

## Chapter 1 : Growing Together Towards Love and Good Deeds

*Each day, we choose again and again between good and evil. We place ourselves where we want to be, whether we mean to do it or not. If we do not choose to grow toward the good, we have chosen to grow toward the bad.*

In the first part of this passage, the emphasis has been on the confidence the Christian has in Christ, namely how they can draw near to God through the blood of Jesus by holding on and treasuring the sufficiency of His work. The byproduct of this is found in Hebrews. These verses do not provide a foundation for us to be judgmental busybodies and make the lives of others a burden, but they do mandate we take a lively interest in the affairs of other believers. In other words, we are to study and implement methods to motivate one another towards godly living. This means that no Christian can be an individualist. We must give thought to how we can help other believers. We must consider the impact of our actions on the faith of others, often surrendering personal freedoms so as not to offend the weak. This alone provides an excellent reason to gather together so that we may be of benefit to others, encouraging them and taking care that they are standing firm as the day of the Lord approaches. A study of the verbs in Hebrews. We are accustomed to thinking only of ourselves, but our thoughts are better given to others. Is someone I know doubting? We must give thought to the condition of those around us. If we are not doing this, we are nothing more than consumers of religion who are of little use for the eternal destiny of other people. The way we live should be provocative to other Christians in the best sense of the word. They should be reminded of spiritual truth because of how we live our lives. The result of our example should be love and good works in the lives of other believers. Does your counsel cut against the grain of worldly logic and press home the claims and promises of God? Does your behavior set a helpful model for weak or new believers? This action requires us to come alongside other people in a way that will strengthen them in Christ. Encouragement may mean bearing a load for them. It may mean prayer, companionship, or sharing your own conviction that God is faithful based on your experience of his loving care. The writer of Hebrews made this point in 3: Like climbers roped together on a steep mountain, like soldiers teamed together on a battlefield, we must keep track of one another. People have a thousand reasons to stay away from church. This is not a new problem. The early Jewish church had a fall off in church attendance due to persecution, ostracism, apostasy, and arrogance. Today, persecution and ostracism may not be our experience, but people find many other reasons to avoid church not the least of which is laziness. With that said, there are solid reasons why no one should forgo church. The first reason we should not forgo church is the presence of Christ in the gathered church. This is dramatically portrayed in the first chapter of Revelation as Christ, holding seven stars in his right hand, walks among the seven golden lampstands that are emblematic of the church. We meet Christ in a special way in corporate worship. It is true that a person does not have to go to church to be a Christian. He does not have to go home to be married either. But in both cases if he does not, he will have very poor relationships. The second reason we should not forgo church is that not going will hinder your ability to glorify God in worship. Congregational worship makes possible an intensity of adoration that does not readily occur in solitude. On the tragic level, a mob tends to descend to a much deeper level of cruelty than individuals. It is understood that the appreciation and enjoyment of an informed group of music lovers at a symphony is more intense than that of a single listener at home. This holds true for worship as well. Paul, in Ephesians 3: Theology is to be done by the assembled church. The final reason we should not avoid church is practical. For example, the second half of the 10 Commandments require relationship with others. You cannot love your neighbor and have holy relationships without being around people. Considering the famous triad in 1 Corinthians 13, one theoretically may be able to develop faith and hope while alone though even that is questionable, but not love! Developing love is a communal activity for the church. So for all these reasons, ontological, doxological, theological, psychological, it is impossible to be a mature Christian while voluntarily avoiding the corporate body of believers. So how may we spur one another? The author of Hebrews is pleading with his people not to make such a mistake because he knows they would not survive and neither can we: The phrase stir up is the Greek word *paroxysmos* from which we get *paroxysm*, a sudden convulsion or violent emotion. Normally, as in the rest of the New Testament, this is

not a pleasant word. For example a sharp disagreement paroxysmos came between Paul and Barnabas. As used in Hebrews 9: Here are some ways we can do this. First, we must provoke each other by praying for each other by name for the development of volitional selfless agape love and for specific good deeds. If we do this, it will happen! It is as simple as that. Do you think your pastor or spouse or boss or others you come in contact with are grouchy? Pray that he or she will have an attack of niceness! Second, we are to provoke each other by example. To provoke others upward by example is the high road indeed, one we must travel. Finally, we have to take responsibility to verbally spur each other on through words of encouragement. You and I can change a life with a kind word. Encouragement is a Christian duty. Lives of provocation through prayer, example, scripture, and encouragement are gifts the church needs desperately. And do it all the more as you see the Day of the Lord approaching. The author wisely moves from instruction to application. So let us boldly draw near in prayer to God with a wholehearted sincerity. Our entire human spirit must be engaged in prayer and worship. Let us hold onto to the anchor of hope we possess in Christ. Our hope is in Jesus and is anchored in heaven, where he intercedes for us. This is no blind optimism but rather a tremendous reality. Finally, let us devote ourselves to the corporate church and do everything we can to provoke each other to love and good deeds. As the body of Christ, we must do this more and more as we see the Day of the Lord approaching.

**Chapter 2 : Dioscorus of Aphrodito**

*Open Library is an initiative of the Internet Archive, a (c)(3) non-profit, building a digital library of Internet sites and other cultural artifacts in digital form. Other projects include the Wayback Machine, calendrierdelascience.com and calendrierdelascience.com*

Not long ago I was talking with one of my married daughters. Most of us do at some time or other in our lives. I want to bear witness to the reality, the availability, and the purpose and place of spiritual experience in our lives. I want to bear testimony that spiritual experience is real, and that it is available to us, and that it provides truth and power to affect and change our lives if we put ourselves in a position to receive it. There is a spiritual dimension. In fact, our mortal dimension is but a small part of a much larger reality which surrounds us and contains us and which is far beyond our knowledge. Within our bodies dwell our spirits, heavenly beings which are programmed to respond to the spiritual dimension. Perhaps because evil is more shocking to our spiritual senses, we notice its presence easily. We can often sense evil thought or evil intention in those around us. My grandmother cautioned me that the Spirit of the Lord would not go with me into places where evil was. That fact was verified for me many times as my duties required that I be in places where evil ruled in the hearts of men. We, that is, our spirits recoil from evil, at least we recoil until we become so used to its presence that we lose our ability to be shocked by it, and in fact, become insensitive to its presence. Goodness can be sensed just as evil, but because it is not shocking or traumatic, it is easier for us not to notice it. Yet goodness is powerful, more powerful than evil. It feels so good to be honest. And do we not all know the sweet relief which comes from being forgiven? Repentance is a major principle of the gospel of Jesus Christ, for it cleanses us and puts our spirits in tune with that which is good once again. Inevitably goodness witnesses of Jesus Christ, and our testimonies of eternal truths are strengthened. Witness of the Truth For example, the witness of the truth of the Book of Mormon came to me as a young man because I developed the desire to be protected from evil by a shield of goodness. It was during World War II. One of my jobs was to help make training films identifying shapes and outlines of enemy ships and airplanes. These films were made in a large, barnlike structure containing a big flat stage and filled with models and outlines and forms and other devices. Most of the time we were very busy, but there came a time toward the end of the war when we went for weeks without an assignment. Eventually, all the other personnel on this job were assigned to other tasks, but for some reason, I was left alone in the building, I guess to guard the equipment. At first, I enjoyed my freedom. It was great to have nothing to do. All the electricity in the building was turned off with the exception of one outlet into which was plugged a small lamp, which sat on the corner of a table. There was a hard wooden chair where I could sit if I cared to. All the rest of the great building was in darkness. So for a few days I opened the door to the outside light and sat in the doorway on the old chair and thoroughly enjoyed myself. But before long I became immensely bored. I had been raised in the Church by careful parents who had taught me the gospel, but I had never read the Book of Mormon completely through for myself. One day as I sat idle, I decided that this was an opportune time for me to read it. Assuring to My Soul As the days went by, I read every word. My soul, programmed as it was to goodness and truth, began to respond to the testimonies of the prophets. I had never had such an experience! I read slowly, prayerfully, savoring every word, wishing that it would never end. I had feelings in my heart that I had never been conscious of before. And when at last I read the admonition of Moroni at the end of the book, I felt a great desire in my heart to test his words, to ask for spiritual verification even greater than what I was then feeling. I remember shutting the doors of that vast building and locking myself in, then kneeling in the darkness on the cold cement floor, my forehead resting against the hard wooden seat of the old chair, and telling the Lord that I believed the words of Moroni, and asking him to strengthen my belief into knowledge. I shall never forget what happened; I have felt it many times since. I became aware that I was surrounded by a power beyond myself, which came over me and through me. It was all around me, calm, clear, and indescribably powerful. It seemed white and delicious to me, like the fruit of the Tree of Life which Nephi told of. It filled me completely and did not leave me for days after. It was not shocking or disturbing in any way, as is the power of evil, but was sweet and assuring to my

soul. I knew that the book was true. Available to All of Us Such a witness, an actual spiritual verification, is available to all of us always, no matter when or where we live. We do not need to have been a pioneer to know the Book of Mormon is true or that the gospel is true, but we do need to be spiritually accessible and spiritually aware. And we should not fear these things or turn from them, but should, indeed, desire to know them. They are ours by right of inheritance and performance. As Latter-day Saints, we have performed the ordinances, or at least some of them, and have been given the gift of the Holy Ghost, which gives us the right to spiritual experience. But we must live for these things. The kind of richly textured spiritual experience we are speaking of now is not to be had without striving. There must be purpose and need and a great determination towards righteousness. There must be humility and great desire. Oh, how I have longed for the spirit of pure intelligence which so often filled my great father as he taught the gospel of Jesus Christ. How I have prayed for and desired the spiritual sensitivity of my great-grandfather, who saw angels and talked with God. And when I have lived best, I have felt these things, even as my father and great-grandfather felt them. We are given the promise and the power to part the veil, even as the brother of Jared or Moroni or Nephi or Paul or Joseph Smith or my father or great-grandfather, and when this happens, it is a sweet and rich and unforgettable experience. The children were all asleep in their beds, and we were waiting for the birth of a new little baby. My wife, big with child, was sitting by the table. We were talking softly together, knowing that the baby would arrive that night. The lights were dim, and there was a feeling of love for each other and for the baby that was to come. I remember looking at my wife—she was in a rocking chair, her eyes closed, her pale white hands spread across her full waist. The sweet feeling in the room grew and persisted. It was very powerful. It was a sweet closeness, a unity I can hardly describe. He was tall and well formed, taller and larger, it seemed to me, than the room allowed. There was power about his person, great power and goodness and patience and love. She looked at me, confident, a small smile on her lips. For instance, prayer is, or ought to be, a spiritual experience. We are promised revelation through prayer, and oh, how we need help from beyond the veil in our everyday lives, in our comings and goings, in our decisions and associations, in our courtships, our marriages, our fatherhood and motherhood. These are eternal things and have bearing upon our eternal achievement and our exaltation. We Are Not Left Alone How often my wife and I have knelt in prayer seeking information and confirmation in the needs and decisions of our parenthood. And how often the answers have come, sometimes as changes in our feelings, sometimes as gentle suggestions and insights, and sometimes as vision showing us the lives of our children, even the very events and circumstances which faced them and which needed to be dealt with. We have known the need for comfort and assurance, and we have received it, not once, but time and time and time again. I bear witness that the Lord seeks to be in our lives. He has so arranged our mortal situation that we can have and know truth beyond the limits of our mortality. We are not left alone. How thankful we should be for covenants and ordinances and priesthood power. Ordinances and covenants are means whereby we can link ourselves beyond the veil and lay hold upon blessings in this life and beyond this life. When we keep our covenants and obey the ordinances, eternal consequences inevitably follow. The Lord says he is bound when we do what he says, and the Lord does not lie. The Lord Trusts Us As the great example and as a loving Father, the Lord trusts us with spiritual power far beyond our comprehension. Priesthood is the authority to use the power of God in all things for the welfare of mankind. Correctly used, it is always decisive and conclusive. It contains great redemptive power which allows a reassessment, a rejudgment of a situation, and a consequent change in accordance with that judgment. But we need to have the courage to use that spiritual power. We ought not step aside and merely pray over the person seeking the blessing. Priesthood power is always available and there. Often I have felt the priesthood power, power outside myself, moving through me to the person being blessed. I remember blessing a young mother who came seeking renewed strength to endure a difficult pregnancy. She had great faith, and as I blessed her as her bishop, I felt power streaming down my arms and through my fingers into the crown of her head. I felt it course through her body, even to the tips of her toes. It was a powerful, cleansing, rejuvenating force, almost electric in its energy, yet calm and soft and assuring. And indeed, we do position ourselves every day, in every moment, for good or for evil. There is no neutral moment or neutral ground. The depths and the intensities of the spiritual dimension are all around us.

**Chapter 3 : 10 Simple Habits to Grow a Positive Attitude - Fulfillment Daily**

*Stoicism was a key philosophical movement in the Hellenistic period. The Stoics are central to the study of ethics and ancient philosophy. This text sketches, from Zeno to Aurelius, a framework that captures the tenor of Stoic ethical thinking in its key terms.*

In lieu of an abstract, here is a brief excerpt of the content: Philosophy and Rhetoric Or we might begin with a notion of or motive for history or, more precisely, for doing or writing a history or histories as opposed of course to History with a capital H, History proper, the "true whole" story and nothing else of, specifically, rhetoric. Or we might focus on the writing itself, asking the question What is writing? Indeed, rhetoric and writing, rhetoric and discourse, tend to be confused, or ecstatically intermingled, terms. But as the contemporary poet Heather McHugh suggests, "where" may be "a narrow inquiry," and also when, for something always came before and generally from somewhere else, so that, ultimately, when and where never can be finally arrived at. Or not by the same road, believing with Heraclitus, "One cannot step twice into the same river" or, perhaps less obviously, twice onto the same road and that anyway it is "weariness to toil at the same tasks and be always beginning," at least beginning in the same place s , Fragments LI and LIII. As they commonly say in Australia, a change is as good as a holiday. And anyway change arrives inevitably. So we may as well as well as not change our mind and change our route before it changes itself or us. We may as well turn away, before returning, pause from thinking about writing this particular history of rhetoric, about how or where or why to begin such a task in the "first" place as if we have never previously occupied any other task or place , and consider instead some of the ways that histories of rhetoric have already been written or told or invented. But why should we make this turn? Well, for reconnaissance, I suppose. To get the lay of the land. To see the other side of the mountain. Or because a discipline demands continual recounting. To remain intact or stay in touch. Or for auld lang syne. Or to take stock. Or to justify a point of departure. Or a point of entry into a conversation that preceded and therefore necessarily in some residual sense preempted or determined us. Or for just only? Or to establish ethos. To show we "know. You are not currently authenticated. View freely available titles:

**Chapter 4 : Plants on the Move! Experiments with Phototropism | Science Project**

*A good rule of thumb, and an easy way to add the rotation of houseplants to your routine without adding too much strain on your memory, is to give your plant a quarter turn every time you water it. This should keep your plant growing evenly and healthily.*

Not long ago I was conversing with one of my married daughters. Most of us do at some time or other in our lives. I want to bear witness to the reality, the availability, and the purpose and place of spiritual experience in our lives. Over the centuries, philosophers have argued how we can know things, and indeed whether we can know anything at all. I know that I cannot go beyond my own experience. I can only tell you how it has been and is with me. I understand Henry David Thoreau, who said that he would not talk so much about himself if there were anyone else that he knew as well. At least it is real to me. I believe that lives are very much alike, and that my life is, in many ways, like all of yours, and that the great experience of being is far deeper than we often perceive and far beyond outward appearances. I want to bear testimony that spiritual experience is real, and that it is available to us, and that it provides truth and power to affect and change our lives if we put ourselves in a position to receive it. There is a spiritual dimension. In fact, our mortal dimension, bounded by space and time, is but a small fragment of a much larger reality which surrounds us and contains us far beyond our knowledge. Within our bodies dwell our spirits, heavenly beings which are programmed to respond to the spiritual dimension. Perhaps because evil is more shocking to our spiritual perceptors, we notice its presence easily. I doubt that any person has not had an experience wherein he has sensed the presence of evil, sometime, somewhere. We can often sense evil thought or evil intention in those around us. I remember when I was young and leaving home for service in the U. My grandmother cautioned me that the Spirit of the Lord would not go with me into places where evil was. That fact was verified for me many times as my duties required that I be in places where evil ruled in the hearts of men. We, that is, our spirits recoil from evil, at least we do until we become so used to its presence that we lose our ability to be shocked by it, and in fact, become insensitive to its presence. Goodness can be sensed just as evil, but because it is not shocking or traumatic, it is easier for us not to notice it. Yet goodness is powerful, more powerful than evil. Inevitably, it eventually witnesses of Jesus Christ. Our spirits respond to the guileless love of little children and to the unstinting service of mothers. It is always comfortable to be accepted and loved. It feels so good to be honest. And do we not all know the sweet relief which comes from being forgiven? When we forgive others their trespasses against us, we partake of the work of the Atonement. We assume a responsibility and release a responsibility in a relationship with others. This is what Jesus does in our relationship with him. How sweet and lovely is the release which comes with his assumption of that responsibility when he forgives us our trespasses. Repentance is a major principle of the gospel of Jesus Christ, for it cleans up and retunes our spirits to things as they really are. The verification we receive when we pray for testimony is another kind of spiritual experience. The witness of the truth of the Book of Mormon which came to me as a young man was that kind of experience. It was during World War II. I was just a small, insignificant cog in a vast system of cogs and wheels which turned toward larger purposes. One of my jobs was to help make training films identifying shapes and outlines of enemy ships and airplanes. These films were made in a large, barnlike structure containing a big flat stage approximating the horizon or the sea or whatever was demanded. The building itself was filled with models and outlines and forms and staging devices. Most of the time we were very busy, but there came a time toward the end of the war when we went for weeks without an assignment. Eventually, all the other personnel on this job were assigned to other tasks, but for some reason, I was left alone in the building, I guess to guard the equipment. At first, I enjoyed my freedom. It was great to have nothing to do. All the electricity in the building was turned off with the exception of one outlet into which was plugged a small crook-necked lamp, which sat on the corner of a flat drafting table. There was a hard wooden chair where I could sit if I cared to. All the rest of the great building was in darkness. So for a few days I opened the door to the outside light and sat in the doorway on the old chair and thoroughly enjoyed myself. But before long I became immensely bored. I had been raised in the Church by careful parents who had taught me the

gospel, but I had never read the Book of Mormon completely through for myself. One day as I sat idle, I decided that this was an opportune time for me to read it. As the days went by, I read every word. My soul, programmed as it was to goodness and truth, began to respond to the testimonies of the prophets. I had never had such an experience! I read slowly, prayerfully, savoring every word, wishing that it would never end. I had feelings in my heart that I had never been conscious of before. And when at last I read the admonition of Moroni at the end of the book, I felt a great desire in my heart to try his words, to ask for spiritual verification even greater than what I was then feeling. I remember shutting the doors of that vast building and locking myself in, then kneeling in the darkness on the cold cement floor, my forehead resting against the hard wooden seat of the old chair, and telling the Lord that I believed the words of Moroni, and asking him to strengthen my belief into knowledge. I shall never forget what happened; I have felt it many times since. I became aware that I was surrounded by a power beyond myself, which came over me and through me. It was all around me, calm, clear, and indescribably powerful. It seemed white and delicious to me, like the fruit of the Tree of Life which Nephi told of see 1 Ne. It filled me completely to the brim and over the brim and did not leave me for days after. It was not shocking or disturbing in any way, as is the power of evil, but was sweet and assuring to my soul. I knew that the book was true. Such a witness, an actual spiritual verification, is available to all of us always, no matter when or where we live. We do not need to have been a pioneer to know the Book of Mormon is true or that the gospel is true, but we do need to be spiritually available and spiritually aware. And we should not fear these things or turn from them, but should, indeed, desire to know them. They are ours by right of inheritance and performance. As Latter-day Saints, we have performed the ordinances, or at least some of them, and have been given the gift of the Holy Ghost, which gives us the right to spiritual experience. But we must live for these things. The kind of richly textured spiritual experience we are speaking of now is not to be had without striving. There must be purpose and need and a great determination towards righteousness. There must be humility and great desire. Oh, how I have longed for the spirit of pure intelligence which so often filled my great father as he taught the gospel of Jesus Christ. How I have prayed for and desired the spiritual sensitivity of my great-grandfather, who saw angels and talked with God. And when I have lived best, I have felt these things, even as they. We are given the promise and the power to part the veil, even as the brother of Jared or Moroni or Nephi or Paul or Joseph Smith or my father or great-grandfather, and when this happens, it is a sweet and rich and unforgettable experience. One evening, years ago, my wife and I sat alone together in the playroom of our house. The children were all asleep in their beds, and we were waiting for the birth of a new little baby. My wife, big with child, was sitting by the table. We were talking softly together, knowing that the baby would arrive that night. The lights were low, and there was a feeling of love for each other and for the baby that was to come. I remember looking at my wife—she was rocking quietly, her eyes closed, her pale white hands spread across her full waist. The sweet feeling in the room grew and persisted. It was very powerful. It was a sweet closeness, a unity I can hardly describe. He was tall and well formed, taller and larger, it seemed to me, than the room allowed. There was power about his person, great power and goodness and patience and love. She looked at me, confident, a small smile on her lips. For instance, prayer is, or ought to be, a spiritual experience. We are promised revelation through prayer, and oh, how we need help from beyond the veil in our everyday lives, in our comings and goings, in our decisions and associations, in our courtships, our marriages, our fatherhood and motherhood. These are eternal things and have bearing upon our eternal achievement and our exaltation. How often my wife and I have knelt in prayer seeking information and confirmation in the needs and decisions of our parenthood. And how often the answers have come, sometimes as changes in our feelings, sometimes as gentle suggestions and insights, and sometimes as vision showing us the lives of our children, even the very events and circumstances which faced them and which needed to be dealt with. We have known the need for comfort and assurance, and we have received it, not once, but time and time and time again. I bear witness that the Lord seeks to be in our lives. He has so arranged our mortal situation that we can have and know truth beyond the limits of our mortality. We are not left alone. How thankful we should be for covenants and ordinances and priesthood power.

**Chapter 5 : The Awful Rowing Toward God by Anne Sexton**

*What does it take to grow up and become spiritually mature? Why do some Christians not grow as they should? God's word presents steps we can take toward growth and spiritual maturity by Bible study, patience, and diligent practice of good works.*

The device is made in such a way to not interfere and optimise the reading experience. The former being more important, may be they should look at themselves in the mirror before blaming the E. Thanks for the detailed article, Michael. Galbraith Deighton In 13 years I have had 3 e-readers. I love the large screen. And had this been available 13 years ago, I would have bought it then. When I replaced my previous e-readers, the devices themselves had not worn out. There was just a device available that had something I was waiting for. My device is still working. It is not showing any damage or serious wear. So the next time I will replace my e-reader will be when new technology comes along that I have been waiting for. That is what I have been waiting for for those 13 years longer than that really. Now as to buying books. If the price is lower than paper, I will buy. Otherwise I will use a scanner. Once bought, I will move them from reader to reader. Just like I would move a paper book from bookcase to bookcase. License and possible DRM be damned. I only have so much money to spend. And e-reader tech is expensive. Next to all the other expenses one has trying to eke out a living in this economy. Mine nook is 9 years old, still use it, still works perfectly, no reason to replace. Where did u come up with that?? Maybe you need to do more research. Imprevist eReaders are good on the eyes and absolutely terrible for everything else. Slow and archaic software compared to iOS for example. Another thing is that eBooks are so expensive to the point of being retarded, plus those who actually read are not taking surveys and everyone else is too busy being distracted by garbage news and blogs. Sportbike Mike E-readers suffer from the problem as electric commuter cars. They acyuactu do thier one thing very well, but most people and especially Americans feel the need to be able to do everything. The same logic applies to e-readers. Why was I even concerned about the app store? We have a specialization problem. Greg Seery I read, a lot. Which already makes me part of a small minority of the public. I used to have books, lots of books. If I was going anywhere, I always had at least two books with me, my current read, and another, for when I was done with that. I had stacks of books to be read, or already finished, laying around the house. My e-reader has done away with much of the physical clutter, and longer books are no heavier than a short book. Your article is less than important. Judi Hampton I love my Nook. I get frustrated when words are left out or totally wrong due to transfer from hardback or original material. I dont care for the Kindle. I find its more difficult to navigate. I also am hanging on to every paperback or hardcover I can due to the fear so many are going to disappear with use of ereaders and other devices. I read voraciously and yes on my Nook. I do have a very few books that are not transfered to e reading so I really hang on to them. I will buy another one when I need it Alia Jensen Sorry to go off topic here, but there are a ton of typos in this post. But seriously, the tech industry and publishers need to work with e-reader manufacturers to make them better for technology resources. I have an Oasis 2 and Boox Note. The Oasis is good for reading uninterrupted text mostly fiction but not so great for technical books where you may need to refer back to a paragraph above or a graphic. The reader apps and content need to be set up to make the pictures clickable to zoom " temporarily pop it out over the page would work best. The upside is that you can store a ton of books on there and search across them which creates a vast technical resource that can be quickly searched for the relevant information. I support too many technologies to keep everything in my head sometimes only looking at a particular product once a year or less. The e-reader shines where I can remember that I did read about that one thing so I know I have it and can look it up. David B Huber I love e-readers. So innovation disappears with competition and the market matures. The problem is in our expectations. We think that if a device is not as earth-shattering as the smartphone, then it is a failure. But smartphones are an exception to the way technological innovation usually works. As long as the devices work, and people buy e-books for them, what do they care? So we have a mature technology in a niche market.

**Chapter 6 : Which should you use, "toward" or "towards"? | Ask The Editor | Learner's Dictionary**

*If the fruit were to grow towards the small amount of light that penetrates sideways through the vegetation, the plant could overbalance and topple over. So bananas developed a way of growing towards the light without destabilising the plant.*

Growing up in Christ What does it take to grow up and become spiritually mature? Why do some Christians not grow as they should? People understand the concept of growth in the physical development of humans, and we know why it is important. Babies are immature physically and mentally, but we expect them to develop. My best buddy in high school did not grow and might have been nearly a midget. But in his senior year, doctors gave him shots to make him grow. Spiritual growth is a similar concept but is far more important. Growth is development or improvement toward a goal called "maturity" or, in the Bible, "perfection". When one is "born again" as a child of God, he is spiritually immature. As time passes, he should develop the qualities or abilities which the Bible says characterize the mature. A congregation matures as individual members mature. Many Scriptures describe the need to grow and mature spiritually: Many problems result when members fail to grow: The purpose of this lesson is to study the steps each Christian should take to grow spiritually. Just as a baby needs to do certain things to grow physically, so Christians need certain kinds of activities to grow spiritually. Everyone wants them to develop new abilities. Parents sometimes use this to encourage children. Some seem to like being spiritual babies. Others feed you, clothe you, change your diaper. But being a baby is not the goal of life. We are born babies so we can grow up and be productive and useful. Likewise, we are born again, so we can become mature Christians, actively serving the Lord. Otherwise, we have not accomplished our purpose for becoming children of God. Some members who once wanted to grow, may lose that desire. They may start off on fire for the Lord, but lose their zeal. They develop a spirit of indifference or negligence. Others develop a level of maturity and stagnate. They are satisfied, thinking no more growth is needed. The Scriptures teach that growth is always needed. He forgot past achievements and failures and pressed on to greater accomplishments. But that very night he denied Him three times. Christians never reach the point we are so mature that we cannot fall. They have no desire to work and serve to the full extent of their ability. When people develop a burning hunger and thirst to work for the Lord, then they will develop the other steps they need to grow. Do you have that burning desire to accomplish more for the Lord? Have you set specific goals of work you want to accomplish for God, improvements to make, new levels to reach? A child cannot grow physically without proper food. Good parents are concerned about proper nutrition. They want children to eat what is good, not bad for them. We are touched by pictures of children starving due to poverty. Most children WANT nourishment. Babies cry for food. Once as a child I got so hungry I cried, and my mother felt really bad. We want it every day, regularly, several times a day. Scriptures show the need for regular nourishment. Time and again members fall away or are spiritual midgets because they do not eat properly. Children and adults need physical food regularly, and get very upset without it. I never ceased to be amazed when the church provides a spiritual feast, and members choose to do other things. How often do we miss the regular meals provided for our bellies? Take this test to check your spiritual nourishment. How much time did you spend this week watching TV? How much time watching sports or entertainment, or reading the paper, magazines, etc.? How much time did you spend on some hobby or outside interest, that may not be immoral but is not necessary? How many hours did you spend studying your Bible? How many services of the church did you attend? How many did you miss that you could have attended? Which do you nourish the best: Developing skills requires continual repetition: Athletes run, lift weights, and practice hour after hour in order to grow strong and develop endurance. A man once had an apartment next to a professional cello player. He thought it must be exciting to play in an orchestra. Then he listened as the man practiced the scales, exercises, and songs endlessly. Children practice skills over and over to learn them. Children learning to walk try again and again. They are proud to learn a new word, then they use it till they drive you crazy! They want to play the same thing over and over: Parents encourage children to repeat what they must learn: Growth requires exercise as well as nourishment. Get in and dig. To learn to PRAY, do it

over and over. Kids may not be good at activities at first, but parents encourage them to do it over and over. Likewise, older members must encourage the newer ones to use their talents. They may not be skilled at first, but they learn by doing. We need to encourage teachers, preachers, and song leaders. They need the practice! It is progress and development as time passes. Several important lessons follow: Children do not become full-grown instantaneously. At birth they are so small you can hold them in a little basket. Soon they are outgrowing new clothes every month. But it takes time. Sometimes children become impatient. It will come soon enough. Likewise spiritually, do not expect maturity overnight. Some new-born Christians want to know everything and do everything right away. Yet they want to be just like the mature members - and want other members to treat them with the same respect that they do mature members - before they have taken time to grow. Sometimes older members are impatient with new members. Remember that people who may be mature today did not get that way overnight. It took years of study and practice. And new converts will not become mature overnight. It will take time. New members should not get discouraged and give up. Older members should not be impatient or overly demanding. Remember how our children took time to grow, and how we had to show patience with their immature ways as they grew. But growth will come as long as people are trying and we give them time. Children make many mistakes and must often be told they are wrong. How often does a child fall while learning to walk? They fall again and again, gathering bumps and bruises. Parents are continually correcting, instructing, and punishing, till we almost feel sorry for the kids.

**Chapter 7 : Project MUSE - Toward a Pragmatics, or Improvisatory Histories of Rhetoric, the Eternally Ad**

*Toward and towards are equally acceptable forms of the word primarily meaning in the direction of.. Other than the s at the end, there is no difference between them.. Some people differentiate the two words in various ways, but these preferences are not borne out in the usage of most English speakers.*

Having a negative attitude keeps us from being happy and impacts the people we interact with. Science tells us that having a positive attitude has a direct connection with happiness and success. Make positivity a habit by making these small adjustments to your daily life and mindset! Our life is a reflection of our attitude. Not only is a negative attitude preventing you from fully enjoying your life, it can have a significant impact on your environment. The energy a person brings with them is contagious. One of the best things you can offer your family, organization or community is your positive attitude. Here is a list of 10 habits that can turn a gloomy outlook into an effortlessly optimistic attitude. Keep a gratitude journal. Sometimes one single event can ruin an entire day and an unpleasant interaction or experience at night can overshadow the enjoyable parts of our day. With this awareness that our mind tends to cling to the negative, we can intentionally focus on the good parts of our day to offset this imbalance. Try writing down 5 things that you feel grateful for every day and see how your attitude changes. Science has found that gratitude can significantly increase your happiness, and protect you from stress, negativity, anxiety and depression. Check out this list of 13 ways gratitude will significantly improve your life. There are no dead ends, only re-directions. Although we might try, there are very few things in life that we have complete control over. We should not let uncontrollable occurrences from the outside turn our inner to mush. What we can control is the effort that we put in and when we give our full effort, there is no reason for regret. Get good at being rejected. Rejection is a skill. Chalk every broken heart and failed job interview as practice because no one gets to slide through life without being rejected. When there are cracks in your heart, they let the sun in. Use positive words to describe your life. The words that we use have a lot more power than we think. How you talk about your life is how your life will be. Your mind hears what you say. If you use the words simple, involved, familiar or lively, you will see your life in a whole different light and find more enjoyment in the way you chose to shape your life. A study from US data suggests that having a positive attitude is not only has a direct effect on your happiness, it is also correlated with your earning wage. Replace have with get. Do you ever notice how many times we say that we have to do something? I have to go to work. I have to go grocery shopping. I have to pay my rent. Now change this one little word to get and see what happens. I get to go to work. I get to go grocery shopping. Even, I get to pay my rent. Your attitude quickly changes from needing to fulfill obligations to being grateful for the things that we become accustomed to having: Try to make this change when you are thinking to yourself and you may feel and appear happier and less stressed. A study done at the Warsaw School of Social Psychology shows that complaining leads to lower moods and negative emotions, decreased life satisfaction and optimism, and emotional and motivational deficits. You might find that your co-worker will complain less without the validation of someone else having the same complaint. Our breath is directly connected to our emotions. Have you noticed we hold our breath sometimes when we are concentrating on something? Can you feel your breath change when you are angry or anxious? Our breath changes depending on how we feel. The great news is that the connection goes the other way too. We can also change how we feel using our breath! Check out this infographic on the scientific benefits of breathing. Notice the righteous in times of tragedy. Hold onto the stories of modern day heroes and selflessness in the times of fear and devastation. Have solutions when pointing out problems. Positive people have constructive criticisms to improve conditions. If you are going to point out problems in people or situations, place just as much effort into suggesting solutions. Instead of pointing out all of the things that are wrong, offer ways to make it better. Make someone else smile. Who do you think about most of the time? If we answered honestly, most of us would say ourselves. The following two tabs change content below. She finds life balance through breathing, yoga, and meditation, and is actively involved in the Art of Living community to spread the sense of connection and peace. Megan loves to incorporate sarcastic humor and movie quotes into daily conversations, but more often will engage in deep

discussions about life, philosophy and spirituality. Although she has strong opinions on various topics, she appreciates being exposed to different perspectives to continuously grow and evolve her opinions. She has managed to successfully balance her life of work, school, and daily showers with frequent stints as a dirty backpacker. As a globe trotter and a program leader for the non-profit Operation Groundswell, she proudly identifies as a backpacktivist and seeks to promote responsible travel and authentic, self-critical, ethically-oriented service abroad. She is currently taking her thirst for travel full time and embarking on a cycling adventure across the length of the American continents, from Alaska all the way to the southernmost tip of Argentina! Follow her journey at [www](http://www). Latest posts by Megan Wycklendt see all.

**Chapter 8 : Growing toward the Good - liahona**

*Rather than grow upward, toward the sun, bananas grow away from the pull of gravity. This makes the bananas' growth process a "negatively geotropic" one. The Cavendish banana is a large type that hangs almost completely straight down from the plant.*

Trevor Slauenwhite Phototropism pronounced foe-TA-tro-piz-em is the growth of a plant in the direction of its light source. Plants are very sensitive to their environment and have evolved many forms of "tropisms" in order to ensure their survival. A tropism is the growth of a plant as a response to a stimulus, and phototropism occurs when a plant responds to light by bending in the direction of the light. Although plant physiologists scientists who study how the processes of a plant actually work know that this growth is caused by a plant hormone, they still do not fully understand exactly how it works. Bending toward the light Most of us at some time have noticed a houseplant on a windowsill that seems to have all of its thin stems leaning in the same direction, as if it were trying to press itself against the glass. Picking it up and turning the entire pot in the opposite direction so that the plant is pointing away from the window will only result, about eight hours later, in the plant having reversed itself and going about its business of pointing its leaves toward the window again. This is not because plants especially like Plants respond to the direction and amount of light they receive. The seedlings on the left grew toward the light it received on only one side. The plant in the center received no light. The plant on the right was grown in normal, all-around light. Reproduced by permission of Photo Researchers, Inc. We know then that it is the light coming through the window that the plants are striving to get closer to, but how is a plant, which is rooted in soil, able to "move" toward the light? Actually, the plant does not so much move toward the light source as it grows in that direction. As already noted, this growth of a plant that occurs as a response to a stimulus is called a tropism. There are several forms of tropisms, such as gravitropism or geotropism, in which a plant reacts to the force of gravity; hydrotropism, in which the presence of water causes a response; galvanotropism, in which a plant reacts to a direct electrical current; thigmotropism, in which a plant responds to being touched or some form of contact; and chemotropism, in which a plant reacts to a chemical stimulus. Since the prefix "photo" refers to light, phototropism involves a plant responding to light. Finally, all tropisms are either positive or negative, although these words are not always used. When its roots normally grow away from the light, it is called negative phototropism. Words to Know Auxin: Any of various hormones or similar synthetic substances that regulate the growth and development of plants. Chemical process by which plants containing chlorophyll use sunlight to manufacture their own food by converting carbon dioxide and water to carbohydrates, releasing oxygen as a by-product. The growth or movement of a plant toward or away from a stimulus. How phototropism works It is known that as long ago as , Swiss botanist Augustin Pyrame de Candolle " observed the growth of a plant toward the light and stated that it was caused by an unequal growth on only one part of the plant. However, he could not understand how this was happening. Some seventy years later, English naturalist Charles Darwin " began to grow canary grass in order to feed the birds he kept, and he eventually discovered that it was the tips of the sprouting seedlings that were influenced by the direction of their light source. He and his son Francis learned this when they covered the tips of some seedlings and found that they did not move toward the light. It was not until the s that Dutch botanist Frits W. Went " proved the connection between phototropism and a plant hormone called auxin. Went discovered that plants manufacture a growth stimulant which he named auxin in their tips, which they then send to other cells in the plant. In phototropism, however, this growth hormone is distributed unevenly when the light source comes from only one direction. Specifically, more auxin flows down the dark side, meaning that it grows faster than the exposed side of the plant. This unequal or one-sided growth also called differential growth brings about the curving or bending of the plant toward the light source. Went named this growth hormone after the Greek word auxein, which means "to increase. Plants can react and adjust Understanding what plant tropism is and, specifically, what happens during phototropism makes us realize that plants, as living things, necessarily demonstrate the several characteristics of life. Specifically, this includes growth, response to stimuli, and adaptation. Since plants must make their own food

to survive by changing light energy into chemical energy—a process called photosynthesis, the ability to capture as much of this light energy as possible is crucial to its survival. Thus, plants have developed a chemical response to light or the lack of it that causes their stems to bend toward the stronger light. Today, we know that a certain minimal amount of light whether natural or artificial has to be present for the plant to react chemically. This is called its threshold value. Despite our understanding of the basic stages and phases of phototropism, we are only now beginning to obtain the most basic knowledge of what goes on at the genetic and molecular level. We do realize however that plants are living, sensitive things that can adjust to their environment and actually seek out the light they need if they are not getting enough. Also read article about Phototropism from Wikipedia User Contributions:

**Chapter 9 : Phototropism - body, used, water, process, life, plants, chemical, characteristics, form**

*O. ur life is a reflection of our attitude.. Without even noticing it, it can be easy to become negative and cynical towards the world as we are continuously exposed to tragedy and injustice in the media and as we experience our own heartache and distress.*

Plants on the Move! Experiments with Phototropism [www](http://www). For example, you may need to expose the plants to light for more or less time than is recommended in the procedure. Adjust the procedure to find the conditions that work best for you. The objective of this science fair project is to expose the plants to different amounts of light, with the light coming from the side, so that the plants will bend toward it. The plants need to grow for a period of time before being exposed to light. This way, the stems will be growing vertically when they are exposed to light from one side. Ultimately, you will need three trials of this project to make sure your results are consistent. You can either run them one at a time, or run them concurrently.

**Preparing the Cartons** Using the permanent marker, label the sides of the milk cartons with the numbers 1–5. For carton 1, cut off the top of the carton with the scissors. The plants in this carton will grow in normal lighting. For carton 2, do not make any holes. The plants in this carton should germinate and start to grow, but will be kept in total darkness. For the following cartons, use the hole punch to make holes in one side of each carton, about 6 cm from the bottom. You will need to open the top of the milk carton to make the holes. One hole

**Carton 4:** Two holes; should be near each other, but not overlapping

**Carton 5:** Now make some additional holes to allow air into the cartons and excess water to drain out. Punch 10 holes in the bottom of each carton using a pen. Each hole should be about 5 mm in diameter.

**Planting the Seeds** Put about 3 centimeters cm of moist potting soil into each carton. Keep the amount of soil equal in each carton. Moisten the potting soil with water. It should just be moist, not saturated. Put four seeds in each carton. Bury the seeds to a depth of about 1 cm, or follow the directions on the seed package for the recommended depth. Plant all of the seeds at the same depth. Use the permanent marker to put a letter on the side of the carton near each seed so that you can identify them as they grow. For example, label them A, B, C and D, with markings inside the carton. Close cartons 2–5 and seal them with clear tape. Wrap the tops and sides of cartons 2–5 in aluminum foil to block light from reaching the plants. Write the number of the carton onto the aluminum foil with the permanent marker. Record the time and date that the seeds were planted in your lab notebook.

**Making Your Observations** Check carton 1 each day. Wait until the seeds in carton 1 have germinated and grown about 3 cm. Then begin the exposure to light for the plants in cartons 3–5 remember, carton 2 stays sealed. Start the exposure to light in the morning so that the plants have a full day of light on the first day. Using the scissors, remove the foil only from over the hole in carton 3. Leave the rest of the foil in place to keep the plant in darkness, except for the light from the one hole. Remove the foil only from over the holes in cartons 4 and 5. Leave the rest of the foil in place to keep the plant in darkness, except for the light from the holes. Record the time and date that the plants were exposed to light in your lab notebook. Use the clear tape to hold the aluminum foil in place around the holes, if desired. Place the cartons in a well-lit room, but out of direct sunlight. Record the time and date in your lab notebook

As an option, you can use a grow lamp as a light source. Expose the plants to light during the day. Keep them in darkness at night. Record how long the plants receive light from the holes in the carton. The next morning day 1, take the all of the cartons to a dimly lit room, open the cartons, and observe the plants. Use the protractor to measure the angle of the stems. If the protractor is too big to fit into the cartons, use a twist tie to obtain the angle for the stem. Position a twist tie parallel to the base of the stem to be measured. Bend the twist tie to match the angle of the bend in the stem. Use the protractor to record the angle of the twist tie. Record your observations of the plants from all five cartons in your lab notebook. As an option, check the plants more often than once per day in the morning. Keep the light exposure to a minimum while taking measurements. Do not let the soil dry out. If needed, add some water equal amounts to each plant, using an eye dropper. Return the cartons to their original states covered or uncovered, place them in the light again, and allow them to grow for another day. The next morning day 2, again take the cartons to a dimly lit room, open the cartons and observe the plants. Remember to treat all of the plants exactly the same. The only

difference between the plants in the different cartons should be the amount of light to which they are exposed. Repeat steps 6â€”7 until you feel you have enough data. Five days worth of data will probably be sufficient, but use your judgment about when to stop the experiment. For each day you collected data on the angles of the plants, graph the angle of the stems vs. You can graph the data for each plant individually, or graph the average of the angles within a carton. Repeat the entire procedure at least two more times so that you have a minimum of three trials. The different trials can run concurrently. Graph the data for each trial separately. The goal is to determine how exposure to different amounts of light affects the growth of the plants. You may need to experiment with the amount of light the number of holes , the duration of exposure, the height of the holes, or other factors to get a clear result. If you like this project, you might enjoy exploring these related careers: Plant Scientist With a growing world population, making sure that there is enough food for everyone is critical. Plant scientists work to ensure that agricultural practices result in an abundance of nutritious food in a sustainable and environmentally friendly manner. Agricultural technicians work in the forefront of this very important research area by helping scientists conduct novel experiments. If you would like to combine technology with the desire to see things grow, then read further to learn more about this exciting career. Read more Variations Keep the number of holes the same and vary the time of light exposure. What is the minimum amount of time required to observe initial growth toward the light? The holes in the carton let in both light and air. It is theoretically possible the air from the holes is affecting the growth of the plants. Alter the procedure to block air but not light from entering through the holes. Devise a way to determine if the color of the light affects the phototropic effect. Try different kinds of lamps. For example, a grow lamp, a fluorescent lamp, and an incandescent lamp. Which is more effective for producing the phototropic response: For example, try comparing eight holes for 1 hour, and one hole for 8 hours. Cut off the tips of the growing stems before you expose them to light. What is the minimum size you need to cut off to block the phototropic response? Graph the stem angle vs. Add growth hormone to the cut surfaces of three stems that have had their tops cut off. Place a small piece of gelatin that contains growth hormone available from a plant nursery on top of the stem. What if the piece of gelatin with the hormone is placed on an edge of the cut? What happens if you put one hole on one side of the carton, and two holes on the opposite side? Or two holes each on opposite sides? Keep the surrounding light uniform. Share your story with Science Buddies! Yes, I Did This Project!