

## 1: grammar - We each has/have? - English Language Learners Stack Exchange

*Humans are placed in a position where they can catch "one ray" if it were to fall, and that "we but half express ourselves, and are ashamed of that divine idea which each of us represent."*

Brothers and sisters, as I stand here in this inspiring worldwide general conference and feel your strength and your spirits, I cannot help but think of the words of the Apostle Peter: Alma left the city due to the wickedness of the people. Will ye give to an humble servant of God something to eat? I am a Nephite, and I know that thou art a holy prophet of God, for thou art the man whom an angel said in a vision: Now, did Alma just happen upon Amulek? No, it was no coincidence that he went into the city by the way that would lead him to this faithful man who would become his missionary companion. Looking back, we can see His hand in our lives. We can see such heavenly intervention when Nephi returns to get the plates from Laban. Was he fortunate to just happen upon Laban? Significant events unfold in the gospel and in the Church that further the kingdom of God on earth. He who fashioned this world can calm the seas with His word and can steer both Alma and Amulek and Nephi and Laban to be at the right place at precisely the right time. Monson said to him: They are, however, recorded in heaven. One day, we will stand as a witness of our whole-souled devotion to works of righteousness. Dear brothers and sisters, so have we. What may appear to be a random chance is, in fact, overseen by a loving Father in Heaven, who can number the hairs of every head. The Lord helped me find my lovely wife, Melanie; He prompted a businessman, who became a dear friend, to give me an employment opportunity. The Lord called me to serve in the mission field, both as a young man and as a mission president; He called me to the Quorum of the Seventy; and now He has called me as an Apostle. Looking back, I realize I did not orchestrate any of those moves; the Lord did, just as He is orchestrating important moves for you and for those you love. What should you be looking for in your own life? Think of those times, some daily, when the Lord has acted in your life—and then acted again. Treasure them as moments the Lord has shown confidence in you and in your choices. But allow Him to make more of you than you can make of yourself on your own. Sometimes we consider changes in our plans as missteps on our journey. The final itinerary noted that she would be passing through the very area where her missionary brother, our grandson, was serving. Our granddaughter had no intention of seeing her brother on his mission. However, as the bus entered the town where her brother was serving, two missionaries could be seen walking down the street. One of the missionaries was her brother. Anticipation filled the bus as the youth asked the bus driver to pull over so she could greet her brother. In less than one minute, after tears and sweet words, her brother was back on his way to fulfill his missionary duties. We later learned that her brother had been on that street for less than five minutes, walking from an appointment to his car. Heavenly Father can put us in situations with specific intent in mind. He has done so in my life, and He is doing so in yours, as He did in the lives of our dear grandchildren. Each of us is precious and loved by the Lord, who cares, who whispers, and who watches over us in ways unique to each of us. He is infinitely wiser and more powerful than mortal men and women. He knows our challenges, our triumphs, and the righteous desires of our hearts. I am from Florida. Yes, I remembered meeting her and her family. Her stake president had suggested we visit her family. It became apparent that we were there for their daughter Aida, who had not been baptized. After our visit and more than a year of teaching and fellowshiping, Aida was baptized. After we visited on Temple Square, she wrote me a letter. Thank you for being one of my missionaries, for reaching out to me and finding me five years ago. It is no coincidence that when you are feeling His Spirit and acting on first promptings that you feel Him as He promised: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up. We may meet someone who seems familiar, renew an acquaintance, or find common ground with a stranger. When those occur, perhaps the Lord is reminding us that we are all truly brothers and sisters. We have a choice to follow or to not follow our Savior and His chosen leaders. The pattern is clear in the Book of Mormon when the Nephites had turned away from the Lord. Think of Saul, whom the Lord stopped on the road to Damascus. He was going the wrong direction in his life, and it had nothing to do with north or south. Saul was divinely redirected. When he was known later

as Paul, his apostolic ministry reflected what the Lord already knew he was capable of doing and becoming, not what he had set out to do as Saul. In the same manner, the Lord knows what each of us is capable of doing and becoming. What did the Apostle Paul teach? When we see God working through us and with us, may we be encouraged, even grateful for that guidance. In the name of Jesus Christ, amen.

### 2: By Divine Design - By Elder Ronald A. Rasband

*When will we as humans finally begin to remember and embrace who we truly are as Children of God - that we are perfect in the eyes of our Creator - and that we are here in this physical form of being human to have the wonderful opportunity to grow and evolve spiritually through this life walk and experience.*

Jesus Christ What is the role of Jesus Christ? We each come to this world with the divine Light of Christ inside us, with the ability to recognize truth about ourselves and about the Savior. Much like little children, Jesus Christ is deeply empathetic, so much so that He was capable of taking on the anguish, regret, and pain of all of our sins. He suffered in the Garden of Gethsemane and on the cross under an immeasurable weight to ransom us from our mortal burdens. After three days Jesus Christ overcame death, emerging from the tomb resurrected and winning for us that same reward; He made possible our own resurrection, the permanent union of our spirit and perfected physical body. Jesus was sent by His Father to offer eternal life to all of His children; His sacrifice empowers the plan of salvation. He and His Father are one in purpose, but They are two separate beings. He administered saving temporal ordinances such as baptism, which He Himself submitted to though He had never sinned. The Savior did this because He asks us to follow Him in all things. He ministered to the sick and to the sinners with pure love and compassion. That compassion extends to each of us through the Atonement, a gift that satisfies the scales of justice by paying for our transgressions—a gift only Jesus Christ could have given. Before His ministry began, Jesus Christ was a carpenter, and in many ways, He still is. That light witnesses to the truthfulness of His gospel, which contains all of the principles, laws, covenants, ordinances, and doctrine we need to return and live with our Heavenly Father. The fundamental gospel elements are these: The Lord instructed Joseph Smith to bring forth and translate the ancient scriptural text known as the Book of Mormon. The Savior also restored the keys of the priesthood and the saving ordinances that are required for His Church to accomplish His work again on earth. The Prophet Joseph Smith received revelation from God, as have all his successors, and during their lives they have all taught the gospel of Jesus Christ to the people of their time. The current prophet does so today. From each of these prophets we learn what is required of us to become more like God and to prepare to live with Him again. The first is faith in Jesus Christ. Through faith, our minds and hearts are opened, and the words of the gospel find room to settle into our hearts. Such faith and humility bring about the second principle of the gospel: We want to correlate our actions with our beliefs, to align our behavior with our thoughts, so not only do we seek sincere forgiveness for previous misdeeds, but we also actively turn toward Christ and a new way of living our lives. The third fundamental of the doctrine of Christ is baptism by immersion. Baptism is a symbolic ordinance of cleansing that signifies our rebirth as disciples of Christ and followers of His gospel. We join His Church and make sacred covenants to God. He is the conduit of Their love and knowledge, and He is given to us as a constant companion if we remain worthy. He speaks to us in a still, small voice to communicate to us the will of God and to provide guidance and direction. As the Apostles of Christ did when they were on the earth, priesthood holders today place their hands on the heads of the newly baptized and confer the gift of the Holy Ghost upon them. While the ordinances of baptism and receiving the gift of the Holy Ghost may seem almost momentary in their brevity, the process of following the gospel itself is one of enduring commitment, a promise we make to retain the freshness of conversion always and to constantly recommit ourselves. Enduring to the end is the fifth fundamental of the gospel that eventually leads to salvation. Taking the sacrament weekly is an important part of this process, and each time we partake of the bread and water, we remember Jesus Christ and His Atonement and we remember to keep the commandments of the restored gospel. Jesus Christ is assisted by earthly Apostles now as He was during His ministry. The Book of Mormon, which was kept and preserved to be brought forth in our day, is another witness of Jesus Christ. It includes teachings of the Savior and clarifies many aspects of the gospel. That light is in us; it is part of what binds us together as a people—His people.

### 3: Re-balance Your Divine Creative Energy, Part 1 ~ November 9, | roseramblesdotorg

*Each of us carries the Divine Child archetype inside of us. She may be hiding behind the wounded child, but she is there. This is our God spark, the pure, sweet, innocent, wise, beating heart of our soul still in touch with Source, ready to bring wisdom and council.*

Email We come to this earth to nurture and discover the seeds of divine nature that are within us. Sisters, we love you! I testify that life is a gift. God has a plan for each one of us, and our individual purpose began long before we came to this earth. Eventually, however, the process of birthâ€™dramatic for both mother and childâ€™separated us. As a baby emerges into this world, the change of temperature and light and the sudden release of pressure on the chest induce the baby to take its first gasping breath. Those little lungs suddenly fill with air for the first time, the organs spring into action, and the baby begins to breathe. That divine nature comes as a gift from Him with a love that only a parent can feel. We come to this earth to nurture and discover the seeds of divine nature that are within us. The day she is born and the day she finds out why. With every breath we take, we strive to follow Him. The divine nature within each one of us is refined and magnified by the effort we make to draw nearer to our Father and His Son. Our divine nature has nothing to do with our personal accomplishments, the status we achieve, the number of marathons we run, or our popularity and self-esteem. Our divine nature comes from God. It was established in an existence that preceded our birth and will continue on into eternity. We Are Loved We identify with our divine nature as we feel and give the love of our Father in Heaven. We have the agency to nurture it, let it flourish, and help it grow. Looking out through a window, not just into a mirror, allows us to see ourselves as His. We naturally turn to Him in prayer, and we are eager to read His words and to do His will. We are able to take our validation vertically from Him, not horizontally from the world around us or from those on Facebook or Instagram. This invites the Lord into your life, and you begin to let His will become yours. We Learn Because of Our Divine Nature Divine nature breathes into us the desire to know these eternal truths for ourselves. A young woman named Amy recently taught me this lesson when she wrote: The path is getting narrower. Satan is really trying. It is either right or wrong; there is no in-between. Even when you think you have best friends who will never leave, that could change for any reason. That is why I am so glad that I have family, Heavenly Father, Jesus Christ, and the Holy Ghost, who can be my companions whenever things with friends go wrong. Holland when he said: There is help and happiness ahead. Trust God and believe in good things to come. I knew He was there and that He loved me. He knows your fears and your dreams. He relishes your potential. He waits for you to come to Him in prayer. Because you are His child, you not only need Him, but He also needs you. Those sitting around you right now in this meeting need you. The world needs you, and your divine nature allows you to be His trusted disciple to all His children. Once we begin to see the divinity in ourselves, we can see it in others. There was widespread drought and extreme famine in Ethiopia in the mids. To provide relief, feeding stations with water and food were created for those who could get to them. An old man who was starving was walking a long distance to get to a feeding station. He was passing a village when he heard the cry of a baby. He searched until he found the baby sitting on the ground next to his dead mother. Picking up the baby, the man continued to walk 25 miles 40 km to the feeding station. Heavenly Father and Jesus Christ can help us find the strength to do so. When the prophet speaks, his words resonate with our divine nature and give us strength to follow. Partaking of the sacrament each week breathes hope into the divinity within us, and we remember our Savior, Jesus Christ. I promise that as you seek to discover the depth of the divine nature that lies within you, you will begin to further magnify your precious gift.

### 4: "We but half express ourselves, and are ashamed of that divi by Julieanne Olaes on Prezi

*"We but half express ourselves, and are ashamed of that divine idea which each of us represents." "We but half express ourselves, and are ashamed of that divine idea which each of us represents." The quote means that we do not show our true selves because we are ashamed of our unique individuality.*

Mike 9, Well done, Mike. I could not have said it better myself. My only addition would be in your citation: Is there a way to connect the concepts with verses? Again, I bow and sit at your feet in humbleness and Christian submission to your interpretations, but we are more on the hermeneutical side here. For example, heterosexuality is "normal," and therefore homosexuality is contrary to nature. The fact that olive branches attach to olive roots is "normal," and therefore grafting wild olive branches into natural olive roots is contrary to nature. The distinction that men wear shorter hair than women is "normal," and therefore men wearing long hair is contrary to nature. The idea is the normative state unique to that entity whether we are talking about people, olive branches, or idols. Finally, there is one more New Testament verse that goes one step farther and sheds more light on the idea of "nature. The grammatical case of the term "by the human race" is in the dative case, which means that the taming of the nature of animals adjusts to the nature of human beings, and therefore conforms to the domestic nature of man. On the other hand, what we see in 2 Pet 1: So, unlike animals who conform to dative case human nature, believers partake of genitive the divine nature. In other words, piety is not conformance to the divine nature, but partaking of the divine nature. This divine nature is contrary to the nature of man. That is, the divine nature is not innate or "normal" to man. But if anyone does not have the Spirit of Christ, he does not belong to Him. The Spirit of Christ who indwells the believer provides the "divine nature," and his control and influence precipitate the "fruits of the Spirit" described in Gal 5: As briefly mentioned earlier in this discussion, the "nature" of the circumcision of the heart is what defines the "authentic" Jew. Please click here for further discussion of the circumcision of the heart. These believers partake of the nature of the Sprit of Christ. The following verses illustrate how people can conform to the divine nature, and yet not partake of the divine nature. These verses illustrate the difference between conforming to the divine nature, and partaking of the divine nature. In the example of these verses, the individuals exhibited behaviors to conform to the divine nature, but they were never partakers of the divine nature. They never possessed the Spirit of Christ as discussed in Romans 8: In summary, the old nature is the flesh "normal" for all mankind born "uncircumcised" at birth , which is hostile to the Lord, but which is circumcised or cut away by faith definition of the authentic Jew. The new nature, in turn, comes from the Spirit of Christ. The relationship of the believer to his Lord is therefore not one of superficial behavioral conformance like the taming of an animal to adjust to human norms and behaviors , but the actual partaking of the divine nature, which results in authentic piety and true Christian experience.

### 5: If god has a divine plan for each of us, why should we plan our lives? | Yahoo Answers

*According to Emerson, the divine idea that each one of us represents is the role on earth that providence has selected us to fulfill. Each of us is born with a destiny implanted in us by God. We.*

A Course in Mastering Alchemy: Tools to Shift, Transform and Ascend. Due to the planetary Shift of Consciousness that is occurring within the planet and within each of us, we are now reaching a point in human evolution where the present masculine patriarchal phase is about to end. Instead of continuing as we have in the third dimension with alternating masculine and feminine cycles, we are moving into a new cycle of consciousness. This is one in which masculine and feminine become one balanced Unified Field of consciousness. In order to enter and hold yourself in the vibrations of a fifth-dimensional reality and bring the Unified Field into wholeness, the masculine and the feminine within you must first be in balance. When this is accomplished the structure of the masculine creative energy will begin to be the structure in which the feminine creative energy can flow, grow and expand. The feminine energy can then direct the masculine energy into an expanded structure, which in turn allows the feminine to create within that new space. This unification and rebalancing requires the original essences of the feminine and masculine to be reestablished within you, and therefore also upon the planet and within all of humanity. This original essence or template is what you lived and demonstrated but forgot at the Fall of Consciousness. This is the divine aspect of who you are. This is known as the Divine Feminine and Divine Masculine. You hold both within your fifth-dimensional experience. It is the divinity you share with All That Is. The wise, knowing Divine Feminine nurtures and offers the life-giving safety of the crucible symbolically and in reality. This original Divine Feminine aspect of Creator will open the space within the fifth dimension for the Divine Masculine to enter and be present in its full glory, as it was originally created. At that point the Divine Masculine will take its proper place in perfect unison with that feminine aspect. The masculine is still operating from that place of dominance, inequality and control. For that masculine structure to be dismantled and transformed into the divine, it takes the feminine to set the energetic balance, make it available for the divine image of the masculine to enter and take its proper positioning not only in the creative process in the physical realm, but also within the physical body and all of humanity and Earth. Aeons ago, before I walked your Earth, there was a separation, a fracture that took place within the creative realms of form. There was a mutation that began to occur within the energetics of the creative process. This split and fracture was in the energies that held everything in operation, and held everything in unity. Part of that fracture was within the energetic positioning of the masculine-feminine unit. It was in that fracturing within the energetics that there came an aspect of domination and submissiveness. This polarity began to creep into the energetics of the creative process. To be the evolved, Light being you came here to experience, there must be within you the Divine Masculine and the Divine Feminine. We bring in and show to you the importance of this. It is the Feminine, the matriarch, the wise one, the teacher who will open up that space within the fifth dimension that allows for the Masculine to enter and to be present in full power. Never dominant over, but in perfect unity with, in perfected divine Love. I cannot tell you strongly enough how important this is. This collective of Teachers offer you specific tools to once and for all eliminate the third dimension and embrace yourself as that perfected divine image. For if the Golden Age is to reign and there is to be peace and love and harmony on your planet, as you so desire, this presence must be here in the physical, in every energetic aspect of the fifth dimension and above.

### 6: Who Is Jesus Christ? | [www.enganchecubano.com](http://www.enganchecubano.com)

*Different gifts and different personalities come from God. We are one body in Christ, but we are, by divine design, different. God has a plan for each of us.*

Such a triangle has three sides equal in every way, and yet distinct from each other. There are three sides, but only one triangle. As we see in this illustration, each Divine Person is different from the other two, but all three are God. Each one is God, distinct from the two others, and yet one with them. The three Persons are equal in every way, with one nature and one substance: There can be only one God, because only one can be supreme, all-powerful, and independent of all. How many Persons are there in God? In speaking of the "Persons" in God, we do not use the term in exactly the same way we use it when speaking of people. We use it only for lack of a word to show our meaning better. In speaking of a man as a "person," we mean that he is an intelligent being, acting individually for himself. The acts he performs belong to him and he is responsible for them -- he himself, not his tongue, nor his mind, nor his whole body even, but the whole of himself. We speak of three "Persons" in God because to each belongs something we cannot attribute to any other: From all eternity the Father begets the Son, and the Son proceeds from the Father. Are the three Divine Persons really distinct from one another? And in this Trinity nothing is afore or after, nothing is greater or less; but the whole three Persons are co-eternal together, and co-equal. So that in all things, as in aforesaid, the unity in Trinity, and the Trinity in unity is to be worshipped. This is the simplest way by which the distinct origin of each Divine Person has been explained: God is a spirit, and the first act of a Spirit is to know and understand. God, knowing Himself from all eternity, brings forth the knowledge of Himself, His own image. This was not a mere thought, as our knowledge of ourselves would be, but a Living Person, of the same substance and one with the Father. This is God the Son. Each loves the other, because each sees in the other the Infinity of the Godhead, the beauty of Divinity, the Supreme Truth of God. The two Persons loving each other do not just have a thought, as human beings would have, but from Their mutual love is breathed forth, as it were, a Living Person, one with Them, and of Their own substance. This is God The Holy Ghost. These truths are eternal, everlasting. God the Father eternally knows Himself, and continues to know Himself, and thus continues to bring forth the Son. God the Father and God the Son continue to love each other, and their delight in each other continues to bring forth the Spirit of Love, God the Holy Ghost. In a similar way, fire has light and color. As long as there is fire, it continues to produce light. As long as there is fire with light, there is produced color. But all three exist at one and the same time. In this imperfect way we vaguely see that God must necessarily be three Divine Persons, because only in that way can God with His Divine Knowledge and Will be complete in Himself. Omnipotence, and especially the work of creation, is attributed to God the Father. God the Father could have created millions of beings instead of you yourself; but He chose you out of a love wholly undeserved, saying, "I have loved thee with an everlasting love" Jer. Let us then cry in thanksgiving, "Abba, Father! To God the Son we owe our redemption from sin and eternal death; by His death He gave us life. For us God the Son debased Himself, taking the form of a servant, In return we should be "other Christs," and, as the Apostle urged, "walk even as He walked. He manifests Himself in us particularly in our sanctification. The word "Ghost" applied to the Third Person means "Spirit. By Baptism we become living temples of the Holy Ghost: In return for such benefits we should make our body the instrument for the glory of God, keeping it from all stain of sin, adorning it with virtues. Let us keep our souls a sanctuary for the Holy Spirit, that God may be happy to dwell in us.

### 7: Divine Quotes ( quotes)

*Read the passage below and answer the question. "We but half express ourselves, and are ashamed of that divine idea which each of us represents."*

Our acts our angels are, or good or ill, Our fatal shadows that walk by us still. I read the other day some verses written by an eminent painter which were original and not conventional. The soul always hears an admonition in such lines, let the subject be what it may. The sentiment they instill is of more value than any thought they may contain. To believe our own thought, to believe that what is true for you in your private heart is true for all men, -- that is genius. Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost,--and our first thought, is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton is, that they set at naught books and traditions, and spoke not what men but what they thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else, to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. The eye was placed where one ray should fall, that it might testify of that particular ray. We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have his work made manifest by cowards. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise, shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the Almighty effort, and advancing on Chaos and the Dark. What pretty oracles nature yields us on this text, in the face and behaviour of children, babes, and even brutes! That divided and rebel mind, that distrust of a sentiment because our arithmetic has computed the strength and means opposed to our purpose, these have not. Their mind being whole, their eye is as yet unconquered, and when we look in their faces, we are disconcerted. Infancy conforms to nobody: So God has armed youth and puberty and manhood no less with its own piquancy and charm, and made it enviable and gracious and its claims not to be put by, if it will stand by itself. Do not think the youth has no force, because he cannot speak to you and me. It seems he knows how to speak to his contemporaries. Bashful or bold, then, he will know how to make us seniors very unnecessary. The nonchalance of boys who are sure of a dinner, and would disdain as much as a lord to do or say aught to conciliate one, is the healthy attitude of human nature. A boy is in the parlour what the pit is in the playhouse; independent, irresponsible, looking out from his corner on such people and facts as pass by, he tries and sentences them on their merits, in the swift, summary way of boys, as good, bad, interesting, silly, eloquent, troublesome. He cumbers himself never about consequences, about interests: You must court him: But the man is, as it were, clapped into jail by his consciousness. As soon as he has once acted or spoken with éclat, he is a committed person, watched by the sympathy or the hatred of hundreds, whose affections must now enter into his account. There is no Lethe for this. Ah, that he could pass again into his neutrality! Who can thus avoid all pledges, and having observed, observe again from the same unaffected, unbiased,

unbribable, unaffrighted innocence, must always be formidable. He would utter opinions on all passing affairs, which being seen to be not private, but necessary, would sink like darts into the ear of men, and put them in fear. These are the voices which we hear in solitude, but they grow faint and inaudible as we enter into the world. Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs. Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself, and you shall have the suffrage of the world. I remember an answer which when quite young I was prompted to make to a valued adviser, who was wont to importune me with the dear old doctrines of the church. On my saying, What have I to do with the sacredness of traditions, if I live wholly from within? Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it. A man is to carry himself in the presence of all opposition, as if every thing were titular and ephemeral but he. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright and vital, and speak the rude truth in all ways. If malice and vanity wear the coat of philanthropy, shall that pass? Thy love afar is spite at home. Your goodness must have some edge to it,--else it is none. The doctrine of hatred must be preached as the counteraction of the doctrine of love when that pules and whines. I shun father and mother and wife and brother, when my genius calls me. I would write on the lintels of the door-post, Whim. I hope it is somewhat better than whim at last, but we cannot spend the day in explanation. Expect me not to show cause why I seek or why I exclude company. Then, again, do not tell me, as a good man did to-day, of my obligation to put all poor men in good situations. Are they my poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain end to which many now stand; alms to sots; and the thousandfold Relief Societies;--though I confess with shame I sometimes succumb and give the dollar, it is a wicked Dollar which by and by I shall have the manhood to withhold. Virtues are, in the popular estimate, rather the exception than the rule. There is the man and his virtues. Men do what is called a good action, as some piece of courage or charity, much as they would pay a fine in expiation of daily non-appearance on parade. Their works are done as an apology or extenuation of their living in the world,--as invalids and the insane pay a high board. Their virtues are penances. I do not wish to expiate, but to live. My life is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding. I ask primary evidence that you are a man, and refuse this appeal from the man to his actions. I know that for myself it makes no difference whether I do or forbear those actions which are reckoned excellent. I cannot consent to pay for a privilege intrinsic right. Few and mean as my gifts may be, I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony. What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. The objection to conforming to usages that have become dead to you is, that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible-society, vote with a great party either for the government or against it, spread your table like base housekeepers,--under all these screens I have difficulty to detect the precise man you are. And, of course, so much force is withdrawn from your proper life. But do your work, and I shall know you. Do your work, and you shall reinforce yourself. If I know your sect, I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous

word? Do I not know that, with all this ostentation of examining the grounds of the institution, he will do no such thing? Do I not know that he is pledged to himself not to look but at one side,--the permitted side, not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation.

### 8: Being part of the whole : Meaning of Life : Spiritual Wisdom

*"We can see the Divine in each speck of dust, but that doesn't stop us from wiping it away with a wet sponge. The Divine doesn't disappear; it's transformed into the clean surface." • Paulo Coelho, The Witch of Portobello.*

### 9: Emerson is strange: "Self Reliance"

*The divine nature within each one of us is refined and magnified by the effort we make to draw nearer to our Father and His Son. Our divine nature has nothing to do with our personal accomplishments, the status we achieve, the number of marathons we run, or our popularity and self-esteem.*

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