

## 1: The Third Coming of Nixon | Alternate History Discussion

*The Prodigal Pro Tem (Classic Reprint) [Frederick Orin Bartlett] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. Excerpt from The Prodigal Pro Tem His pose was misleading.*

The Prodigal Son returns Forgive me, Father. It has been almost a year since my last confession. I confess that I have been too lazy to write for this blog, initially due to medical issues, but really because I see too many signs that America as we knew her is circling the drain. Not the drain we hoped to see in action when we somehow succeeded in electing Trump, and saving ourselves from the absolute horror of even just four years of the most corrupt public figure this country has ever known - even exceeding Obama. The drain we circle is the one opened and put into operation by the Left. The Left - communists, socialists, fascists but I repeat myself, nihilists, and tyrants - have been trying for almost years to force people all over the world, in failed attempt after failed attempt, to form a collective version of society that would encourage and assist mankind in perfecting itself. Recently, another horse in the race toward "One World", globalism, a universal hegemony, has been experiencing a resurgence. That would be islam. Not a religion, but an ideology. A cult ure of madness, of perversion, of dominance and tyranny. A cult constructed by a clever - if actually illiterate - desert brigand named mohammed. A perverted fellow who thought he was clever enough to sit on the porch with the big boys - Judaism and the nascent newcomer, Christianity. When the Jews and the Christians were rude enough to ignore him and his newly made-up "religion" which he named "islam", which translates exactly as "submission - NOT "peace" , he got mad, picked up his marbles, and went home. He thereupon decided to cross out all those nice things he said about the Jews and the Jesus crowd, and began to tell his followers to "strike their necks", damn them. And if anyone complained because the camel he had just traded had only one ball, he told them, "So, nu? It only takes one good ball. Even when she got gang-raped by fifteen devout muslims. Thanks to the frequent stoning of women to death for the slightest of faults, muslim men developed wicked pitching arms. They do pretty well at horse shoes, too. He only had two skinny little arms, hardly long enough to reach, on those lonely, lonely nights in the desert, far from the goat herds he loved so well. He was a clever little shiite though, so he figured out that he needed some followers with long, strong arms. Ever since mo discovered that, compared to other men, allah had left him a little short, he developed a taste for young girls. The occasional bacha bereesh "beardless boy", pre-pubescent was a lot of fun, as well. Heck, your father-in-law, brother-in-law, nephew, cousin, or even Darryl, that cute looking shepherd with the pretty goats, were all approved by allah. Why that was better than whacking - uh, better than anything else they could do short of a night wandering through the pens during the big All-Arabian Goat Auctions, held in Medina twice a year. Then they take their choice of the boys to their rooms, where they use them, willing or not. I kid you not, they really believe that. Or so they tell themselves. How about you, Irish? Thanks for hanging in there.

### 2: Pro- | Define Pro- at [www.enganchecubano.com](http://www.enganchecubano.com)

*His pose was misleading. Barnes was proprietor of nothing but himself. That was much or little as you happened to feel about it. To himself it was enough to make him glad that he stood here to-day even with only a trii-,e over ten round dollars to his name. The position was Of his own choosing. He.*

Apocatequil Inca God of Lightning Joined: Then again, the rest of us did too. Legend has it that it was the Iranian Hostage Crisis that caused Nixon to decide that he would seek to reclaim his old Senate seat, though others have claimed the decision had nothing to do with Iran. His announcement in that he was running was met mostly with confusion, and a not insignificant amount of anger. The Nixon campaign was just as disorganized and confused behind the scenes. Nobody involved in California politics would touch the campaign for fear of tainting any future endeavors. Nixon spent most of Spring in a manic haze, sleeping for only a few hours a day and campaigning unlike he ever had before. Every favor with every politician west of the Rocky Mountains was called in. Every journalist in the state was invited to speak to Nixon. Any conceivable dirty trick that Nixon believed he could get away with was deployed. Yorty was portrayed as an unhinged populist who should not "be allowed to oversee a Post Office, let alone a Senate seat," while Gann found established Republicans abandoning him without telling him why. The reason was clear to the Gann campaign, though. Nixon remained a feared and dangerous adversary, even in the ruins of his political career. Nixon had men follow Gann, dig through his trash, and scour every bit of history they could find on him. Schmitz was an ultra-conservative Republican who once joked that he had joined the John Birch Society to court the moderate vote in Orange County. Schmitz was so enraged by this that he launched a third party challenge to Nixon in the Presidential election. In May of , Nixon became obsessed with Schmitz, and came to believe that he would have to utterly destroy him if he wanted to reassert his power. Nixon operatives discovered that Schmitz had fathered an illegitimate daughter named Eugenie with longtime Republican volunteer Carla Stuckle. Campaign posters featuring pro-segregation remarks made by Schmitz were put up in black neighborhoods, and the Nixon campaign even went so far as calling Schmitz an anti-Semite and a Holocaust denier as a result of his supposed connections to the Institute for Historical Review. The extremism proved to be too much for even the John Birch Society, and Schmitz would be expelled from the organization as a direct result of the campaign. Nixon himself, of course, made no such accusations, allowing surrogates to do it for him. On the campaign trail, Nixon painted himself as a moderate, reasonable Republican, the only one who could beat Cranston, and a victim of the Washington political machine who had been driven from the White House for political, rather than criminal reasons. Here was the prodigal son, his campaign claimed, who had returned to his homeland to fend off both the extremist demagogues on the right and the crypto-communists on the left. The Republican primary elections were held June 3. The battered carcass of his political career was left as a warning to all who would dare challenge Richard Milhous Nixon. Schmitz would struggle to remain employed for the rest of his life, lost any custody of his children, and would never come near political office again. He would die of prostate cancer in , alone and forgotten. To add insult to injury, he lost his home town of Los Angeles by a wide margin. He would never run for higher office again. Richard Nixon was back.

## 3: Sacrificing the Son In Augustine's Confessions | Novelguide

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Although the position is in some ways analogous to the Speaker of the House of Representatives, the powers of the president pro tempore are far more limited. The president pro tempore is third in the line of presidential succession, following the vice president and the speaker. The officeholder is an ex officio member of various boards and commissions. With the secretary and sergeant at arms, the president pro tempore maintains order in Senate portions of the Capitol and Senate buildings. The first president pro tempore, John Langdon, was elected on April 6 the same year. Through, the president pro tempore was appointed on an intermittent basis only, when the vice president was not present to preside over the Senate, or at the adjournment of a session of Congress. Whenever the vice presidency was vacant, as it was on 10 occasions between and, [13] the office garnered heightened importance, for although he did not assume the vice presidency, the president pro was then next in line for the presidency. Garfield, until Thomas F. Bayard was elected president pro tempore; [17] November 25–December 7, following the death of Vice President Thomas A. Hendricks, until John Sherman was elected president pro tempore. Here President Bush shakes hands with Byrd. When President Andrew Johnson, who had no vice president, was impeached and tried in, Senate President pro tempore Benjamin Franklin Wade was next in line to the presidency. Both were restored to it in, though this time with the president pro tempore following the speaker. Frye served as President pro tempore from to 54th – 62nd Congress, a tenure longer than anyone else. He resigned from the position due to ill health a couple of months before his death. Electing his successor proved difficult, as Senate Republicans, then in the majority, were split between progressive and conservative factions, each promoting its own candidate. Likewise, the Democrats proposed their own candidate. As a result of this three-way split, no individual received a majority vote. It took four months for a compromise solution to emerge: Arthur Vandenberg in – was the last president pro tempore not to be the senior member of the majority party, aside from the single day accorded Milton Young in December, who was the retiring senior member of the Republican Party, which would hold the majority in the incoming 97th Congress. John Tyler, William R. King and Charles Curtis. Tyler is the only one to become president in April, following the death of William Henry Harrison. McCormack during a speech by President Lyndon B. Johnson to a joint session of Congress. While the president pro tempore does have other official duties, the holders of the office have, like the vice president, over time ceased presiding over the Senate on a daily basis, owing to the mundane and ceremonial nature of the position. Therefore, the president pro tempore has less time now than in the past to preside daily over the Senate. Instead, junior senators from the majority party are designated acting president pro tempore to preside over the Senate. No term was imposed on this designation, so Metcalf retained it until he died in office in. Andrew Johnson is the only former president – to have subsequently served in the Senate. Mitchell was elected deputy president pro tempore in, because of the illness of president pro tempore John C. The office has remained vacant since and no senator other than Humphrey and Mitchell has held it since its creation. The post is largely honorary and ceremonial, but comes with a salary increase. By statute, the compensation granted to the position holder equals the rate of annual compensation paid to the president pro tempore, majority leader, and minority leader. Since, the honorary title of president pro tempore emeritus has been given to a senator of the minority party who has previously served as president pro tempore. From to, no senator met the requirements for the position. The position was created for Thurmond when the Democratic Party regained a majority in the Senate in June. Byrd returned as president pro tempore, and Stevens became the third president pro tempore emeritus, when the Democrats gained control of the Senate in

## 4: His By Grace--"John Gill: A Body of Doctrinal & Practical Divinity-Practical Book 2, Chapter 3"

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Books[ edit ] Advise and Consent by Allen Drury After a heated and unsuccessful political battle over a controversial nominee for Secretary of State, the President dies of a heart attack, and his Vice President, Harley Hudson, succeeds him. Drury wrote five subsequent Advise and Consent sequel novels. In the third sequel, Preserve and Protect , President Hudson is killed in a mysterious plane crash, elevating the Speaker of the House to the presidency. Advise and Consent was also made into a film in see below. Alas, Babylon by Pat Frank A global nuclear war eliminates the line of succession down to the Secretary of Health, Education, and Welfare , Josephine Vanbruiker-Brown, who identifies herself as being the most junior official in the line of succession. However, less than a month before Coolidge is to be sworn in, he dies of a heart attack while in Washington, D. Arc Light by Eric L. Harry , features the 25th Amendment in the context of a limited nuclear war. President Walter Livingston is impeached for warning China that the Russians were preparing to attack them, which resulted in a Russian nuclear strike on the United States. After a nuclear device explodes in Denver, President Robert Fowlerâ€”believing that the current Ayatollah is behind itâ€”orders a nuclear strike on Qom , Iran in retaliation. Because of a terrible snowstorm, only Jack Ryan is available to confirm his order under the two-man rule. Ryan declares the order to be invalid, stopping the attack. Fowler suffers a nervous breakdown and is forced from office under the Twenty-Fifth Amendment and is replaced by Vice President Roger Durling. Before he is sworn in, however, a vengeful Japanese airline pilot crashes his fuel-laden Boeing into the Capitol. Almost everyone inside is killed, including President Roger Durling. Ryan, who barely escapes, is sworn in as the new President. Deep Six by Clive Cussler Directive 51 by John Barnes The book focuses on the office of the National Continuity Coordinator as he tries to restore the presidency. The book covers several potential scenarios through the presidency of four different men in a period of less than a year. Down to a Sunless Sea by David Graham It is reported to Air Britain pilot Jonah Scott, by his superior, that the acting president, James McCracken, from an undisclosed location but presumably a bunker, has reported that the United States has suffered a nuclear attack and that the USSR and China were "paying the price for their crimes against humanity. Langford, was killed or rendered incapable of executing the office. Empire by Orson Scott Card , features the assassinations of the president and vice president and the subsequent ascension of the Speaker of the House. The assassinations result in a civil war , eventually revealed to be instigated by the National Security Advisor, who is himself subsequently elected President. The 14th Colony by Steve Berry Cotton Malone Series 11 , investigates what happens if both the president and Vice Presidentâ€”elect die before taking the oath of office? Cotton Malone must race against the clock to stop an ex-KGB officer from exacting revenge and destroying America. Kennedy from office, using the 25th Amendment , claiming that he is mentally unfit to serve following the assassination of his daughter. Full Disclosure by William Safire The president is blinded by an assassination attempt while at a summit meeting in the Soviet Union , and an ambitious Secretary of the Treasury attempts to use the 25th Amendment to unseat him. In time, several members of his Cabinet come to believe that his blindness renders him unable to discharge the duties of his office, and they vote to replace him with the Vice President under the terms of the 25th Amendment. The President survives this vote but realizes that his political effectiveness is virtually at an end. He prevails upon the weak-willed Vice President to resign, and then promptly resigns himself, elevating the Speaker of the House to the Presidency. As the result of catastrophic economic disaster brought on by a global oil crisis, the president commits suicide. Congress abdicates responsibility and grants unrestricted emergency powers to the office of the president. The vice president assumes the presidency but quickly begins to crack under the strain, and asks his closest friend, the head of the Joint Chiefs of Staff , to accept the vice presidency, after which the president will immediately resign. Give Me Liberty a graphic novel by Frank Miller An alternate history in which America is led through a time of economic depression and civil uprisings by President Erwin Rexall, who is elected in the year By the year , just as his fourth term is beginning he has been effective in repealing the 22nd Amendment , the White House is destroyed, President Rexall is incapacitated, and Vice President

Cargo, along with all but one member of the Cabinet, is killed. The Secretary of Agriculture, Howard Nissen, assumes the presidency. *Interface* by Neal Stephenson and George Jewsbury The President-Elect gets shot at his inauguration by a psychotic former factory worker who has somehow figured out the plans of The Network an underground business coalition which has conspired to get him elected. Eleanor Richmond, his running mate, ends up as the first black and first female President of the United States. *Line of Succession* by Brian Garfield During the period between the election and Inauguration Day, the President-elect and the Vice President-elect are both killed by terrorists, along with the Speaker of the House. The President pro tempore of the Senate is totally unsuitable for the Presidency. The incumbent President, defeated for re-election in November, wants to use the situation to stay in office. *The Man* by Irving Wallace The Vice President has died of a heart attack, and the office is vacant the 25th Amendment had not yet been written. The President and the Speaker of the House both die as the result of the accidental collapse of a building, and the President pro tempore of the Senate, an African-American, becomes President. In the conditions prevailing at the time of writing - with the right of African-Americans to civil equality still hotly disputed in the South - Wallace assumed that it was impossible for one of them to achieve the presidency by direct election, and that the only way it could happen would be by an unlikely accident. *The Negotiator* by Frederick Forsyth: *Night of Camp David* by Fletcher Knebel Popular incumbent President Mark Hollenbach feels betrayed by his corrupt vice president and seeks a new running mate for his re-election, deciding on freshman Senator Jim MacVeagh but when he confers with the President alone at the Camp David presidential retreat, MacVeagh becomes alarmed when Hollenbach denounces enemies whom he says are conspiring against him and lays out his secret, and radical plans for the nation during his second term, including giving himself sweeping powers to wiretap those real or imagined enemies and forming a political union between the United States, Canada and Scandinavia. Certain the President has become unhinged, MacVeagh tries to convince other political leaders that Hollenbach is crazy and must be removed from office this was before the passage of the 25th Amendment - but their options for dealing with a dangerously delusional and paranoid President are limited. *A Cautionary Tale* by Jeff Greenfield A conservative Republican president-elect dies in an accident only a few days after the general election, and therefore before the Electoral College has met. In this alternate history, Charles Lindbergh is nominated by the Republican Party in and defeats Roosevelt on an isolationist platform. When he disappears in *The Spirit of St. Louis* after a campaign stop, Vice President Burton Wheeler seizes power and initiates an antisemitic witch-hunt. *Air Force One* crashes in a storm and the body of President Haynes cannot be found. Meantime, a growing crisis between the U. *Promises to Keep* by George Bernau: An alternate history in which President John T. Cassidy representing John F. Kennedy survives the assassination attempt in Dallas, but is wounded in the head. Johnson who becomes Acting President thanks to a presidential letter signed by Cassidy that resembles the as-yet-unratified 25th Amendment. In this alternate history, President Al Smith is killed when his bomb shelter below the presidential residence in Philadelphia, the Powel House, is destroyed in a Confederate air raid during the Second Great War in Vice President Charles W. La Follette is then sworn in as President. *Resurrection Day* by Brendan DuBois Clarence Dillon, the Secretary of the Treasury is eventually found to have survived the war and becomes the 36th President of the United States. *Thirty-Four East* by Alfred Coppel The Vice President is kidnapped by Arab terrorists during a visit to the Middle East; at the same time, the President is killed in the accidental crash of *Air Force One*. A massive nuclear attack on the United States wipes out Washington and half of the Cabinet. The real President is found to still be living; however, the Secretary of the Interior refuses to relinquish his new office. *Warday* by Whitley Strieber and James Kunetka The 25th Amendment is incidentally referenced as part of a larger post-apocalyptic narrative. Following a nuclear war, much of the United States is destroyed, including Washington. The Deputy Secretary of the Treasury is eventually found, and deemed to be the highest-ranking politician to survive the war. He is installed as President, but insists that he is merely a caretaker and refuses to use the full title of the office. In, President Franklin D. Roosevelt dies of unspecified causes. *The Last Man* by Brian K. Vaughan and Pia Guerra In this comic book series published by Vertigo, every male mammal on Earth but two simultaneously die of a mysterious plague. As a result, the highest ranking woman, Secretary of Agriculture Margaret Valentine succeeds to the presidency. Valentine protests, saying the Secretary of the

Interior outranks her, but her new security escort informs her that the latter was killed in one of the many plane crashes. The Prodigal Daughter by Jeffrey Archer. Florentyna Kane first serves in Congress then the Senate. Midway through the book, she runs for President but ends up becoming Vice President to President Parker. Following a heated argument with President Parker, she decides not to run for a second time as Vice President. While playing golf with her future husband Edward, she decides to wait until the helicopters have passed overhead. Instead, the helicopters land and Florentyna is informed that the President is dead from a heart attack. At her own home, she is sworn in as President of the United States. The Probability Broach by L. Neil Smith part of the North American Confederacy Series in which the United States becomes a Libertarian state after a successful Whiskey Rebellion and the overthrowing and execution of George Washington by firing squad for treason in , President H.

## 5: Richard Siddoway (Author of The Christmas Wish)

*The Prodigal Pro Tem Average rating: 0 out of 5 stars, based on 0 reviews Write a review This button opens a dialog that displays additional images for this product with the option to zoom in or out.*

Of the Officers of a Church, Particularly Pastors Having treated of a church, as "essentially" considered, with respect to its matter and form, I shall now proceed to consider it, 2. In the first churches there were officers both extraordinary and ordinary; the extraordinary officers were apostles, prophets, and evangelists. These had the "first" and chief place in the church, and the signs of the apostles were found with them: This office is now ceased, the apostles have no successors in it: There were set in the churches, "secondarily, prophets", 1Co This office is also no more; only the ordinary gift of interpreting the scriptures is sometimes called "prophesying", and those who have it "prophets". This name is sometimes given to the writers of the four gospels; two of which were apostles, Matthew and John; the other two, evangelists, Mark and Luke: This office is now extinct; only that every truly gospel preacher may be called an evangelist, or evangelizer. The ordinary officers of the church are pastors and deacons, and these only; though antichrist has introduced a rabble of other officers, the scripture knows nothing of. Are the same with "teachers", according to Eph 4: These pastors and teachers are the same with "bishops", or overseers, whose business it is to feed the flock, they have the episcopacy or oversight of, which is the work pastors are to do; which office of a bishop is a good work; and is the only office in the church distinct from that of deacon, 1Ti 3: These pastors, teachers, bishops, and elders, are called rulers, guides, and governors. A pastor, or shepherd, is the governor and guide of his flock; a teacher, and a ruling elder are the same, 1Ti 5: One qualification of a bishop is, that he know how to rule his own house; or how shall he take care of the church of God, to rule that well, which is a considerable branch of his office? These are sometimes called the angels of the churches; so the pastors, elders, bishops, or overseers of the seven churches of Asia, are called the angels of the seven churches; and the pastor, elder, bishop, or overseer of the church at Ephesus, the angel of the church at Ephesus, Re 1: They are said to be "ministers of Christ", or his "under rowers", as the word uphretav signifies, 1Co 4: And in the same place, 1g. They are called, "Stewards of the mysteries of God"; and sometimes, "Good stewards of the manifold Grace of God"; that is, of the more sublime truths of the gospel, and the various doctrines of divine grace, 1Pe 4: Concerning these persons may be observed, 2. The qualifications of them for their office; which, as it is a "good office", the necessary qualifications should be found in those who are put into it, and which the apostle directs to, 1Ti 3: Some of which, 2a. Respect the internal and spiritual character and accomplishments of a bishop or elder. He must not be a novice; which does not mean a young man; for such an one was Timothy himself, to whom the apostle writes, who was more than an ordinary officer, even an evangelist; hence he says, "Let no man despise thy youth", 1Ti 4: A bishop or elder should be first of some standing in the church, before he is called to such an office, that his gifts, grace, and conduct may be known, "lest being lifted up with pride", elated with the high station he is advanced to, and with the gifts he is supposed to have, "he fall into the condemnation of the devil"; fall by pride as he did, and under the same sentence, and be degraded from his office. He must have a competency of knowledge and understanding in divine things; for a pastor is to feed men with knowledge and understanding; and therefore must have a good share of it himself, that so he may be "able to teach others also", 2Ti 2: He must have a special and peculiar gift from Christ; such as he received at his ascension, and gives to men, to ordinary ministers of the word; and it was according to the measure of such a gift, though a large one, the apostle Paul himself was made a minister of the gospel, and to such a gift he ascribes his being one, Eph 3: Apollos was an eloquent man, and mighty in the scriptures, well versed in them, and which greatly improved his gift of elocution; a good textuary makes a good preacher; a free and ready utterance is necessary; such an one is like the scribe and householder, Mt The apostle Paul himself desired the Ephesians to pray for him, "that utterance might be given him", Eph 6: There are other qualifications of a bishop or pastor, which respect his domestic character. He must be "the husband of one wife": Polygamy having been much in use among Jews and Gentiles, the first Christians were not easily brought off of that practice; however, the apostle thought fit to enjoin that a bishop or pastor should not

practise it, that he might not set an example of it, which might serve to countenance and continue it; there were some peculiar laws respecting the marriage of the high priest among the Jews, and by which it seems he was to have but one wife, Le There are other qualifications, which respect his personal character, conduct, and behaviour. That he must be "blameless" in his conversation. So the priest under the law were to have no blemish on them, nor any natural defect in them, Le And this rule, respecting a bishop or pastor of a church, does not imply that he must be perfect and without sin, only that he should not be guilty of any scandalous sin, and especially should not live in any known sin; otherwise there is no man, not the best of men, without sin; no, not in the highest office; the prophets of the Old Testament, and the apostles of the New, were men of like passions with others. Such an one must be "of good behaviour, and must have a good report with them that are without"; he should have a good report of all men, as Demetrius had; not only of the church and its members, of those that are within, to whom he is to be "an example in word, in conversation, in charity, in spirit, in faith, in purity", 1Ti 4: A bishop, elder, or pastor, should be "vigilant"; watch over himself and his flock, and take heed to both: I proceed to consider, 3. How any come into such an office, and are instated into it. The outward call is not immediately by Christ, as the twelve disciples were called, and sent forth by him to preach the gospel; and particularly, as the apostle Paul was called to be an apostle; not of men, neither by men, but by Jesus Christ and God the Father, but mediately by the church; it being by some means or another made known to the church, that such an one is thought to have a gift for public usefulness, the church calls him to exercise it before them, and submit it to their examination and trial; and having sufficiently tried it, and being satisfied of it, the church calls and sends him forth in the name of Christ, to preach the gospel, where he may be directed in providence to do it; and being thus called and sent forth, he is eligible to the office of a pastor of a church who shall think fit to choose him. Secondly, the procedure of instating him into the office of a pastor, or the ordination of him, is in this manner. He must be a member of a church, to whom he is to be ordained as a pastor. So an extraordinary officer, an apostle, was chosen and ordained to be one, in the room of Judas, from among the disciples who had accompanied Christ and his apostles from the baptism of John; and so inferior officers, deacons, were selected out of the church, and appointed to that office, Ac 1: His qualifications, such as before observed, must be known by the members of a church, and must be proved and approved of by them; yea, they must be satisfied that he has gifts for "their" edification; for a man may have gifts for the edification of one church, which are not for the edification of another; and this should be known, previous to their choice and call of him. After sufficient trial and due consideration of his gifts, to satisfaction, and after seeking the Lord by prayer, for everything is sanctified by the word of God and prayer, the church proceeds to the choice and call of him to be their pastor; for every church has a right and power to choose its own officers, pastors, and deacons. This choice and call being signified to him, he taking proper time, and seeking the Lord also, accepts thereof, and shows a readiness and willingness to take the "oversight" of them, 1Pe 5: The election and call of them, with their acceptance, is ordination. The essence of ordination lies in the voluntary choice and call of the people, and in the voluntary acceptance of that call by the person chosen and called; for this affair must be by mutual consent and agreement, which joins them together as pastor and people. And this is done among themselves; and public ordination, so called, is no other than a declaration of that. Election and ordination are spoken of as the same; the latter is expressed and explained by the former. It is said of Christ, that he "ordained twelve", Mr 3: Paul and Barnabas are said to "ordain elders in every church", Ac The word that is used in Ac Matthias was chosen and ordained to be an apostle in the room of Judas, by casting lots; that being an extraordinary office, required an immediate interposition of the divine Being; a lot being nothing more nor less than an appeal to God for the, decision of an affair. But ordinary officers, as elders and pastors of churches, were chosen and ordained by the votes of the people, expressed by stretching out their hands; thus it is said of the apostles, Ac Though there was ceirotonia, "a stretching out of the hands"; yet there was no ceiroyesia, "imposition of hands", used at the ordination; neither of extraordinary officers, as apostles; nor of ordinary pastors or elders of churches, in the times of Christ and his apostles. Christ ordained the twelve apostles himself; but we read not a word of his laying his hands upon them, when he ordained them; nor on the seventy disciples, when he appointed them, and sent them forth into every city. Matthias was chosen and ordained an apostle in the room of Judas, upon a lot being cast by the church, which

fell upon him; and upon counting the lots he was numbered, sugkateqhfisyh, "chosen", or by the number of lots declared to be chosen, and so took his place, and was reckoned with the apostles; but no mention is made of any hands being laid on him; see Ac 1: The apostles are said to "ordain elders in every church", not by laying their hands upon them, but by taking the votes of the people, on the stretching out of their hands; when they declared the elders duly elected and ordained, as before observed. The apostle Paul directed Titus, Tit 1: No instance can be given of hands being laid on any ordinary minister, pastor or elder, at his ordination; nor, indeed, of hands being laid on any, upon whatsoever account, but by extraordinary persons; nor by them upon any ministers, but extraordinary ones; and even then not at and for the ordination of them. The instance in Ac The apostle Paul, indeed, speaks of the hands of the presbytery being laid upon Timothy, 1Ti 4: However, upon the whole, it appears to be an extraordinary affair transacted by extraordinary persons, on an extraordinary one, and by it an extraordinary gift was conveyed; which no man of modesty will assume to himself a power of conveying: And let it be observed, it was not an "office", but a "gift", which was conveyed this way; see 1Ti 4: The hands of ministers being now empty, and they having no gifts to convey through the use of this rite, of course it ought to cease, and should; it not appearing to have been used but by extraordinary persons on any account; upon which, at least for the most part, if not always, extraordinary things followed. To say that this rite is now used at the ordination of a pastor to point him out to the assembly, is exceeding trifling: Should it be urged, that imposition of hands was used at the ordination of deacons, and then why not at the ordination of elders or pastors of churches, which is an higher office? It may be answered, that the church, as directed, chose out from among them seven men, so and so qualified, Ac 6: Besides, if the seven persons spoken of in Ac 6: I go on to consider, 4. The work of such persons, who are instated into the office of pastors of churches. First, the chief and principal of their work is to feed the church of God committed to their care; they have the name of pastors, "a pascendo", from feeding; Christ the chief Shepherd and Bishop of souls, feeds his flock like a shepherd; and so it is the business of all under shepherds to feed their respective flocks, 1Pe 5: First, whom they are to feed. Not dogs that worry the flock; but the flock itself. Nor swine; such who for the impurity of their hearts and lives, wallowing in the filth of sin, are comparable to these creatures; and which are creatures that never look upwards, but downwards to the earth, and so fit emblems of those who mind earth and earthly things, and feed on them. The prodigal was sent by the citizen of the country, the legal preacher, to whom he joined himself, into his fields to feed swine; but pastors of churches are not swineherds, but shepherds. Christ, the great Shepherd, has set an example of diligence and tenderness, Isa All the flock, the whole flock, is to be taken heed unto, and taken care of by pastors and shepherds, "over which the Holy Ghost has made them overseers, or bishops"; and for which reason they should be careful of them; and another follows, "to feed the church of God, which he has purchased with his own blood"; and therefore of great value and great care should be taken of it to feed it. Secondly, what they are to feed the church or flock of God with? Not with chaff and husks, or what is comparable to them, Jer Husks are food for swine, but not for sheep; the externals of religion satisfy some minds, but not truly gracious souls, they cannot live upon these. Pastors of churches are to feed their flocks with such food as is suitable to lambs and sheep; milk is for tender lambs, for newborn babes, who desire the sincere milk of the word. Milk designs the more plain and easy truths of the gospel, which are suited to tender minds; strong meat, the more sublime doctrines of it, fitter for those of full age, more grown Christians, who have a better exercise of their spiritual senses, and can discern things that differ, 1Pe 2: Sound doctrine, salutary truths, the wholesome words of our Lord Jesus, are what pastors are to teach and feed souls with; these are nourishing, when unsound doctrines, the unwholesome words of false teachers, eat as do a canker. The word of God in general, and especially the gospel part of it, is food for souls, and is esteemed by them more than their necessary food; being that to their souls, what the richest and choicest food is to their bodies; they find it and eat it, and it is the joy and rejoicing of their hearts; it is sweeter to their taste than the honey or the honeycomb. Pastors are promised and given to the churches, to feed them "with knowledge and understanding", Jer 3: The matter or things they are to feed souls with, are things worthy to be known; not trifling things, matters of curiosity, and of no importance, which are vain and unprofitable, and serve to gender strife, and tend not to godly edification: Their work is to preach Christ, and him crucified; and they determine to know, that is, to make known, none but him, as the Saviour of lost sinners; and they are the

servants of the most high God, which show unto men the way of salvation by Christ; and direct souls to him, who inquire, What shall we do to be saved? This phrase, "With knowledge and understanding", may signify the manner in which pastors are to feed the souls of men, wisely and prudently; which they do when, as wise and faithful stewards, they give to everyone their portion of meat in due season, and feed them in proportion to their age and capacity; give milk to babes, and meat to strong men. Thirdly, by what means they are to feed and do feed the churches of Christ, over which they are set. By the ministry of the word, or by the preaching of the gospel; which is the means appointed of God for the gathering in his elect ones, for the perfecting the number of them in conversion, and for the edification of the body, the church, and all its members; for their growth in grace, and in the knowledge of Christ, and of all divine things: Such feed the flock, who do their work aright; give themselves up to the ministry of the word, neglect all other services, at least as much as may be, that they may not be entangled with them, and be diverted by them, from their grand employment; to which they have devoted themselves, for the glory of God and the good of souls. Such give attendance to reading, to exhortation, and to doctrine; and meditate on these things, and give themselves wholly to them, that their profiting may appear to all, and their usefulness to many. They addict themselves to the study of the sacred scriptures more particularly; and endeavour to bring forth from thence things new and old, which may be for the use of edifying; they study to show themselves approved of God, skilful workmen, who need not be ashamed of their ministrations, rightly dividing the word, which will not fail of feeding, more or less, the souls of men; as they have the word of God, the knowledge and experience of it, they are faithful to dispense it as stewards of the mysteries of God; of whom it is required, that they be both faithful and wise. They are assiduous and constant in this work; they, as the apostles of Christ, give themselves continually to prayer, and to the ministry of the word; do not preach a sermon only now and then, but preach the word constantly, and are instant in season and out of season; and take every opportunity of feeding and of doing good to the souls of men; they are constant and immoveable, always abounding in the work of the Lord; knowing that their labour is not in vain in the Lord. Pastors of churches feed souls by the administration of ordinances; these are the goodness and fatness of the house of God, with which the saints are richly fed, and abundantly filled and satisfied; these are the provisions of Zion, which the Lord blesses; these are breasts of consolation, out of which gracious souls suck, and are delighted and refreshed; these are green pastures, into which the shepherds of Israel lead their flocks and feed them. This act of feeding includes the whole work, and every part of the work of a shepherd or pastor to his flock, doing all good offices to them, and all the service they can for them; such as seeking the lost sheep, bringing again that which was driven away, binding up that which was broken, and strengthening the sick, Eze A concern for the spiritual good of the flock the pastor has the care of, appears by his constant, fervent, and earnest prayers for it; for this is one part of the work they give themselves up unto, along with the ministry of the word, namely, prayer; particularly for those to whom they minister, that the word preached by them might be blessed unto them, and be food for their souls; thus we find the apostle Paul, in all his epistles, makes mention of his prayers for all the churches, and the members of them, he having the care of all the churches on him.

## 6: Pro Tem | Definition of Pro Tem by Merriam-Webster

*After thirty-two years of running from his past, Scott makes a shocking discovery. Now he's returning home to the friends he left behind, and the mother who.*

Jerome Baschet, arguing that "the network of kinship plays a major, structuring role in the medieval world, in the organisation of society as well as in its representations," shows that Abraham plays a seminal role in this network. Abraham "is both the formidable and the pathetic father, the hero of sacrifice," he notes: Such a theory is doubly pertinent to the Confessions, since it deals very explicitly with the conversion of a sinful rhetorician through the tricks of his very own trade. The master of that trade is Ambrose, whose sermon *De Isaac uel anima* "seduced" the young Augustine, as Pierre Courcelle has established, into a Christian rhetoric. As Vance summarizes, "Isaac may be interpreted, respectively, both as the messiah who is the spiritual bridegroom of the human soul, and as the human soul longing for the Church as its spotless bride. Inversely, Rebecca is both the Church as bride and the desiring human soul panting for its messiah. But there is no need to confine such figurative reading to the figures of Ambrose and Monica: Whereas Abraham demonstrates his faithfulness through his willingness to serve God by sacrificing his whole world in the person of his son, Patricius instead displays his carnality and rejection of God. He serves the world, which is, in Ambrosian terms, carnal desire. Isaac remained, for Augustine, a model for his own priesthood, precisely because it launched a motif of sacrifice first transformed into the circumcision of the Jews and then perfected by Christ on the cross, whom Christians must now spiritually imitate. As Vance argues, it thus literalizes precisely the terms upon which Augustine grounds his discussion of tropology: Vance displays considerable skill in dealing with a number of different texts and discursive models, and his method reaps large rewards. However, I would like to add an important point to his analysis: Augustine, or the makers of the sarcophagi, need have gone no further than the Pauline exegesis of Genesis 22 to have found a basis for a spiritualized notion of similitudo. Augustine himself would later cite these passages to prove that Isaac would be restored to him: *Sic intellectum est et in epistula ad Hebraeos, et sic expositum. In Isaac uocabitur tibi semen, cogitans quia et es mortuis suscitare potest Deus.* That Augustine bases his reading on the term *similitudo*, therefore, demonstrates the centrality of this notion to his exegesis. Sacrifice and bonds of family, after all, are crucial in both this foundational text of allegoresis and his own life. Genesis 22 might thus have prompted Augustine to consider how his own life could be profitably presented in figural terms. In suggesting why the content of *De Isaac uel anima* would have attracted Augustine, Vance distinguishes the "very different thrust" of its sexual themes from that of the previous sermon. He considers those who, by reading scriptures literally, find support for their sinful ways: Men who think they find lechery in the scriptures are acting out the concupiscence in their own moral practices: *Nam si multis uxoribus caste uti quisquam pro tempore potuit, potest alius una libidinose. Magis enim probo multarum fecunditate utentem propter aliud, quam unius carne fruentem propter ipsam. Ibi enim quaeritur utilitas temporum opportunitatibus congrua, hic satiatur cupiditas temporalibus uoluptatibus implicata inferiorisque gradus ad deum sunt, quibus secundum ueniam concedit apostolus carnalem cum singulis coniugibus consuetudinem propter intemperantiam eorum, quam illi, qui plures singuli cum haberent, sicut sapiens in cibo et potu non nisi salutem corporis, sic in concubitu non nisi procreationem filiorum intuebantur.* For if because of the times a man could then use many wives chastely, a man may nevertheless use one wife libidinally. I commend more a man who uses the fecundity of many wives for a disinterested purpose than a man enjoying the flesh of one wife for itself. In the first instance a utility congruous with the circumstances of the time is sought; in the second a cupidity implicated in temporal delights is satiated. They are on a lower step toward God to whom the Apostle "by indulgence" allowed carnal commerce with one wife because of intemperance than those who, although they had several wives, sought in intercourse with them only the procreation of children in the same way that a wise man seeks only nourishment in food and drink. This example displays the fundamental distinction with which Augustine began his treatise: *Vti autem, quod in usum uenerit, ad id, quod amas obtinendum referre, si tamen amandum est* "To enjoy something is to cling to it with love for its own sake. To use something, however, is to employ

it in obtaining that which you love, provided that it is worthy of love" [1. The persons of the Trinity are the only things to be enjoyed 1. Likewise, and crucial to the theory expounded in *De doctrina christiana*, words are properly used to obtain the knowledge of the Trinity. This theory might not seem pertinent to the binding of Isaac: *Et uocauit angelus Domini Abraham secundo de caelo dicens: Per me ipsum iurauit, dicit Dominus, propter quod fecisti uerbum hoc et non pepercisti filio tuo delicto propter me, nisi benedicens benedicam te, et multiplicans multiplicabo semen tuum tamquam stellas caeli et tamquam harenam, quae iuxta labium maris. Et hereditate possidebit semen tuum ciuitates aduersariorum, et benedicentur in semine tuo omnes gentes terrae, quia obaudisti uocem meam.* Although it is true that, as Vance shows, the Isaac story, because of its radical revision of the ethical and moral priorities of fourth-century spirituality, offers a "very different thrust" from that of Abraham, nevertheless the two narratives complement each other in their theme of the blessing of offspring. Like *De doctrina christiana*, this sermon stresses that scriptural marriages were intended for procreation, but the difference between the two is crucial. The sermon adds the element of parental responsibility: Even those who had many wives treated them with honor, he insists, and our marriage contracts stress the same purpose: If it was not for this that wives were given and taken to wife, what father could without blushing give up his daughter to the lust of any man? I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men" [Gen. They are not given in marriage, for they are to find a wife. Nevertheless, sons can be given as well, as the Abraham story demonstrates: Isaac is an offering, holocaustum, to God Gen. More important, his role as an offering prefigures the sacrifice of Christ, as Augustine remarks in continuing his explanation of the term *similitudo*: Daughters and sons would seem, therefore, to occupy very different roles in the economy of early Christian families and belief systems. In the *Confessions*, Augustine the author dismantles, perhaps unconsciously, this hierarchy of the holy sacrifices of sons over the matrimonial gifts of daughters. But while Augustine occupies the feminine slot in this sacrifice, nevertheless he retains that important element of agency: Like Isaac and Jesus, Augustine is a willing participant in his sacrifice. He writes that he gave himself to lechery: Far away in exile from the pleasures of your house. Sensual folly assumed domination over me, and I gave myself totally to it in acts allowed by shameful humanity but under your laws illicit" [2. Indeed, it is this lustfulness that keeps him from converting even after he has intellectually accepted Christianity. As a contemporary prodigal son, the young Augustine is both imprisoned to licentiousness and promised an eventual joyful return to the father. By the flexibility of that allegorical reading, the story then becomes the story of Augustine himself, a man whose relationship with his own father was difficult and strained, apparently unmarked by any final reconciliation. Had Augustine given the story an innovative reading, he could have focused on those attributes of the Lucan father that parallel those of Patricius: Augustine was thinking of both sons, prodigal and submissive, in tandem when writing the *Confessions*: Patricius falls under heavy censure for his failure to keep his son on the path of righteousness: *Sed ubi sexto illo et decimo anno, interposito otio ex necessitate domestica, feriatu ab omni schola cum parentibus esse coepi, excesserunt caput meum uerpes libidinum, et nulla erat eradicans manus.* I was on holiday from all schooling and lived with my parents. The thorns of lust rose above my head, and there was no hand to root them out. Indeed, when at the bathhouse my father saw that I was showing signs of virility and the stirrings of adolescence, he was overjoyed to suppose that he would now be having grandchildren, and told my mother so. His delight was that of the intoxication which makes the world oblivious of you, its Creator, and to love your creation instead of you. He was drunk with the invisible wine of his perverse will directed downwards to inferior things. By invoking the binding of Isaac, Augustine can reflect on the prodigality of the father: This desire for grandchildren is especially perverse when we remember that Augustine condemns those marriages intended only for sexual pleasure rather than procreation. At least such marriages might literally die out, leaving no progeny behind; Patricius, however, celebrates the potential for offspring precisely because now concupiscence might now engender even more concupiscence. The bathhouse episode depicts Patricius and Augustine sinning both bodily, through their celebration of the flesh, and rhetorically, through their dramatization and concretization of interpretive sin as figured in *De doctrina christiana*. These changes enable the bishop to construct what Vance identifies as the "verbal tomb" for his mother. The real-life sacrifice to which daughters are subject, therefore, is transformed into that figural plane

of Christian cosmology occupied by the sacrifices of Isaac and Christ. I suggest that the location of the episode in the bathhouse prefigures the miraculous transformation of earthly water into three spiritual substances: Moreover, wine, like sex, can be used for the glory of God as in the sacrament of the eucharist, but its misuse constitutes a grave sin. This is why Augustine defends Monica against charges of drunkenness for wishing to bring cakes and wine to the memorial shrines of the saints in Milan: Just as Patricius perverts the notion of procreation, so too does he act with the perverse will of intoxication. Augustine also uses water as a figure for the Word of God in Confessions 6. This passage thus carries a palinodic force, for the errors of the bathhouse scene are recalled and corrected here. The negative associations of water appear when Augustine writes, "et veneram in profundum maris, et diffidebam et desperabam de inventione veri" "I had come into the depth of the sea. I had no confidence, and had lost hope that truth could be found" [6. She promised them a safe arrival, for in a vision you had promised this to her" [6. At issue in both episodes are words and life: Had Patricius fully succeeded in offering his son to licentiousness, both he and Augustine would have been spiritually dead. For Augustine understands this sacrament as the death of the self and a sacrifice to God: In the largest sense, therefore, any non-Christian death can be seen as a negative figure of Christian baptism, or as a sacrifice to a false idol. In a Christian narrative of conversion, such deaths can be effectively dramatized by depicting the unfulfilled promise of baptism. The bathhouse episode presents an obvious example: The waters should indeed prompt a sacrifice--but one signaled by baptism, not by the celebration of libido. Even during those prayers which we pured out to you when the sacrifice of our redemption was offered for her, when her corpse was placed beside the tomb prior to burial, as was the custom there, not even at those prayers did I weep" [9. In baptism, he has died so that his spirit might live; in the so-called "vision at Ostia" he has achieved communion with Monica; and at her funeral he offers sacrificium pretii nostri. His family and faith are complete, as signified through the sacraments of baptism and eucharist, through which he can sacrifice himself to God. Augustine realizes that his sacrifice to libidinousness has been redeemed in his acceptance of the sacraments. Why, then, does he cry? He knows that Monica is in the city of God and that he will again see her there. His sadness and tears belie the joy that he should be feeling. These struggles lead him to the bathhouse: In effect, Augustine is attempting a baptism of the body, a cure for his ailment through literal cleansing.

### 7: A Darker Lincoln Assassination | Alternate History Discussion

*Media: Wibbitz Anna Louise Emmons, one of the three pro tem prosecutors assigned to the Irsan's case, pushed back against claims of a conflict. "Keri Blakinger, Houston Chronicle, "Defense lawyers allege financial conflicts as prosecutors seek death penalty in honor killing case," 14 May*

### 8: Volatile Synonyms, Volatile Antonyms | [www.enganchecubano.com](http://www.enganchecubano.com)

*Senate President Pro Tempore Ralph Recto said his transfer from Liberal Party to Nacionalista Party is like the "return of the prodigal son."*

### 9: Dictionary by Merriam-Webster: America's most-trusted online dictionary

*Define pro tem. pro tem synonyms, pro tem pronunciation, pro tem translation, English dictionary definition of pro tem. adv. Pro tempore. adv., adj. pro tempore. A shortening of the Latin phrase pro tempore, meaning for the time being, used to mean temporarily or temporary.*

Hoover Institution Archives 465 MendSongs soulSpace Daniel F. Dulany. Master of the survey A tale of a hero and the song of her sword Pt. 3. During the American revolution The Old Contemptibles, The Educational well-being : behaviour and attitudes Mr Thomas Coriat to his friends in England sendeth greeting Chickens to the rescue National security and international stability The cake companion Giotto And His Works In Padua The little big book for grandmothers Father Kelly of the rosary Mazda cx9 service manual Semimartingale theory and stochastic calculus Reel 884. Berkshire (part). Old New Testaments Concluded The Owlstone crown My Love Unleashed Machine generated contents note: Page 2001 honda civic workshop manual 7.9 Using assertions, 143 Part 2. How to do your own regular dissolution History of world theater The rest of the afternoon was watermelon Waiting for the Sun (Northern Lights Books for Children) Radiology typists handbook Professionalism and the Public Interest Harraps Mini Russian Microfiber Black with Exterior Pockets XL Oxford Illustrated Dickens (21 Volume Set) Look Out Below! A Story of the Airborne by a Paratrooper Padre Mind, Body, Soul Money Decline of the trail Veyi padagalu telugu novel 96 jeep grand cherokee service manual The life cycle of a ladybug Grounded in Prayer Ldr (Grounded in Prayer)