

**Chapter 1 : Florence strengthens as 1 million people are told to flee US East Coast - CNN**

*Let Us Remain, One Nation Under God! In California, U.S. District Judge Lawrence Karlton ruled in a case brought by Sacramento atheist Michael Newdon that the pledge violates school children's right to be "free from a coercive requirement.*

Know ye not Who would be free themselves must strike the blow? Lord Byron , The Giaour , line Inner freedom demands the rejection of any imposition that injures our dignity. Brian Morris, Quotes we cherish. Quotations from Fausto Cercignani , p. Brian Morris, Simply Transcribed. Quotations from Fausto Cercignani,, p. I call that mind free, which sets no bounds to its love, which is not imprisoned in itself or in a sect, which recognises in all human beings the image of God and the rights of his children, which delights in virtue and sympathizes with suffering wherever they are seen, which conquers pride, anger, and sloth, and offers itself up a willing victim to the cause of mankind. William Ellery Channing , Spiritual Freedom Controversy may rage as long as it adheres to the presuppositions that define the consensus of elites, and it should furthermore be encouraged within these bounds, thus helping to establish these doctrines as the very condition of thinkable thought while reinforcing the belief that freedom reigns. Noam Chomsky , Necessary Illusions The smart way to keep people passive and obedient is to strictly limit the spectrum of acceptable opinion, but allow very lively debate within that spectrumâ€”even encourage the more critical and dissident views. Noam Chomsky , The Common Good Fatherland without freedom and merit is a large word with little meaning. But what is Freedom? Rightly understood, A universal license to be good. Hartley Coleridge , Liberty Excepting those who see only a boisterous celebration, this macabre work [El entierro de la sardina] makes people uncomfortable. Malraux comments that the figures are not men and women in fancy dress, they are butterflies hatched for one brief moment from a larvel world, the revelation of freedom. You might think ironsmiths, bricklayers, stable hands, knife grinders, peasants, chambermaids, and others with little to lose would protest the heavy hand of El Deseado. Spaniards trapped at birth at the bottom of the heap were fiercely conservative. As Klingender explains, the more these people suffered, "the more fanatical did they become in their loyalty to Church and crown, which they associated with their memories of a better life in the past. Connell, Francisco Goya p. He is the freeman whom the truth makes free, And all are slaves besides. William Cowper , The Task , Book V, line D[ edit ] I think that the sweetest freedom for a man on earth consists in being able to live, if he likes, without having the need to work. You can only be free if I am free. Clarence Darrow Address to the court in People v. Lloyd While there is a soul in prison, I am not free. Debs , Federal Court statement For so long as but a hundred of us remain alive, we will in no way yield ourselves to the dominion of the English. For it is not for glory, nor riches, nor honour that we fight, but for Freedom, which no good man lays down but with his life. From the Declaration of Arbroath , The Times Book of Quotations Once a man has tasted freedom he will never be content to be a slave. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. Albert Einstein , "Moral Decay" ; later published in Out of My Later Years Everything that is really great and inspiring is created by the individual who can labor in freedom. When technique enters into the realm of social life, it collides ceaselessly with the human being to the degree that the combination of man and technique is unavoidable, and that technical action necessarily results in a determined result. Technique requires predictability and, no less, exactness of prediction. It is necessary, then, that technique prevail over the human being. For technique, this is a matter of life or death. Technique must reduce man to a technical animal, the king of the slaves of technique. Human caprice crumbles before this necessity; there can be no human autonomy in the face of technical autonomy. The individual must be fashioned by techniques, either negatively by the techniques of understanding man or positively by the adaptation of man to the technical framework , in order to wipe out the blots his personal determination introduces into the perfect design of the organization. Jacques Ellul , The Technological Society , p. Jacques Ellul , The Betrayal by Technology The only difference as compared with the old, outspoken slavery is this, that the worker of today seems to be free because he is not sold once for all, but piecemeal by the day, the week, the year, and because no one owner sells him to another, but he is forced

to sell himself in this way instead, being the slave of no particular person, but of the whole property-holding class. Friedrich Engels , The Condition of the Working Class in England Freedom does not consist in any dreamt-of independence from natural laws , but in the knowledge of these laws , and in the possibility this gives of systematically making them work towards definite ends. F[ edit ] The Age of Empty Freedom It has this great advantage over the Age of Science, that it knows all things without having learned anything; and can pass judgment upon whatever comes before it at once and without hesitation,â€”without needing any preliminary evidence: The society that puts freedom before equality will end up with a great measure of both. He will ask rather "What can I and my compatriots do through government" to help us discharge our individual responsibilities, to achieve our several goals and purposes, and above all, to protect our freedom? And he will accompany this question with another: How can we keep the government we create from becoming a Frankenstein that will destroy the very freedom we establish it to protect? Freedom is a rare and delicate plant. Our minds tell us, and history confirms, that the great threat to freedom is the concentration of power. Government is necessary to preserve our freedom, it is an instrument through which we can exercise our freedom; yet by concentrating power in political hands, it is also a threat to freedom. Even though the men who wield this power initially be of good will and even though they be not corrupted by the power they exercise, the power will both attract and form men of a different stamp. Milton Friedman , Capitalism and Freedom , Introduction Political freedom means the absence of coercion of a man by his fellow men. The fundamental threat to freedom is power to coerce, be it in the hands of a monarch, a dictator, an oligarchy, or a momentary majority. The preservation of freedom requires the elimination of such concentration of power to the fullest possible extent and the dispersal and distribution of whatever power cannot be eliminated â€” a system of checks and balances. Milton Friedman , Capitalism and Freedom , Ch. None are more hopelessly enslaved than those who falsely believe they are free. Johann Wolfgang von Goethe , Bk. Die Wahlverwandschaften, Hamburger Ausgabe, Bd. To evolve we must be free, and we cannot have freedom if we are not rebels, because no tyrant whatsoever has respected passive people. Friedrich Hayek , Economic Freedom and Representative Government A society that does not recognise that each individual has values of his own which he is entitled to follow can have no respect for the dignity of the individual and cannot really know freedom. Friedrich Hayek , as quoted in The Market: Friedrich Hayek , The Constitution of Liberty The case for individual freedom rests chiefly on the recognition of the inevitable and universal ignorance of all of us concerning a great many of the factors on which the achievement of our ends and welfare depend. Friedrich Hayek , The Constitution of Liberty , p. Or you can have freedom. Heinlein , Time Enough for Love The opposite of freedom is not determinism, but hardness of heart. Freedom presupposes openness of heart, of mind, of eye and ear. Those in whom viciousness becomes second-nature, those in whom brutality is linked with haughtiness, forfeit their ability and therefore their right to receive that gift. Hardening of the heart is the suspension of freedom. The desire for freedom is an attribute of a "have" type of self. Eric Hoffer , Working and Thinking on the Waterfront: June May , Journal entry 28 March Freedom gives us a chance to realize our human and individual uniqueness. June May , Journal entry 28 March Those who lack the capacity to achieve much in an atmosphere of freedom will clamor for power. Freedom cannot be bestowed â€” it must be achieved. Elbert Hubbard , in his essay on Booker T. Washington in Little Journeys For , p. Roosevelt later used this line on the occasion of the 74th anniversary of the Emancipation Proclamation: I[ edit ] The most effective way of gaining our freedom is not through violence. Cited in The British Empire, ed. Oxford University Press , , P. Then you will know the truth, and the truth will set you free. Jesus of Nazareth as quoted in John 8: Ye shall know the truth, and the truth shall make you free.

## Chapter 2 : 50 Quotes to Help You Let Go and Live

*Let us remain one people!: an appeal to the North: speech of Hon. Horace Maynard, of Tennessee, in the House of Representatives, February 6,*

And, even, also, namely. I am sober , I am calm vigilant , circumspect. Paul as always indicates that it was possible for "children of light" to be converted back into "children of darkness. Watch and be sober. Christians are not to turn day into night by debauchery any more than by sleep. Pulpit Commentary Verse 6. Privileges will avail us nothing, unless we use them and walk up to them. Let us not sleep. Sleep is here evidently used metaphorically to denote religious carelessness. As do others; the unbelieving and ungodly. But let us watch and be sober; evidently to be understood metaphorically of spiritual vigilance and sobriety: Both must be combined: Chrysostom, "if one watches, but is not sober, he will fall into numberless dangers. Matthew Henry Commentary 5: Our moderation as to all earthly things should be known to all men. Shall Christians, who have the light of the blessed gospel shining in their faces, be careless about their souls, and unmindful of another world? We need the spiritual armour, or the three Christian graces, faith, love, and hope. Faith; if we believe that the eye of God is always upon us, that there is another world to prepare for, we shall see reason to watch and be sober. True and fervent love to God, and the things of God, will keep us watchful and sober. If we have hope of salvation, let us take heed of any thing that would shake our trust in the Lord. We have ground on which to build unshaken hope, when we consider, that salvation is by our Lord Jesus Christ, who died for us, to atone for our sins and to ransom our souls. We should join in prayer and praise one with another. We should set a good example one before another, and this is the best means to answer the end of society. Thus we shall learn how to live to Him, with whom we hope to live for ever.

**Chapter 3 : 1 Thessalonians So then, let us not sleep as the others do, but let us remain awake and sober.**

*Full text of "Let us remain one people!: an appeal to the North: speech of Hon. Horace Maynard, of Tennessee, in the House of Representatives, February 6, " See other formats C AC- i', f LET US REMAIN ONE PEOPLE!*

They claim that people cannot be saved without being members of their organization. The Bible does teach that people must be In Christ to be saved. However, the Bible does not teach that people must join the INC organization and be faithful to the current Executive Minister! Erano Manalo, to be saved. They deny those who have truly received Christ as described in John 1: The INC organization clearly believes that a person cannot truly be a believer or be saved outside their group. The Iglesia Ni Cristo organization improperly uses Scripture in their attempt to prove that they alone are the true church. However, but they only quote part of the sentence. In reading the entire sentence we are able to learn what the Bible really says. Church of Christ Iglesia takes great delight in pointing to its name as proof it is the true Church. The argument goes as follows: Whether or not the exact words "Church of Christ" appear in the Bible is irrelevant, but since Iglesia makes it an issue, it is important to note that the phrase "Church of Christ," never once appears in the Bible. Not to mention all the others in history called church of Christ long before they came along. Before Felix Manalo started his church there were already churches which called themselves "the Church of Christ. They are not alone in this, there are several other Protestant denominations that call themselves Church of Christ and use exactly the same argument. The verse Iglesia most often quotes on this issue is Romans All the churches of Christ greet you " Pasugo, November , p. The exact phrase as found in the Bible is "churches of Christ"--plural, not singular. He simply is not giving an organizational name here. Iglesia changes this to mean their church alone. To get further "proof" of its name, Iglesia also cites from the Lamsa translation; cited in Pasugo, April Acts The Lamsa translation is not based on the original language of Greek, the language in which the book of Acts and the NT were written, the phrase is "the Church of God" ten ekklesian tou Theou not "Church of Christ" ten ekklesian tou Christou. Iglesia knows this, yet they purposely ignore this to mislead their members and others they proselytize. Biblically there is not just one title that refers to the church, the church is called by many different names in scripture. Church of God 1 Cor. What one chooses to call themselves is irrelevant. Anyone can choose to call themselves anything they want, but proves nothing at all. The Bible never indicates that the Church will have one specific name. It is a matter of ownership not a title. It believes in "the complete disappearance of the first-century Church of Christ and the emergence of the Catholic Church" Pasugo, July-Aug. The problem is that Jesus promised that his Church would not go into apostasy until the end of time. There is no church to be restored or rebuilt as Iglesia and others claim, since the church was never missing. If his Church had apostatized then the gates of hell would have prevailed against it, which makes Christ a liar, that is even uncomfortable for Iglesia despite their anti Christ stance. The church is already made and continues to grow through history. No devil or man can stop or hinder it because Jesus is the architect, not man. In other passages, Christ teaches the same truth. I will not leave you desolate. How could Christ be with his Church always if, as Iglesia claims, his Church ceased to exist for years? How can a man do this. How can he be where 2 or 3 are gathered together he will be present. These are simple questions to be asked to any who deny the deity of Christ and the trinity. The Bible does teach that there will be a great apostasy, or falling away from the Church not in its beginning. Let no one deceive you in any way; for that day will not come, unless the rebellion [Greek: Paul also writes "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own liking, and will turn away from listening to the truth and wander into myths" 2 Tim. This is how Iglesia operates by. Setting up their own teachers that they claim are god ordained for people to learn from. If they are not from their church they are not from God. By falling away from the Church universal making themselves exclusive and denying the essential teachings that have been upheld from the beginning , members of Iglesia are committing precisely the kind of apostasy of which they accuse the Protestant and Catholic Church of. In their pamphlet "If you want Christ to be your savior, then you should be in the true church of Christ" Under the sub title a faulty understanding "They realize that such faith is based on a faulty understanding of such

passages in scripture, one of which is hereby quoted Jn. You need not join the church which Christ himself established. This type of rhetoric is monotonously strewn throughout their literature and outreaches. No apostle teaches to join a church to become part of Christ, Scripture says you must be born again into the spiritual church first. But their Interpretation of this is very much like Catholicism of which is repugnant to them. Their thrust is to join the church which just so happens to be exclusively their own. They write outside the church of Christ people will be judged by God. Membership in the true church of Christ is essential to salvation, though again it is not the only condition. The first time we find the word church is in Mt. It is called the church of God which he had purchased with his own blood. From this we can see the church began with Christ raising from the dead and ascending and sending the Holy Spirit to birth and bring together a new entity. The Church is a spiritual organism, invisible composing all believers world wide from the time of its inception on Pentecost until the taking away of the church at the rapture. The Holy Spirit gave it its birth Acts 2: No one joins the church unless they are joined to Christ first. No one is told to join the church because it is an automatic placing of one in the body of which Christ is the head. Later when Paul was persecuting the church, Jesus said he was persecuting him. Because he was the owner of it, we are his body and his Spirit indwells those who he killed. By killing Christians he was fighting against Christ himself. The Church is called "the Church of God" which is at Corinth, which is a problem for Iglesia since they call it the church of Christ and he is not supposed to be God. This would quote hard to accomplish being a human only. And I will give to each one of you according to your works. Jesus referred to those who were part of his church as "my sheep", you are the branches "I am the vine". All these relate to our connection to the Son who brings us to the Father and is the source of our eternal life. Christ said to follow him, that he was the way. Instead Iglesia has made a new found church the way, a poor substitute for the real thing.

Chapter 4 : Freedom - Wikiquote

*As One People, Let Us Remain Focused on Our Nation and Its Challenges Fellow Cameroonians, The Cameroon People's Party calls on you to Stand Up For.*

Brigham Young , 78â€™84 While in Kirtland, President Brigham Young encountered a group of apostates who were plotting against the Prophet Joseph Smith within the very walls of the temple. In Kirtland, Missouri, Nauvoo, and Utah, President Young witnessed the devastation that visits the personal lives of those who succumb to apostasy. Many of the apostates had been among his closest associates. Teachings of Brigham Young Apostasy is turning away from the Church and ultimately denying the faith. What is that which turns people away from this Church? Very trifling affairs are generally the commencement of their divergence from the right path. If we follow a compass, the needle of which does not point correctly, a very slight deviation in the beginning will lead us, when we have traveled some distance, far to one side of the true point for which we are aiming DBY, If the Saints neglect to pray, and violate the day that is set apart for the worship of God, they will lose his Spirit. If a man shall suffer himself to be overcome with anger, and curse and swear, taking the name of the Deity in vain, he cannot retain the Holy Spirit. In short, if a man shall do anything which he knows to be wrong, and repenteth not, he cannot enjoy the Holy Spirit, but will walk in darkness and ultimately deny the faith DBY, It was said here this morning that no person ever apostatized, without actual transgression. Omission of duty leads to commission DBY, I think I have learned that of myself I have no power, but my system is organized to increase in wisdom, knowledge, and power, getting a little here and a little there. But when I am left to myself, I have no power, and my wisdom is foolishness; then I cling close to the Lord, and I have power in his name. I think I have learned the Gospel so as to know, that in and of myself I am nothing [see Alma Let a man or woman who has received much of the power of God, visions and revelations, turn away from the holy commandments of the Lord, and it seems that their senses are taken from them, their understanding and judgment in righteousness are taken away, they go into darkness, and become like a blind person who gropes by the wall [see Isaiah Many receive the Gospel because they know it is true; they are convinced in their judgment that it is true; strong argument overpowers them, and they are rationally compelled to admit the Gospel to be true upon fair reasoning. They yield to it, and obey its first principles, but never seek to be enlightened by the power of the Holy Ghost ; such ones frequently step out of the way DBY, Judas betraying the Savior in the Garden of Gethsemane. When we find fault with Church leaders, we begin to separate ourselves from the Church. Every man in this Kingdom, or upon the face of the earth, who is seeking with all his heart to save himself, has as much to do as he can conveniently attend to, without calling in question that which does not belong to him. If he succeeds in saving himself, it has well occupied his time and attention. See to it that you are right yourselves; see that sins and folly do not manifest themselves with the rising sun DBY, Many imbibe [conceive] the idea that they are capable of leading out in teaching principles that never have been taught. They are not aware that the moment they give way to this hallucination the Devil has power over them to lead them onto unholy ground; though this is a lesson which they ought to have learned long ago, yet it is one that was learned by but few in the days of Joseph DBY, 77â€™ He uses the gift as much as you and I use ours DBY, One of the first steps to apostasy is to find fault with your Bishop; and when that is done, unless repented of a second step is soon taken, and by and by the person is cut off from the Church, and that is the end of it. Will you allow yourselves to find fault with your Bishop? No man gets power from God to raise disturbance in any Branch of the Church. Such power is obtained from an evil source DBY, People do, however, leave this Church, but they leave it because they get into darkness, and the very day they conclude that there should be a democratic vote, or in other words, that we should have two candidates for the presiding Priesthood in the midst of the Latter-day Saints, they conclude to be apostates. There is no such thing as confusion, division, strife, animosity, hatred, malice, or two sides to the question in the house of God; there is but one side to the question there DBY, Those who lose the Spirit are filled with darkness and confusion. When men lose the spirit of the work in which we are engaged, they become infidel in their feelings. They say that they do not know whether the Bible is true, whether the Book of Mormon is true, nor

about new revelations, nor whether there is a God or not. When they lose the spirit of this work, they lose the knowledge of the things of God in time and in eternity; all is lost to them DBY, 83â€” Men begin to apostatize by taking to themselves strength, by hearkening to the whisperings of the enemy who leads them astray little by little, until they gather to themselves that which they call the wisdom of man; then they begin to depart from God, and their minds become confused DBY, What have the Latter-day Saints got to apostatize from? Everything that there is good, pure, holy, God-like, exalting, ennobling, extending the ideas, the capacities of the intelligent beings that our Heavenly Father has brought forth upon this earth. What will they receive in exchange? I can comprehend it in a very few words. These would be the words that I should use: That is what they will get in exchange. We may go into the particulars of that which they experience. They experience darkness, ignorance, doubt, pain, sorrow, grief, mourning, unhappiness; no person to condole [lament] with in the hour of trouble, no arm to lean upon in the day of calamity, no eye to pity when they are forlorn and cast down; and I comprehend it by saying death, hell and the grave. You have known men who, while in the Church, were active, quick and full of intelligence; but after they have left the Church, they have become contracted in their understandings, they have become darkened in their minds and everything has become a mystery to them, and in regard to the things of God, they have become like the rest of the world, who think, hope and pray that such and such things may be so, but they do not know the least about it. This is precisely the position of those who leave this Church; they go into the dark, they are not able to judge, conceive or comprehend things as they are. They are like the drunken manâ€”he thinks that everybody is the worse for liquor but himself, and he is the only sober man in the neighborhood. The apostates think that everybody is wrong but themselves DBY, Those who leave the Church are like a feather blown to and fro in the air. They know not whither they are going; they do not understand anything about their own existence; their faith, judgment and the operation of their minds are as unstable as the movements of the feather floating in the air. We have not anything to cling to, only faith in the Gospel DBY, We can stand firm by living our religion and seeking the Holy Spirit. Will there still be apostasy? Yes, brethren and sisters, you may expect that people will come into the Church and then apostatize. You may expect that some people will run well for a season, and then fall out by the way DBY, 85â€” Why do people apostatize? A storm comes on, and, as sailors say, she labors very hard. Will he not be drowned? So with those who leave this Church. God is at the helm of this great ship, and that makes me feel good. If the people would live their religion, there would be no apostasy and we would hear no complaining or fault-finding. If the people were hungry for the words of eternal life, and their whole souls even centered on the building up of the Kingdom of God, every heart and hand would be ready and willing and the work would move forward mightily and we would advance as we should do DBY, We want to live so as to have the Spirit every day, every hour of the day, every minute of the day, and every Latter-day Saint is entitled to the Spirit of God, to the power of the Holy Ghost, to lead him in his individual duties DBY, Suggestions for Study Apostasy is turning away from the Church and ultimately denying the faith. What are some of the slight deviations in our lives that might over time lead us astray? What course corrections should we make? Why is intellectual reasoning not enough to keep us on the path to eternal life? In what ways will attending to our own callings rather than questioning the inspiration of current leaders strengthen us as individuals, families, wards, and Church members collectively? What can we do at church and at home to sustain the bishop of our ward, president of our branch, or other Church leaders? When honest differences arise, what course should we follow in order to become united? See also Matthew We are invited to give our sustaining vote to Church leaders. How does our willingness to sustain those leaders strengthen the whole Church? How does our unwillingness to sustain them weaken the Church? What did President Young mean when he said that apostates take to themselves strength? What is the danger in relying on our own strength? See also Helaman 4: See also Isaiah Why will apostasy continue to exist in the Church? How can we keep the beginnings of apostasy from entering our lives?

## Chapter 5 : What Does the Bible Say About Coming Together As One?

*We are all confident our parties will win. I still believe my APC will win, but whatever the outcome on Wednesday, let us accept the will of God and remain one theinnatdunvilla.com one political party can win.*

However, there are times when it takes much more strength to know when to let go and then do it. Here are 50 quotes gathered from recent entries in our blog archive that will help you let go and live well. As we grow older and wiser, we begin to realize what we need and what we need to leave behind. Sometimes walking away is a step forward. Accept what is, let go of what was and have faith in what could be. Change happens for a reason. Never let your fear decide your future. Sometimes you must let go and dare to do it because life is too short to wonder what could have been. Give it your best shot, and then let it be. When you stop expecting people and situations to be perfect, you can start to appreciate them for who and what they are. Leave everything else to the powers above you. Giving up and moving on are two very different things. Stop focusing on how stressed you are and remember how blessed you are. It could be so much worse. Whatever is bringing you down, let it GO! Keep calm and be positive. Good things will happen. Do not help them by acknowledging their behavior. No matter how you live, someone will be disappointed. Try not to take things other people say about you too personally. What they think and say is a reflection of them, not you. If you care too much about what other people think, in a way, you will always be their prisoner. Not everyone will appreciate what you do for them. Saying yes to happiness means learning to say no to the people and things that hurt you. Be wise enough to walk away from the negativity. What you allow is what will continue. Let go of people who bring you down, and surround yourself with those who bring out the best in you. One of the most difficult tasks in life is removing someone from your heart. You have to understand that people come and people go. Stop holding on to those who have let go of you long ago. We forgive them because they need it, because we need it, and because we cannot let go and move forward without it. The first to apologize is the bravest. The first to forgive is the strongest. The first to move forward is the happiest. Do your best to live in the NOW and make it beautiful. Read *The Power of Now*. Be wise enough to let go when you should and strong enough to hold on when you must. Life is too short to spend at war with yourself. Practice acceptance and forgiveness. Worry gives small things a big shadow. Old worries are down payments on problems you may never have. Smile, even when it feels like things are falling apart. There comes a time when you have to stop thinking about your mistakes and move on. No regrets in life – just lessons that show you the way. Remember the good times, be strong during tough times, love always, laugh often, live honestly, and be thankful for each new day. If you are diligent and patient, everything you truly need in your life will come to you at the right time. Everything will fall into place eventually. Please share it with us by leaving a reply below.

## Chapter 6 : the True church

*And let us answer, 'Free people, worthy of freedom and determined not only to remain so but to help others gain their freedom as well.'" - Ronald Reagan quotes from.*

To come near, approach for judgment. A verdict, a sentence, formal decree, divine law, penalty, justice, privilege, style XLI. Let the people renew their strength. The heathen are challenged to the great controversy, and will need all their "strength" and "strong reasons" if they accept the challenge. In what follows we have to think of the prophet as having, like Balaam, a vision of what shall come to pass in the "latter days" Numbers Pulpit Commentary Verses Isaiah returns to the standpoint of Isaiah A deliverer of Israel is about to appear. The nations are therefore summoned to attend, and consider the facts ver. He will carry all before him vers 2, 3 , being raised up by God ver. The nations will tremble, and seek the protection of their idol-deities vers. God is the speaker. The "islands," or maritime lands of Western Asia, are to be silent before him, pondering the facts with a view to future argument. Let the people renew their strength; rather, the peoples or the nations; i. Matthew Henry Commentary The Lord did so with Abraham, or rather, he would do so with Cyrus. Sinners encourage one another in the ways of sin; shall not the servants of the living God stir up one another in his service? This is certainly the highest title ever given to a mortal. It means that Abraham, by Divine grace, was made like to God, and that he was admitted to communion with Him. Happy are the servants of the Lord, whom he has called to be his friends, and to walk with him in faith and holy obedience. Let not such as have thus been favoured yield to fear; for the contest may be sharp, but the victory shall be sure.

**Chapter 7 : Ernest Holmes quote: Nature will not let us stay in any one place**

*Let us not sleep therefore as the rest, but let us be watchful and sensible. GOD'S WORD® Translation Therefore, we must not fall asleep like other people, but we must stay awake and be sober.*

The House having under consideration the report from the select committee of thirty-three " Mr. I address the House under no ordinary sense of responsibility. During the long debate upon the report of the committee of thirty-three, I have been pained at what has seemed to me to be an utter want of comprehension, on the part of many gentlemen, of the great events that daily astonish us. We are now passing through or into " At this point the House, on motion of Mr. When the House took a recess, I was just observing that during the debate upon the report of the Committee of thirty-three, that has continued now for some two or three weeks, I had been painfully struck with what seemed to me an utter want of appreciation, upon the part of many gentlemen, of the condition of affairs now upon us. We are in the midst of events of more moment, of greater importance to the future history of the world, than any that have occurred in any previous epoch in its history, so far as I have studied the history of the world. I have, from the beginning of our troubles, been impressed, anxiously impressed, with the same want of appreciation upon the part of a large portion of the country. As I understand the philosophy of the times, the question for our decision is this: In fifteen of the thirty-four States, slavery exists as an institution, which it is not likely, in our day at least, will be abolished, or materially modified. It is a subject which, if the people do not understand, they think they do ; their opinions are made up, and they will not easily change them. On the other hand, in the remaining nineteen States, slavery does not exist. It is there regarded, as we were told by the gentleman from New York, [Mr. Conkling,] a moral, a social, and a political evil ; and it is abhorred and denounced as such. Their opinions are, doubtless, equally well made up ; and it is not probable that any material modification of them will be made. These conflicting opinions I do not propose to discuss. I have never discussed them here, and seldom elsewhere. Their discussion I regard as exceedingly unprofitable. There has been far too much of it already. In that question is the source of our present difficulties; and upon its satisfactory solution depends their peaceable adjustment. It is due, however, to both of these distinguished gentlemen to add, that when they uttered those opinions their minds were most likely directed to the latter part of the proposition than to the former part ; that they were considering, not the contingency of a dissolution of the Union, but the question whether slavery would be abolished. The dissolution of the Union they doubtless thought impossible; the abolition of slavery very probable. Recent occurrences, however, have reversed the order of the proposition, and in that reverse order I propose to consider it. In considering this question, there are certain complications which surround and embarrass it, and which increase, to a great extent, its own intrinsic difficulty. They profess to believe it would be better for the southern States to be separate and apart from the northern States ; and to make, in the highest degree available their peculiar form of labor. They have been assiduous to accomplish that result, and to press their views and convictions upon their own people: That they are sincere, I am bound to suppose ; that they are honest, it does not become me to deny ; especially as I have no confidence whatever in their theory, nor the slightest sympathy with their policy. They have, with great sagacity, seized upon the present popular discontent, and are now impressing upon the public mind of the South their long-cherished doctrines with increased vigor, and with much more marked success than ever before. They are disunionists for the sake of disunion. That is one of the difficulties which complicates this question. Another grows out of the manifest disposition of foreign Governments to interfere with our affairs. I refer especially to England. Any one who has observed her relations with this country, for years past, cannot fail to have been impressed with the fact that she has sought to rend asunder this Confederacy of States by every art at her command, by all the means in her power. At the North, for the last thirty years, she has urged on the abolition excitement by money, by emissaries, by lying literature, by the fostering hand she has extended to the abolition agitators on this side of the water. On the other hand, she has held out to the people of the South the blessings of free trade and direct importation, and the advantages to be derived from an intercourse with her that they do not derive from their intercourse with the free States of the North. Do not you, gentlemen of the Republican party,

deceive yourselves by suppos- in"- that England is going to take part with you, or with the North, in this unhappy controversy. She will do no such thing. If you have cherished such an impression, I ask you to refer to the recent speech of Lord Palmerston, made at the Southampton banquet on the 8th of last month ; and also to the recent articles in the British press, especially one in the London Times of the 15th of the same month, to which I call particular attention, because it is understood to have been prepared and published by authority. You will there readily discover the intimation of an intention on the part of the English Government to recognise the existence of a southern confederacy as soon as it shall be organized, or in their estimation become a government de facto. The reception by M. To this humiliating attitude may we never be reduced I But, as a divided people, can we escape it? Believe me, this great example of republican liberty does not stand in full view of the monarchs of Europe without exciting their jealousy, and arousing every disposition in their minds to overpower and annihilate it. Is their inclination, think you, at variance with their interest? It complicates still further the present question, and greatly embarrasses its consideration. A President without a party, denounced all over the country as imbecile and corrupt, showing himself unequal to every emergency that has arisen, is a sorry dependence to guide the Ship of State through the midnight tempests of revolution. And to make confusion worse confounded, all the misdoings and shortcomings of the Administration have been charged indiscriminately upon the entire South. Why, in the six Democratic presidential conventions, held during the last year, and all of them in Southern soil, I do not remember that a single delegate ever proposed the usual courtesy to the retiring President of a complimentary resolution. Yet, throughout the North the people of the South are arraigned at the bar of public opinion, by the politicians, the press, and even the pulpit, and held to answer for the mal-administration of Mr. Buchanan, in addition to all the enormities charged upon his Cabinet officers. It does not relieve our present embarrassments that the President elect is, to say the least of it, a gentleman of whom but very little is known to the country. We are told that he is an honest man. That, indeed, is something. Still, it is a qualification quite primary and very indispensable ; as much as that a clerk should be able to read and write. What can we reasonably expect from such a Chief Magistrate in a time like this? Complaints are made very generally that he gives no intimation of his policy ; that he does not speak, and let it be said that he keeps silence for the very good and sufficient reason that he has nothing to say. But all this only serves to complicate still more the grave and difficult question that is upon us for our decision, and which still recurs: You sometimes ask us why it is that the question comes up now? What wrongs has the South sustained ; what grievances has she borne? Have we not elected our President by constitutional majorities in a constitutional way? These queries are propounded with all the simplicity of an innocence wholly unconscious of guile. Speaker, to touch at the causes by which this fearful issue has been precipitated upon the country now. I will not recount the occurrences of the last twenty-five or thirty years to show the rapid increase of the spirit of anti-slavery, abolitionism, free-soilism, or whatever term this popular delusion has from time to time assumed. I will not follow up its history ; it is quite unnecessary. Suffice it that this movement of hostility to slavery, this anti-Southern crusade, culminated on the 6th of November, in the election of gentlemen from the free States to the first offices in the Government by the vote of the entire free States, excepting a portion of New Jersey, through the organization of a party that holds no other doctrine in common than the one principle of antagonism to the South and to the institution of slavery. For, disguise it as you will, that is the only common ground upon which all the members of the dominant party can consistently stand. That is the logic of your position, as a sectional party. At least, it is generally so regarded by the people of the South. Speaker, I do not design to be unkind. I shall try to be serious, and I mean to be respectful. I beseech you, gentlemen, to look at your own party, if you have never done so, and see of what heterogeneous elements it is composed. You complain that your party is misunderstood in the South; that it is misrepresented. That is very true. It is doubtless greatly misunderstood by southern people, and most likely it always will be misunderstood. It is an ineradicable, incurable defect of your party. It is one that will always attach to every sectional party. That was early pointed out by him whose opinions you ought to have heeded, as one of the dangers incident to political parties formed upon a geographical basis. But allow me to suggest, this misunderstanding is not owing, as was intimated the other day by the gentleman from New York, [Mr. Coxking,] to the uncandid comments of your Opposition press. Take the speech delivered the

other day by the same gentleman who made the complaint. For the same reason. Thus it is that you have been misrepresented, if at all. Certainly, this is the true reason why you are not better comprehended by the southern people. Your salads are served up to them with pepper, but without the oil. They read your shrill, ringing speeches, carefully written and polished for the admiring eyes of friends at home, who will read them with breath suppressed and shuddering anxiety, can men say such things and live? While your ultra speeches go into the South, and are there read by hundreds and thousands, your more moderate ones never find their way there; and if they did, I do not see very clearly how that would remedy the evil. I crave permission to read a single passage as expressing more clearly what I would say than any words which I can command. Of course you are familiar with it. They would doubtless have tendered high office to men of high position in the South; but the condition precedent, of conformity of political views and principles, was wanting. They could not aid in forming an Administration to whose creation and whose policy they were radically opposed. Thus, practically, the Republican party must have employed southern men who represented no body of southern supporters, or northern men, to conduct the Government; and that is what is meant by a purely sectional party — their radical and incurable defect. The people of the South look with apprehension upon your success. Members of your party have, in various ways, sought to assail them, and they apprehend the attempt will be more vigorously renewed. To the eye of the statesman no popular movement is without cause, or occurs before its time. I was glad to hear the gentleman from Massachusetts, [Mr. Adams,] the other day admit that there were causes for the present discontents. He, with the gentleman behind me, from the Cincinnati district of Ohio, [Mr. They have done so, as I have stated, for the last three quarters of a century, honorably, prosperously, and for the most part happily. I believe they may yet do so. When the Government was first established, it was not done by assimilating uncongenial institutions, nor by harmonizing conflicting opinions, incapable of being brought into harmony; it was by compromise, by mutual concession, each section conceding something to the other.

## Chapter 8 : Let in Spanish | English to Spanish Translation - SpanishDict

*With a Category 4 hurricane rapidly approaching and weather officials issuing a hurricane warning for more than miles of coastline, more than 1 million people faced a choice Tuesday: stay home.*

## Chapter 9 : 1 CORINTHIANS KJV "But if any man be ignorant, let him be ignorant."

*Yes, our door is locked and we have cameras to show us who is coming, but we let in everyone who comes. Last week in Pittsburgh, 11 people were killed and more were wounded at Tree of Life synagogue.*