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step, closer to God and receive His blessings. What relationship are you ready for? How far can you go in seeking God? What amazing accomplishments can you complete with God's help? In KNOWING GOD INTIMATELY, Joyce Meyer gives you the keys to finding your unique relationship with God. He is waiting for you; the choices are yours. Will you open the door?

THIS is the story of my life in Christ. Now, what does living in Christ mean? It means that one is FOR Christ, that one not only accepts Him, but that one lives in Him. Living in Christ has little relationship to the more commonly accepted situation of living as a Christian, or living a Christian life. Living AS a Christian means that one has accepted the tokens of Christianity, that one agrees in the divinity of Christ, that one is a member

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of a Christian congregation, in a largely Christian community, in a Christian nation. Thus, one can lead a Christian life without knowing Christ and without changing one's existence in the slightest degree. If a person leads a Christian life, and it does not transform one's existence, then one can be sure that he does not KNOW Christ. Knowing Christ is the only manner in which one can go beyond oneself, and the only manner in which one can go beyond one's world. In knowing Christ, one is immediately lifted out of the mechanical life of the human existence, one transcends the common existence. One is no longer a human machine, leading a hopeless, mechanical life, repeating the same meaningless motions like a robot throughout the years of one's earthly existence. What was Christ's admonition? "Take up the Cross, and follow Me." But, in explication of this

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admonition, the New Testament contains many significant references to the condition of sleep, and Christ's exhortations to mankind to awaken. Now, what does this mean? It means that Christ did not wish to be followed by robots and sleepwalkers, He desired man to awaken, and to attain the full use of his earthly powers. Not only are mechanical men of no use to Christ, but they are quite dangerous, they present endless difficulties in the establishment of Christ's Kingdom on earth.

The book is an autobiography of my life and covers it all from day one, with my unexpected and untimely arrival, to my finish now and all that went on between in my days before school, my days at school, my time in the British Army and the time in the Kent Fire and Rescue Service and the Hereford and Worcester Fire and

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Rescue Service. I have put into the book things that I think people will find amusing, and also interesting and informative, and lastly of all the things that I think could make people cry. The book is not entirely about things that happened to me during my time while in the Fire Service. I have also taken part in other events that have gone on outside the working environment and having kept a diary during these events which has enabled me to write an accurate and hopefully amusing account of these times. Obviously I have not tried to be amusing or funny when someone has been injured or killed as I think this would not be right or proper. I hope you enjoy reading my book as much as I did when writing it.

Amish widow Sarah Wyse does not see wedding bells in her future. Still, she can't think of a better way to spend the

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Christmas season than helping her handsome, shy neighbor Levi Beachy find a wife. But once the single ladies of Hope Springs start visiting his buggy shop, Levi sends the town's eligible men Sarah's way. Neither expects to find love—but with help from the close-knit community, they just might mend each other's broken heart.

This clear, concise and highly readable text is designed for a first course in linear algebra and is intended for undergraduate courses in mathematics. It focusses throughout on geometric explanations to make the student perceive that linear algebra is nothing but analytic geometry of n dimensions. From the very start, linear algebra is presented as an extension of the theory of simultaneous linear equations and their geometric interpretation is shown to be a recurring theme of the subject. The integration of abstract algebraic concepts

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with the underlying geometric notions is one of the most distinguishing features of this book — designed to help students in the pursuit of multivariable calculus and differential geometry in subsequent courses. Explanations and concepts are logically presented in a conversational tone and well-constructed writing style so that students at a variety of levels can understand the material and acquire a solid foundation in the basic skills of linear algebra.

A volume in Studies in the History of Education Series Editor: Karen L. Riley, Auburn University at Montgomery How do people use education to respond to change? How do people learn what is expected of "good citizens" in their communities? These questions have long

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concerned educational historians, civic educators, and social scientists. In recent years, they have captured national attention through high-profile education reform proposals and civic initiatives. The historian who reviews the relevant literature, however, will discover something odd: most of it focuses on schooling, despite the fact that, prior to the middle of the twentieth century, formal schooling played only a small (but significant) part in most people's lives. What other educational forces and institutions bring civic ideals to bear upon minds and hearts? This question is rarely raised. At issue is a conceptual problem: we, today, tend to equate "education" with "schooling." Do county fairs and farmers' associations have anything to do with civic education? Drawing insights from debates at the time of the "founding" of the history of education as a branch of modern

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scholarship, this author asserts that they do. Using the life of county fairs, farmers' associations, and farmers' institutes as its central thread, this book explores how prominent town-dwellers and leading farmers tried to use agricultural improvement to grow towns and to shape civic sensibilities in the rural Midwest. Promoting economic development was the foremost concern, but the efforts taught farmers much about their "place" as "good citizens" of industrializing communities. As such, this study yields insights into how rural people of the nineteenth century came to accept the ideal that "town" and "country" were interdependent parts of the same community. In doing so, it reminds educators and historians that much education and learning - particularly of the civic sort - takes place beyond the schoolhouse.

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