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## LET THERE BE LIGHT

Light is the nearest thing to God we can conceive in the dense material world. It is the subtlest, most intangible of things which man can register by means of the five senses. In physics light is described as a transverse, electromagnetic wave that can be seen by humans. One strange thing about light is that if we look around us we don't actually seem to see light itself for when we see objects we are actually seeing light bouncing off these objects. As light dims the colour of objects begin to fade until colours fade completely. When light disappears altogether objects seem to disappear with it.

Pure white light, rather than being colourless, is actually a combination of all the colours of the visible light spectrum. This is demonstrated by passing white light through a prism. One would imagine that if we mixed all the colours of the light spectrum together the result would be a very dark colour and certainly not end up white. Black is the absence of any light or any colour. In a computer colour chart white is symbolised by the highest number: red x green x blue or 256 x 256 x 256 whereas black is 0 x 0 x 0 or zero.

Since time immemorial light has played a central role in nearly all religions. In the earliest of times man has realised that it is light that makes crops grow and without light we would all perish. Consequently many religions worshipped the sun as the source of light and therefore the source of life.

The word 'light' was one of the first words in the opening chapter of the first book of the Bible. "God said 'Let there be light', and there was light." Light is the perfect symbol for God – heavenly light which is everywhere – even in the deepest recesses of our souls. It is this light that shines when we yield ourselves to God and by doing so become 'enlightened.' When we turn to God we

are turning towards the light, while turning away from light is to encounter darkness symbolised by all that is evil.

Christians talk of the Inner Light that resides in each person. This belief is based in part on a passage from the New Testament - John 1:9 - which says, "That was the true light, which lights every man that comes into the world." It is believed that every person is born with the Light within him or her.

Intellect does not constitute this light that comes from knowing God, because if it did, only the most intelligent would be able to know Him; those who are not as intelligent would not be able to know Him. Nor does emotion constitute the light that comes from knowing God, because if it did, only those who are the most ecstatic would be able to know Him. Willpower does not constitute the light that comes from knowing God, because if it did, only the most persistent would be able to know Him, and those who were not created that way would not be able to know Him.

Instead, His light is something more than these things. It is Spirit. We carry the One who searches the deep things of God (1 Corinthians 2:9–10). We carry the One who comes and breathes life into us when we choose to accept His presence.

We do not carry our own light; we carry God's light, and as His presence grows within us, we begin to radiate His light. This is not a difficult process on our part, nor is it something that requires a precise combination of intellect, emotional reaction or willpower. Instead, it is simple, and as we live righteously before Him, the light we carry impacts everything around us.

*The light of God surrounds us;  
The love of God enfolds us;  
The power of God protects us;  
The presence of God watches over us.  
Wherever we are, God is. And all is well.*

- Unity Church. Closing prayer for protection.

#### FROM THE EDGAR CAYCE READINGS

*He, that Christ-Consciousness, is that first spoken of in the beginning when God said, "Let there be light, and there was light." And that is the light manifested in the Christ. First it became physically conscious in Adam. And as in Adam we all die, so in the last Adam - Jesus, becoming the Christ - we are all made alive. Not unto that as of one, then. For we each meet our own selves, even as He; though this did not become possible, practical in a world experience, until He, Jesus, became the Christ and made the way. Thus He*

*became the first of those that within self arose to righteousness. 2879-1*

*In the beginning God moved and said, "Let there be light," and there was light, not the light of the sun, but rather that of which, through which, in which every soul had, has, and ever has its being. For in truth you live and love and have your being in Him. 5246-1*

*Do study creation, man's relationship to God. What is light, that came into the earth, as described in the third verse of Genesis I? Find that light in self. It isn't the light of the noonday sun, nor the moon, but rather of the Son of man. 3491-1 BDA. ΩΩΩ*

## EUTHANASIA AND THE LAW

In 2011 Professor Sean Davison appeared in a New Zealand court after he was charged with the attempted murder of his 85 year old mother who was suffering from terminal cancer. It was alleged that he gave her a lethal dose of morphine. During the court case it was revealed that she had tried to hasten her own death by starving herself. The court case concluded abruptly when Sean accepted a plea bargain whereby he pleaded guilty to a lesser charge of the assisted suicide of his mother and was given a sentence of five months home detention.

There was very strong reactions from the public to the publicity surrounding the case; some people avidly supported his actions while others were violently opposed, even sending Davidson death threats.

Perhaps the first significantly publicized case of euthanasia in New Zealand came when Lesley Martin was convicted of attempted to murder her mother in 1999. The conviction only occurred after she published the book, "To Die Like a Dog - a mother a daughter, a promise kept", in which

Martin claimed to have made two attempts to kill her mother. Jo Martin, Lesley's mother, had been diagnosed with terminal liver cancer. She was suffering through vomiting, dehydration, bleeding from her kidneys as well as bleeding into a colostomy bag. Lesley Martin stated that she did not want her mother to die "inch by inch" as her grandparents had done. "I promised her I wouldn't let that happen."

An argument put forward during the Lesley Martin court case was that it is incomprehensible that we must deny our love ones the self-autonomy of ending their own lives when faced with extreme pain and suffering. The defence claimed that it is widely accepted that if we have a pet dying of cancer, and that pet is in extreme pain, we automatically think the human thing to do would be to put that pet down, not wishing to allow the pet to suffer a prolonged painful death. In fact, if we did allow this suffering we would be breaking the law and possibly face imprisonment. By the same token it is absurd when we transfer this to human suffering, like in the case before the court it is illegal to end the suffering. Martin

was convicted and given a 15 month sentence of which she served seven and a half months.

Despite the publicity created by these cases and two attempts at changing laws surrounding euthanasia it remains illegal in New Zealand. It is also illegal to 'aid and abet suicide'. Current laws make it an offence to 'incite, procure or counsel' and 'aid and abet' someone else to commit suicide.

There is much public division over euthanasia, even within Christianity. For instance The Anglican Church in New Zealand believes that euthanasia has a place in society whereas the Roman Catholic Church, the second largest church in the country, oppose euthanasia and consider that only God can take a human life. The Salvation Army also opposes euthanasia. They do not see it as "death with dignity" and say that individuals do not have the right to take their own life. There are also lobbying organisations such as Voice for Life and Right to Life New Zealand who also opposed to decriminalisation of voluntary euthanasia or physician assisted suicide. In this increasingly secular society much weight will be given to the opinions of medical practitioners organisations that have greater credibility when it comes to opposition to euthanasia law reform. Both the New Zealand Medical Association and Hospice New Zealand do not support the legalisation of euthanasia.

As to the feelings of the general public a survey carried out in 2008 on behalf of the Voluntary Euthanasia Society in 2008 showed that 71% of New Zealanders supported having it legalised.

So how do we as individuals stand in this matter? Or better still, as followers of the pattern set by Jesus we may ask ourselves: "What would Jesus say on this matter?" When it comes to law Jesus claimed that there are only two laws from which all other laws are

dependent: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbour as yourself.' All the Law and the Prophets hang on these two commandments."

In criminal law motive is the cause that moves people to induce a certain action which is a reason why there are various levels of homicide in criminal law, such as first degree murder, second degree murder, manslaughter etc. When a case comes before the court it is not easy to determine the motive behind a person's act, after all who knows what is in another's mind when they do something? The dilemma facing law makers is drafting laws which take into account motive when motive is so often very difficult to determine. Did a man kill his ageing sick father out of love or did he do it to get his hands on his father's estate? No matter how the laws are worded clever lawyers will invariably find loopholes in defending someone who acted with motives other than love. so that if euthanasia is legalised, chances are that it will be abused.

In the matter of euthanasia, if any of us are faced with this dilemma, we should ask ourselves: "Which laws should take priority - God's laws or man's laws?" If we choose God's laws then the law of love would take priority over all other laws. Consequently if we commit an act such as ending someone else's life motivated by love for that person then that act would come under the law of love and therefore would be justified before God.

Perhaps, then it is better to leave the laws as they are and if a person is sufficiently motivated by love to kill someone or assist in suicide it may be better for that person to accept the consequences of his or her action under human law rather than deny God's law of love.

FROM THE EDGAR CAYCE READINGS

*Let not your heart be troubled. You believe in God. Believe also in His purpose with you. Faint not because others may disagree with you. Hold to the law of love, and love will hold to you! 250-101*

*For, know - as you do it unto the least of your brethren, you do it to your Maker. This is a law - a law of love, a*

*law of justice, a law of mercy, a law of God. 2400-1*

*Let this law of love be ever before you, and let your prayer often be: Lord of light and mercy! Be thou ever near to direct the way, the footsteps of your servant who seeks to be ever a channel of blessings to others. 3377-1*

## CONTENT BUT NOT SATISFIED

When one of Edgar Cayce's clients asked the question: "Have I a right to demand abundance, or should I be content with my small income?" Cayce replied: "*Be content with what you have, but never be satisfied with what you have*". At first glance the answer does not make sense for are not contentment and being satisfied the same thing? One can just as easily say: "I am content with life" and "I am satisfied with life." However like most synonyms they sometimes may be used interchangeably but there are differences in meaning. After all if both words had exactly the same meaning there would no need to have them both in our language. Like the joke about an English journalist in Ireland who pointed out to the Station Master that the clock on the opposite platform was not at the same hour as the clock on the adjacent platform. The reply was "Now sir what would we be needing two clocks for if they were to be telling the same time?"

When we search our dictionary we find that to be content means to be able to be happy in the life we are living and to have the ability to be grateful for what we have. Being content may be an abiding state, a mental ascent or conviction, regardless of external or even internal influences.

On the other hand to be satisfied suggests complacency with the way things are so there is no need to make any effort to improve. For example a

young man has just finished a race and came third. He is content with third place because he knows he has done well. Yet he is not satisfied with coming third place, and will make efforts to further improve his performance in the future. If we feel satisfied with everything in our lives, we have not set our ideals to a level which requires us to constantly aim at improving. We may just settle for mediocrity rather than excellence.

The following story emphasises the difference between contentment and being satisfied:

"In April 2001 I was forced to live in a hospital while I waited for a transplant. At twenty-two years old, being stuck in a hospital room smaller than some people's bathrooms for an indefinite period of time was as close to a living nightmare as I'd ever experienced. There was so much I still wanted to do, so much I wanted to accomplish and at the time I wasn't sure I'd ever get to do any of those things.

"Initially I felt like I was wasting time, sitting in a hospital room with my life on hold waiting for a transplant that I wasn't sure would ever come. While I maintained a hope that a donor would be found in time, I knew that I may never leave that hospital room. I knew that I may just be waiting to die. It was incredibly frustrating and I was far from satisfied with my life, but over a period of six months I found contentment.

"I learned to stop focusing on what

I didn't have and to appreciate everything I did have (family, friends, and a relationship with God). I accepted what I couldn't change and focused on the things that I could. I found contentment, but I was never satisfied. I wasn't satisfied with being stuck in a hospital room at twenty-two years old when all of my friends were out living their lives, going to school, getting jobs and having fun.

"I wasn't satisfied with the idea that while many people get seventy or eighty years to live their lives, I might only have twenty-three and I might die without doing so many of the things that I'd wanted to do in my life like getting married and having a family.

"I think we all need to strive to feel content in our lives and to be grateful for what we have. But that doesn't mean that you need to be satisfied with everything and stop striving to improve your life and the lives of those around you.

"Take a few minutes at the end of each day this week to be thankful for what you have and also to think about the things that you still want to achieve. That way you can work on finding contentment, but you'll avoid falling into the trap of feeling satisfied." - *Live Life From the Heart* - Mark Black

FROM THE EDGAR CAYCE READINGS

(Q) *Have I a right to demand abundance, or should I be content with my small income?*

(A) *Be content with what you have, but never be satisfied with what you have. Abundance is the lot of him who is in accord with those truths of the Creative Energy, just as the world - the hills, the*

*cattle, the gold - is mine, says the Lord. I will repay, says the Lord. Put yourself in that attitude, that position, of reflecting that as is of the Creative Energy, and that necessary - and over an abundance will be in your hand.* 2842-2

*Here, too, should be a lesson - never be satisfied but content. For, he that is satisfied has ceased to grow. Being content and consistent becomes another experience for an individual.* 2509-2

(Q) *Am I making proper headway spiritually, or has my material circumstance stilted such growth?*

(A) *As indicated, this is almost ideal. Never be satisfied, but do be content. Press on to the mark of higher calling, and know you have a duty, you have an obligation, - to be ever a shining light to others. If not the sun, the moon; if not the moon, a tiny star. But keep a light, a hope. And they must all be in the Cross of Jesus.* 3037-1

*Never be satisfied, but in whatever field of endeavour or activity which is chosen, do make self or so engage self as to be content. Know, as you analyse yourself, these are unalterable truths: God is, and to Him first you owe all allegiance. Or you work with or against that divine within. Not that you separate God and become as a servant, but as the Master so often indicated "I and the Father are one, I am your brother, you are co-creators with God. Be holy, even as your Father in heaven is holy."* 5104-2 BDA ΩΩΩ

## EDGAR CAYCE'S DEFINITION OF GREATNESS

In this modern world success is defined as having accumulated great wealth or having become a celebrity, or famous or at least feeling that one has become someone special. However when one studies the Edgar Cayce readings one

finds that success is defined as having grown spiritually with emphasis on joyful service to others undertaken with patience and humility.

The following short Edgar Cayce reading extract offers one of the finest

explanations of how we are to conduct our lives and leave the results of our actions to God rather than seeking praise from our fellows.

*(Q) How may I attune myself that I may be one with the Creative Forces with Christ that I may find this true relationship?*

*(A) Let your patience, your tolerance, your activity be of such a positive nature that it fits you - as a glove - to be patient with your fellow man, to minister to those that are sick, to those that are afflicted, to sit with those that are shut-in, to read with those that are losing their perception, to reason with those that are wary of the turmoils; showing brotherly love, patience, persistence in the Lord, and the love that overcomes all things.*

*These are the things one must do. And do find patience with self. It has been said, "Have we not piped all the day long and no one has answered?" Do you seek, as was given from this*

*illustration, for the gratifying of yourself? or do you seek to be a channel of blessing to your fellow man? They may not have answered as you have wanted. They may have even shown contempt, as sneering, for your patience and your trouble. But somewhere the sun still shines; somewhere the day is done; for those that have grown weary, for those that have given up. The Lord abhors the quitter. And those temptations that come in such cases are the viewing of your own self. You have hurt yourself and you have again crucified your Lord, when you become impatient or speak harshly because someone has jeered or because someone has sneered or because someone has laughed at your efforts!*

*Leave the results, leave the giving of the crown, leave the glory, with the Lord! He will repay! You say in your own heart that you believe. Then merely, simply, act that way! In speech, in thought, in deed. 518-2 ΩΩΩ*

## LAYING ON OF HANDS HELPS HEALING

The transfer of energy from one to another through hands is a very natural potential, according to Dr. Dolores Krieger of New York University.

For some the phrase 'the laying on of hands' conjures up chanting healers, hysterical patients, prayerful fanatics and charlatanism. Many people throw 'healers' into the same bag as fortune-tellers, witch doctors, and sideshow bearded ladies. But when 'the laying on of hands' is discussed by Dolores Krieger, Ph.D., it makes some sort of hard-nosed sense. Her belief in the technique has so impressed the country's largest training school for nurses that she is developing a possible spring course for its graduate students.

Fifty-year old Krieger, who has a doctorate in nursing, is an associate professor of education at New York University. And she's now touring

schools of nursing around the country, conducting workshops in a practice she describes as "completely natural, beyond faith - and having nothing to do with abracadabra." At a recent conference at the University of Virginia, she helped a woman with a respiratory infection stop coughing for the first time in three weeks. And after she applied the technique to a woman with neck trouble, the conferee claimed she was able to move her head easily for the first time since surgery.

A colleague at NYU said, "Dr. Krieger passed her hands over a strained ligament and my pain subsided for about an hour." That limiting expression "about an hour" is important. Krieger says she does not deal in 'cures,' but in some brief relief from pain. And rather than running some kind of road show as a miracle worker, she says, "My interest, my

research is in scientifically investigating the phenomenon itself. I want to know what physical changes take place.”

When Krieger passes her hands over a patient, she says she talks casually, normally. “There are no candles, no incense, nothing dramatic.” She adds that the skepticism of some subjects doesn’t matter; a cynic can be treated. Describing her method, she says she feels a tingling in her hands, a sense of warmth deep in her own tissues, which the patient also often feels. “Sometimes my hands are drawn to the problems as if to a magnet.” The session might work or not work, might require several visits, or just one.

But she knows the people she treats are getting their money’s worth at the minimum - she doesn’t charge anything because she says her interest is scientific. Krieger says she’s dealing with an Eastern concept called prana, meaning vitality or vigour. The healer’s vitality or prana can be activated by will and transferred to another person lacking prana.

She calls this transfer of energy a very natural human potential. It can be developed by any person with a very strong motivation to help others and who also has a fairly healthy body - in itself an indication of an overflow of prana. To Krieger, this is anything but mumbo jumbo. It’s a phenomenon she has herself helped to examine in the laboratory. She became curious about the powers in certain person’s hands when she watched them perform healing acts she couldn’t explain medically.

“That led me to my own experiments with haemoglobin, found in red blood cells, which carries oxygen to the tissues. It is also deeply involved with enzyme activities, a link to Sister Smith’s work. And the structure of the haemoglobin molecule is similar to that of chlorophyll, which was increased in the Estebany barley seed experiments.

Krieger undertook three years of

testing people with a variety of illnesses, and found that their haemoglobin values rose after the laying on of hands, while the control groups remained almost unchanged. She has gotten the same results in three series of experiments, even after perfecting her tests to control such variables in her subjects as yoga, smoking, exercise, and the effects of transcendental meditation.

Again, she does not claim these patients are cured, only that their haemoglobin counts went up. Along the way, she learned the healing technique herself from a friend and healer. She claims the art can be taught in an afternoon, but understanding just what is happening can take years.

Continuing her quest, she is now training a group of 75 volunteer nurses. She says she received a letter from one of them recently, beginning, “What do you know. It really works!” Krieger comments. “This nurse is the daughter of a doctor. She had a neuroganglion cyst which has disappeared since the laying on of hands. Her father confirms this.”

She reviewed the meagre amount of the work by Westerners in the field, and then assisted a healer visiting the United States, Hungarian Oskar Estebany. Working with a biochemist in Canada in the ‘60s, Estebany had already conducted two startling experiments in labs, with unaffected control groups. By holding wounded mice in his hands, he had accelerated their healing processes. And barley seeds raised with water he had also held grew faster, taller, and contained more chlorophyll and their control groups.

Krieger then digested the work of a biochemist-nun now with a cancer research center in Buffalo, New York. That scientist, Sister Justa Smith, worked with healers able to change the bonding properties of enzymes, making 'sick' enzymes 'well' again, by meditating over them or touching them.

There wasn't much Western data to explain all this, but she found much more in the literature of the East, with its emphasis on prana. She says she learned that prana is linked to what we could call an oxygen molecule.

Krieger stresses scientific parlance probably to lend credibility to a controversial technique she claims is usually confused in the public mind with religion. "I identify four kinds of healers," she says. "The deeply emotional 'faith healer' such as Kathryn Kuhlman. The 'spiritual healer' or medium, such as the ones so popular in England. The 'psychic healer' or 'hunchy healer' as I call them, who know they're doing something, but aren't sure what. And the 'paranormal

healers' who seek actual knowledge about the subtle energies around us which can be used to help us relate to one another in different ways. I am this type."

Right now, she's pondering why prana should be transferred through the hands, not some other part of the body. "Why shouldn't we have a kiss of health, instead of death, for example? I am beginning to think that the lessons of acupuncture can explain it. There is a confluence of three meridians, along which energy flows, in the hands. The literature of the East has a great deal to tempt us with. - *By Karen Peterson - Reprinted Features and News service, Chicago, IL. ΩΩΩ*

## LAUGHTER THE BEST MEDICINE

An atheist complained to a Christian friend, "You Christians have your special holidays, such as Christmas and Easter. Jews celebrate their national holidays, such as Passover and Yom Kippur. But we atheists have no recognized national holidays. It's unfair discrimination."

His friend replied, "Why don't you celebrate April first?"

□

A man in a hurry to get his Christmas shopping done was getting more and more frustrated as he searched for a space near the mall to park his car. In the end he prayed. "Dear God, if you find me a space I promise I will go to Church every Sunday." he had barely finished the prayer when he saw a space only a couple of car lengths away, so he cried out: "Never mind. I've found one!"

□

A little girl, dressed in her Sunday best, was running as fast as she could, trying not to be late for Bible class. As she ran she prayed, "Dear Lord, please don't let me be late! Dear Lord, please don't let me be late!"

While she was running and praying, she

tripped on a curb and fell, getting her clothes dirty and tearing her dress. She got up, brushed herself off, and started running again. As she ran she once again began to pray, "Dear Lord, please don't let me be late...But please don't shove me either!"

□

A pastor went out one Saturday to visit his church members. At one house, it was obvious that someone was home, but nobody came to the door even though the preacher knocked several times. Finally, the preacher took out his card, wrote out "Revelation 3:20" on the back of it, and stuck it in the door.

*Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and dine with him, and he with me. - Revelation 3:20*

The next day, the card turned up in the collection plate. Below the preacher's message was written the following notation:

*I heard your voice in the garden, and I was afraid because I was naked; and I hid myself. - Genesis 3:10*

□

The story of Adam and Eve was

being carefully explained in the children's Sunday School class. Following the story, the children were asked to draw some picture that would illustrate the story. Little Bobby drew a picture of a car with three people in it. In the front seat was a man and in the back seat, a

man and a woman. The teacher was at a loss to understand how this illustrated the lesson of Adam and Eve. Little Bobby was prompt with his explanation. "Why, this is God driving Adam and Eve out of the garden!" ΩΩΩ

## CHRIST IN YOU

Part 1

### Lesson Eight

### THE GLORY OF GOD

We are taking the first cause and tracing its relationship to our present understanding. You have learnt to say "I am spirit," "I am to create." It would be as well to understand at what period of creation the race now stands, as this will make our immediate work clear to us. The race is at present in its childhood, just emerging in knowledge of the great and only life. The I AM, knowing very little of its true meaning and purpose. You understand that in this lesson we cannot express spiritual verities in words, we can only attempt to suggest the transcendental reality behind the shadow. The finest earth-music you have ever heard can only suggest real music to you; that highest that it does is to lead you to the heart of the composer, where you catch something of the perfect idea.

I have used this very crude illustration to teach you something of the meaning of God. He is ever beyond our highest ideal. Here, then, is our call to growth. Every stage of development reveals more of God, and every generation of men find Him greater than the last. Today the conception is higher than it has ever been, and yet you see and know only as men dimly groping in darkness and mist. God ever becomes more lovely as vision clears; every height we climb reveals fresh glory, and calls us to follow on with unabated eagerness. And yet His greatness is greatest when it is in accord with the lowliest atom, when the Father-Mother God lifts the meanest

thing to a place of safety in the very heart of love. The realisation of this fills us with worship and adoration, for great is our God above all gods.

Jesus Christ revealed God according to your need. The world, like children crying in the night, and no language but a cry, was answered by the Father; by this name you know and love Him; by this name we understand much more than you do; but God is always willing to help you according to your need. Present understanding reveals something of the law of endless progression, of the fullness of life, of its deeper, richer meanings. Jesus revealed the Christ of God, the hidden spring, abundant, overflowing, perpetual, never ceasing, that your flesh might rest in hope. There is no mystery in this. Full, rich, glorious life should fill every vein – for Christ is your life. Jesus did not draw down life from an outside God. He knew Himself to be the eternal Christ of God.

I think you will see more meaning in the life of Jesus as you live from the innermost of yourself. Humanity, God's eternal son, will one day say: "It is finished," and "they shall all be one." God is everywhere fulfilling Himself; not even a sparrow shall fall on the ground without your Father. As Jesus the Christ was unchanged by the experience called death, even so we here, as there, ourselves, for we have always been and cannot die. ΩΩΩ

## OUR CLOSING THOUGHT

“What is it all about then? ‘You shall love the Lord your God with all your heart, your soul, your mind, your body, and your neighbour as yourself.’ The rest of all the theories that may be concocted by man are nothing, if these are just lived. Love your neighbour as yourself in the associations day by day, preferring as did the Christ who died on the cross rather than preferring the world be His without a struggle. Know, then, that as He had His cross, so have you. May you take it with a smile. You can, if you will let Him bear it with you. Do it!” 3976-29 ΩΩΩ

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