relative. Dr. Montgomery contends that no one can "sit in a house by the side of the road and

watch the world go by." Everyone is caught up in the flux of human life, and there is no naturalistic resting place within human history from which one can gain a universal, absolute perspective on man's life. Christianity is the only answer to this basic human predicament, for it claims, and by the resurrection backs up its claim, that there is a God and that He entered human history and revealed its essential nature. It's hard to be the only one. That single sentence from a teenage congregant sums up the conviction that motivated Christian Theology for a Secular Society. In these dying days of Christendom, the reality that most Western Christians face is living out their faith as a minority in the midst of a culture that is at every level--personal, institutional, and societal--secular in nature. While most living in Western societies still affirm belief in God and often other vaguely recognizable Christian beliefs, these affirmations frequently have little to do with how daily life is lived. The idea that the God best known to us in Jesus Christ is actually in charge of life is foreign. For most, Christianity simply does not form an overarching system of meaning that shapes life. Instead, life is lived largely without reference to God. And to live any other way is often hard. In this volume, Mark McKim sets out to do theology in this context. How does one explain the core historic Christian doctrines in a way that makes sense in a secular culture--and in a way that will gain a hearing? What does it mean to be the church in this new situation? Throughout, McKim asks the question, so what? as he relates Christian teachings to a secular society and to what is actually happening in the local church. McKim's goal is to enable the singing of the Lord's song in the new and strange land of a secular society. If the secular university by definition is non-sectarian or non-denominational, then how can it accommodate a discipline like Christian theology? Doesn't the traditional goal of theological study, which is to attain knowledge of the divine, fundamentally conflict with the main goal of secular academic study, which is to attain knowledge about ourselves and the world in which we live? So why

should theology be admitted, or even care about being admitted, into secular academic life? And even if theology were admitted, what contribution to secular academic life could it make? Working from a Christian philosophical and theological perspective but also engaging a wide range of theologians, philosophers, and religious studies scholars, *Christian Theology and the Secular University* takes on these questions, arguing that Christian theology does belong in the secular university because it provides distinct resources that the secular university needs if it is going to fulfill what should be its main epistemic and educative ends. This book offers a fresh and unique perspective to scholars working in the disciplines of theology, philosophy, and religious studies, and to those in other academic disciplines who are interested in thinking critically and creatively about the place and nature of theological study within the secular university.

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