

The Plain Man Looks At The Lords Prayer

The Fame of C. S. Lewis Evangelicalism and Dissent in Modern England and Wales Catalog of Copyright Entries. Third Series William Barclay, the Authorized Biography Man mortal: being a reply to Mr. F. W. Grant's "Life and Immortality," etc Strength for the Broken Places The English Catalogue of Books Published from January, 1835, to January, 1863 Chambers's Journal of Popular Literature, Science and Arts The setting sun, a poem [by J. Hurnard]. Notes and Queries: a Medium of Inter-communication for Literary Men, Artists, Antiquaries, Genealogists, Etc The Complete Works of Artemus Ward The World a Spiritual System Devotional Commentary on the Gospel Narrative: Thoughts on the study of the holy Gospels The Sketch Punch Gazetteer of the Bombay Presidency Uncle Tom's cabin The London Quarterly Review Christianity's Challenge Footprints Stephanie L. Derrick David Bebbington Library of Congress. Copyright Office Clive L. Rawlins Robert ROBERTS (Christadelphian.) James A. Harnish James Hurnard Artemus Ward James Henry Snowden Isaac Williams Mark Lemon Harriet Elizabeth Beecher Stowe Herrick Johnson Nyansako-ni-Nku

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c s lewis long renowned for his children s books as well as his christian apologetics has been the subject of wide interest since he first stepped up to the bbc s microphone during the second world war until now however the reasons why this medievalist began writing books for a popular audience and why these books have continued to be so popular had not been fully explored

in fact lewis who once described himself as by nature an extreme anarchist was a critical controversialist in his time and not to everyone's liking yet somehow lewis's books directed at children and middlebrow christians have continued to resonate in the decades since his death in 1963 stephanie l derrick considers why this is the case and why it is more true in america than in lewis's home country of britain the story of c s lewis's fame is one that takes us from his childhood in edwardian belfast to the height of international conflict during the 1940s to the rapid expansion of the paperback market and on to readers' experiences in the 1980s and 1990s and finally to london in november 2013 where lewis was honoured with a stone in poet's corner in westminster abbey derrick shows that in fact the author himself was only one actor among many shaping a multi-faceted image the fame of c s lewis is the most comprehensive account of lewis's popularity to date drawing on a wealth of fresh material and with much to interest scholars and c s lewis admirers alike

this book treads new ground by bringing the evangelical and dissenting movements within christianity into close engagement with one another while evangelicalism and dissent both have well established historiographies there are few books that specifically explore the relationship between the two thus this complex relationship is often overlooked and underemphasised the volume is organised chronologically covering the period from the late seventeenth century to the closing decades of the twentieth century some chapters deal with specific centuries but others chart developments across the whole period covered by the book chapters are balanced between those that concentrate on an individual such as george whitefield or john stott and those that focus on particular denominational groups like wesleyan methodism congregationalism or the black majority churches the result is a new insight into the cross-pollination of these movements that will help the reader to understand modern christianity in england and wales more fully offering a fresh look at the development of evangelicalism and dissent this volume will be of keen interest to any scholar of religious studies church history theology or modern britain

james a harnish from the introduction i'm broken so are you we're all broken people who live in a broken world the critical question is how do we find strength to put broken things back together again this book is an invitation to touch the scars that mark the broken places in our lives in the same way the risen christ invited a doubting disciple to touch the nail scars in his hands it is a challenge to explore some of the dark places in our human experience to uncover the sinister power of sin and to experience the way the grace of god meets us in our broken places to bring new life

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