



# The Rainbow Journal

## No. 41 – April 2011

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*Journal of:*

**The Edgar Cayce Society of New Zealand**

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This issue has been completed rather hurriedly as it contains two Easter messages so I wished to have it distributed before the Easter weekend. The first article "An Easter Message from Edgar Cayce" is a reading given by EC 75 years ago to the A.R.E. Study Group but is just as relevant today as when it was given. The second "A Vision in Holiness" is taken from the text of A Course in

Miracle (purportedly narrated by Jesus Christ Himself). According to ACIM, Christianity has misunderstood the true meaning behind the crucifixion and resurrection of Jesus. The article points out the Easter should be a time of celebration rather than a time of mourning. *Brian Alderson ΩΩΩ*

## AN EASTER MESSAGE FROM EDGAR CAYCE

*(Reading given to the SFG Group in April 1936 - Abridged and edited)*

In the experience of each soul that has named the name of the Christ, this should be a season of re-dedication of self as being a true messenger of Him in and among men.

In seeking, then, to know more of what may be revealed to those that in their inner selves experienced that material period when HE, Jesus, walked in the earth. But for what purpose is this season observed, that caused or called for such a sacrifice that life might be made manifest? Is it not fitting that to those here, to those there in that land, it came at that particular season when life in its manifestations was being demonstrated in the material things concerning each soul?

How, why, was there the need for there to be a resurrection? Why did He come into the earth to die the death, even on the Cross? Has it been, then, the fulfilment of promise, the fulfilment of law, the fulfilment of man's estate? Else why did He put on flesh and come into the earth in the form of man, but to be one with the Father; to show to man his divinity, man's relationship to the Maker; to show man that indeed the Father meant it when He said, "If you call I will

hear. Even though you may be far away, even though you may be covered with sin, if you are washed in the blood of the lamb you may come back."

Then, though He was the first of man, the first of the sons of God in spirit, in flesh, it became necessary that He fulfil ALL those associations, those connections that were to wipe away in the experience of man that which separates him from his Maker. Though man be far afield, then, though he may have erred, there is established that which makes for a closer, closer walk WITH Him, through that one who experienced all those turmoils, strifes, desires, urges that may be the lot of man in the earth. Yet He put on flesh, made Himself as naught - even as was promised throughout, to those who walked and talked with God.

Though there were fears from the elements without, from the political powers that made for fears of body and mind, there were the remembering that HE had given, "Though you destroy this temple, in three days it will rise again."

And then as He hung upon the Cross, He called to those that He loved and remembered not only their spiritual

purposes but their material lives. For He indeed in suffering the death on the Cross became the whole, the entire way; THE way, THE life, THE understanding, that we who believe on Him may, too, have the everlasting life. For He committed unto those of His brethren not only the care of the spiritual life of the world but the material life of those that were of his own flesh, his own blood. Yea, as He gave his physical blood that doubt and fear might be banished, so he overcame death; not only in the physical body but in the SPIRIT body – that it may become as ONE with Him, even as on that resurrection morning - that you call your Eastertide.

It is that breaking forth from the tomb, as exemplified in the bulb of the tree of nature itself breaking forth from the sleep that it may rise as He with healing in its very life, to bring all phases of man's experience to His Consciousness - that indeed became then the fulfilling of the law.

On what wise, then, you ask, did this happen in materiality? Not only was He dead in body, but the soul was separated from that body. As all phases of man in the earth are made manifest, the physical body, the mental body, the soul body became as each dependent upon their own experience. Is it any wonder that the man cried, "My God, my God, WHY hast thou forsaken me?"

Each soul comes to stand as He before that throne of his Maker, with the deeds that have been done in the body, in the mind, presenting the body-spiritual before that throne of mercy, before that throne of the Maker, the Creator, the God.

Yet as He, the Father, has given to each of you, "I have given my angels charge concerning you, and they shall bear you up, and you shall not know corruption." This He demonstrated in the

experience of your Brother, your Saviour, your Jesus, your Christ; that would come and dwell in the hearts and lives of you all - if you will but let Him, if you will but invite Him, if you will but open your own heart, each of you, that He may enter and abide with you.

Hence when those of His loved ones and those of His brethren came on that glad morning when the tidings had come to them, those that stood guard heard a fearful noise and saw a light, and - "the stone has been rolled away!" Then they entered into the garden, and there Mary first saw her RISEN Lord. Then came those of His brethren with the faithful women, those that loved His mother, those that were her companions in sorrow, those that were making preparations that the law might be kept that even there might be no desecration of the ground about His tomb. They, too, of His friends, His loved ones, His brethren, saw the angels.

How, why, did they take on form? That there might be implanted into their hearts and souls that fulfilment of those promises. What separates you from seeing the Glory even of Him that walks with you often in the touch of a loving hand, in the voice of those that would comfort and cheer? For He, your Christ, is often with you.

Doubt, fear, unbelief; fear that you are not worthy! Open your eyes and behold the Glory, even of your Christ present here, now, in your midst! even as He appeared to them on that day!

What does the story of the Christ mean, of His resurrection, of the man Jesus that walked in Galilee, without that resurrection morning? Little, more than that of the man you think so little of, that though his body-physical touched the bones of Elisha he walked again among men!

Do you believe that He has risen?

How did Thomas speak? "Until I see, until I have put my hand in his side where I saw water and blood gush forth, until I have handled his body, I will not believe!"

You, too, often doubt; you, too, often fear. Yet He is surely with you. And when you at this glad season re-dedicate your life, your body, your mind to His service, you - too - may know, as they, that He LIVES - and is at the right hand of God to make intercession for YOU - if you will believe; if you will believe that He is, you may experience. For as many as have named the name, and that do unto their brethren the deeds that bring to them and you that closeness, oneness of purpose with Him, may know - you, too - in body, in mind, that He LIVES TODAY, and will come and receive you unto Himself, that where He is there you may be also.

Do not Crucify Him in your mind nor in your bodily activities. Do not be overcome by those things that are of the earth-earthy. Rather clothe your body, your mind, with the thoughts, the deeds, the privileges that His suffering as a man brought to you, that He indeed might be the first of those that slept, the first of those that came in the flesh, that passed through all those periods of preparation in the flesh, even as you.

But if you would put on Him, you must claim His promises as your own. And how can you claim them unless you in your own knowledge, your own consciousness, have done - so do from day to day - what your heart has told and does tell you is in keeping with what He has promised? For your Christ, your Lord, your Jesus, is close to you - right now! 5749-6 ΩΩΩ

## THE VISION OF HOLINESS

This is Palm Sunday, the celebration of victory and the acceptance of the truth. Let us not spend this holy week brooding on the crucifixion of God's Son, but happily in the celebration of his release. For Easter is the sign of peace, not pain. A slain Christ has no meaning. But a risen Christ becomes the symbol of the Son of God's forgiveness on himself; the sign he looks upon himself as healed and whole.

This week begins with palms and ends with lilies, the white and holy sign the Son of God is innocent. Let no dark sign of crucifixion intervene between the journey and its purpose; between the acceptance of the truth and its expression. This week we celebrate life, not death. And we honor the perfect purity of the Son of God, and not his sins. Offer your brother the gift of lilies, not

the crown of thorns; the gift of love and not the "gift" of fear. You stand beside your brother, thorns in one hand and lilies in the other, uncertain which to give. Join now with me and throw away the thorns, offering the lilies to replace them. This Easter I would have the gift of your forgiveness offered by you to me, and returned by me to you. We cannot be united in crucifixion and in death. Nor can the resurrection be complete till your forgiveness rests on Christ, along with mine.

A week is short, and yet this holy week is the symbol of the whole journey the Son of God has undertaken. He started with the sign of victory, the promise of the resurrection, already given him. Let him not wander into the temptation of crucifixion, and delay him there. Help him to go in peace beyond it,

with the light of his own innocence lighting his way to his redemption and release. Hold him not back with thorns and nails when his redemption is so near. But let the whiteness of your shining gift of lilies speed him on his way to resurrection.

If you see glimpses of the face of Christ behind the veil, looking between the snow-white petals of the lilies you have received and given as your gift, you will behold your brother's face and

recognize it. I was a stranger and you took me in, not knowing who I was. Yet for your gift of lilies you will know. In your forgiveness of this stranger, alien to you and yet your ancient Friend, lies his release and your redemption with him. The time of Easter is a time of joy, and not of mourning. Look on your risen Friend, and celebrate his holiness along with me. For Easter is the time of your salvation, along with mine. *ACIM ΩΩΩ*

## LOVE & FRIENDSHIP

The topic of love has been approached in a number of the Rainbow Journal articles, in the main because I have been trying to understand the true meaning of love in the context of Jesus' command that we 'love one another.' In one article I proposed that, in the case where Jesus said we are to 'love our enemies', this love may mean *respect* because it was the only way I could see that we can love someone and at the same time regard him or her as an enemy. In the same article I listed the various types of love as defined in *Wikipedia*. This list included romantic love, puppy love, religious love, platonic love, just to name a few meanings applied to the word *love*.

I have just finished reading the book 'Unconditional Love' by John Powell which was read with the hope that I would get further insights into this elusive subject. A considerable portion of the book was devoted to love within a marriage which led me to reflect on my own love-marriage experience and the experience of those close to me. In my case my marriage ended badly and my sister's marriage ended in divorce as did the marriages of a number of my relatives and acquaintances.

On the other hand I have had friendships which have lasted most of my life, in one case it only ending by my moving to a distant country and in another by the death of my friend after a forty year long relationship. I still have a close friendship that has lasted over fifty years. In the case of my sister, now in her eighties, she has friendships that go back to her school days – some seventy years in duration. So what are the ingredients of these friendships that enable them to endure for so long when the more intimate and binding marriage relationships have failed?

When referring here to friendships, I am writing about 'true friendships' – those that are founded purely on mutual companionship with no ulterior motives, as against those that are based on one of the parties having expectations of material gains through the friendship.

One ingredient in a marriage relationship that is absent in a friendship is sex. Sex can be a wonderful glue that helps to bind a marriage partnership but it is charged with emotions that can end up destroying a marriage. These emotions include jealousy led by possessiveness, guilt led by perceived

acts of betraying trust, anxiety over one's partner's faithfulness and irritation of the partners' perceived attitudes.

Sex does not enter a friendship so these negative emotions relating to sex are absent between friends. While the act of adultery can end a marriage there is no such thing as adultery in a friendship. The sexual activities of one's friend is of no concern nor the fact that the friend may have many other friends dilute the friendship in any way. While marriage is based on a, supposedly, binding contract there is no contract in a friendship and there are no demands and expectations between friends. A true friendship is non-judgemental and while the antics and attitudes of one's companion may be annoying at times they are accepted and one does not attempt to change the friend in any way.

While the word 'love' is not generally used to describe the relationship between friends perhaps this

is the type of love that Jesus is eluding to when he commands us to 'love one another.' It is a relationship that is completely benevolent and based on mutual respect and consideration. Perhaps friendship is the ingredient that will make a marriage last, for as one couple, married for 52 years, stated "Besides loving each other, we're friends. We get along very well -- not that we don't argue -- but we're very good friends."

#### FROM THE EDGAR CAYCE READINGS

"For, love - as friendship - grows by being showered upon others; as He so thoroughly demonstrated in His experiences in the material plane." 951-4

"For as the entity has experienced beautiful friendship, the love created between friends of the entity has been the greater joy in the experience in the earth." 3253-2 **BDA ΩΩΩ**

## PAIN AND SUFFERING

The words *pain* and *suffering* are used so interchangeably these days that one may consider they mean the same thing. Also the two words are often used together as found in the Cayce readings: "Is the pain I am now suffering caused from appendicitis?" and "She is suffering intense pain all the time." In fact there is a quite a difference in the meaning of these two words, even if the difference is often lost in modern day usage.

Pain refers to the physical body. It is conveyed through our senses and nerves sending messages to our brains that something is wrong. Pain is felt by all members of the animal kingdom and is a mechanism which helps to minimise damage to the body as a result of accidents or illness. If one is walking in

bare feet and steps on a pin or thorn a message of "Ouch!" is relayed to the brain and the reaction is to raise the foot. One will then attempt to remove the source of the pain – the pin or thorn – thus minimising damage before continuing to walk. In a more serious accident such as when a bone is broken the pain may be so severe that movement of the damaged limb will be almost impossible without incurring the severest pangs of pain. Such movement could cause great damage to the flesh surrounding the fracture, prolonging the healing process.

A few people, because of a genetic disorder, are unable to experience pain. While one may consider this to be a gift, it is in fact a curse. Not being able to feel

pain these people will constantly put themselves in situations that could severely injure them. Children with this disorder must be constantly watched, as in the case of a five year old who "has badly burned her hand by leaving it on the muffler of a gas-powered motor, had her fingers crushed in a door frame and, on one horrible occasion, walked into her home and announced she couldn't get the dirt off her skin. It turned out that it wasn't dirt but hundreds of fire ants biting her."

We can therefore conclude that pain is part of our instinctive survival mechanisms.

Suffering on the other hand is purely a mental phenomenon – we suffer because we think. Usually suffering is tied up with emotions such as the emotion of grief following the death of a loved one. While we are suffering deeply from sorrow and heartache we may say that we are in deep pain, but this pain is a pure creation of our minds and has nothing to do with our physical bodies – there are no messages sent through our nervous system indicating something is wrong but purely thoughts that make us extremely unhappy – thoughts that cause us to suffer.

At the other end of the spectrum of pain and suffering are pleasure and happiness. As with pain, pleasure relates to our bodies and our senses. We feel pleasure through our taste buds, from sounds we like, from sights that we enjoy, from the smell of flowers and from the feelings we get through our skin. While it is the brain interprets these sense messages, without some form of stimulations from the body's nervous system we cannot experience this pleasure. So throughout our lives we try to avoid pain and seek pleasure.

So far we have briefly examined the two levels of pain/pleasure and

suffering/happiness. However in the Cayce readings we are reminded that we function on three levels – the physical, the mental and the spiritual. Are there, then equivalents to pain/pleasure and suffering/happiness on the spiritual plane? It appears that there are although they are a little more difficult to define they may be described as *ecstasy and rapture* on the one hand and *despair and hopelessness* on the other.

Ecstasy has been defined as 'a state of exalted (raised) delight.' On the other hand despair and hopelessness suggest a lowering of consciousness as if entering a dark pit. In a religious sense these opposites could be describes as heaven and hell.

How does this knowledge help us in our daily lives and in our quest for our own happiness? The Cayce readings remind us that the Spirit is the conceiver, the mind is the builder and the physical the result. Our first objective is to set down our spiritual ideals, These are the yardsticks which will guide us in all our thoughts and actions by constantly asking ourselves 'are these thoughts/actions leading me towards or away from my ideals?' In following our ideals our minds will build the material manifestations "*whether this is association with individuals or things, or whether it has to do with universal activity as in the nature of things. For, it is the purpose with which individual man makes application to the things about him, that brings about the physical or material result. 'With what spirit, with what purpose, do you these things?'*" 2788-1

It is through our following our spiritual ideals first that will lead us towards that happiness that we desire and this in turn will make us more holy – healthy – leading towards a healthier, happier life with less pain, less suffering

and more happiness, possibly even the experience of heaven.

FROM THE EDGAR CAYCE READINGS

*“First, know thy ideals, - physical, mental and spiritual. And know the physical result is first conceived in spirit, acted upon by mind, and then manifested in the material - with what spirit ye entertain. Study to show thyself*

*approved unto that ideal, condemning none, not even self; but keeping self unspotted from the condemnation of others.” 2813-1*

*“Individual conditions arise by the intent or projection of thought. Thought the builder, or mind the builder. Remember those laws.” 900-374 BDA*  
**ΩΩΩ**

## THE UNCERTAINTY PRINCIPLE

Near the end of the Nineteenth Century physicists believed that they were getting close to sorting out the rules of reality once and for all. Please forgive them – this mistake has been made a few times over the years. At the time some scientists were trying to get an accurate measure of the influence of the “ether” on the speed of light. A couple of chaps at a university in Ohio performed what is now called the “Michelson-Morley Experiment”. The details can be found online but basically the experiment failed to find a difference. This result was a clanger that completely destroyed the theories so far in use – which admittedly had worked quite well.

So in 1905 Albert Einstein said suppose we just accept that the speed of light is constant in a vacuum. What does this mean? This led him to the Special Theory of Relativity. This is the point at which most people will glaze over because some of the concepts of relativity are a bit hard to understand.

In 1927 Werner Heisenberg used the principles of Relativity to publish a “concrete” fact: it is impossible to simultaneously determine both the position of an object and the momentum of an object accurately. I.e. the more you know about an object’s position the less you know about its momentum and vice versa. At reasonably large object sizes the

degree of uncertainty is so small that we cannot really detect it – which is why no-one noticed for a long time. However when the object sizes get down to sub-atomic sizes then it really does matter. This new field of science became known as Quantum Physics. For us the most important feature of Quantum Physics is the use of Probability Functions to describe the position or state of particles. E.g. electrons no longer have fixed positions around a nucleus – they have spaces called “orbitals” where there is a certain probability that you can find the electron.

So currently we have three different models of physics in use: the Newtonian model (where things make sense to us and which describes most objects at most speeds); the Relativistic model (which describes really fast objects); and the Quantum model (which describes really small objects). Oh yes when you deal with really small objects that go really fast you have to use both the Relativity and Quantum models.

Why does this matter? Well it means that we cannot expect the world around us to be deterministic. In our every day experience today probably will unfold much the same as yesterday unless you are travelling too close to the speed of light but it is still not guaranteed. The reality we take for

granted is built not on a solid rock but on a web of probability.

When life gets difficult people tend to cling to certainty but the “certainty” to which we cling is (at the bottom level) as solid as smoke. Instead we should not just cope with but relish the grey areas. Religion has grey areas. Psychology has

grey areas. Science has grey areas. This could become quite repetitive but I think you get the pattern. Having uncertainty does not mean something is “Wrong”. Far from it. In fact it really means that it is more likely to be “Right”.

Sean Bennett ΩΩΩ

## WHAT IS A MIRACLE?

Talk about coincidence and 'Weird or What"! Last week I had written a few notes on miracles and a short while ago I got them out with the intention of starting an article on the subject of miracles. The TV was on and the Oprah show was just coming up so I decided to wait and see what the topic was before I went to my computer. And lo and behold the topic of the program was 'Miracles'! More specifically the spiritual healer in Brazil known as 'John of God'.

The purpose of my article was to discuss what we mean by, and understood as, miracles. Dictionaries give two general definitions for a miracle. The first being *an event in the physical world that has no known cause and is unexplainable*, and the second is *an event ascribes to a supernatural power, in the religious sense an intervention by God*. However in every day use the meaning of miracles seems to vary depending on ones belief and experiences.

Whether or not a miracle is attributed to God depends on our beliefs. Also as our knowledge and understanding of the world around us grows, we can now perform medical 'miracle', and devices we use that we take for granted today would be considered as miraculous had they been witnessed by those living a century or so ago.

The reason why some events appear to be miracles is because we do not understand what caused them to happen and they are so out of the ordinary that it is assumed that God intervened. These events include the sudden curing of terminal diseases, and a number of acts performed by Jesus such as turning water into wine, walking on water and raising the dead.

When we start investigating miracles we will find that the deeper we go the more questions there are and few answers. Some people say that miracles are the result of God's intervention following prayers of supplication but it the many so-called miracles, such as the cures performed by John of God, no prayers were offered. Furthermore if 'divine intervention' does indeed occur this begs the question “In what circumstances would God intervene?”

It is claimed that God always answers our prayers but when we pray for healing for a loved one and that person dies what was God's answer? Did he just answer “No!”? Why do some people get a miracle and others don't?

It can be difficult to understand that miracles are acts of specific intervention by God. This is because if God did indeed intervene it would suggest that He has favourites amongst us humans and thus works outside natural laws which He Himself created.

To suggest that God intervenes in certain cases and not in others when people have prayed for help, such in the case of sickness, would suggest that God favours one person over another, answering one prayer while ignoring another. This does not appear to be the actions of a God who loves us *all*, rather inferring that he loves some of us more than others and judges and acts accordingly. If that were the case then it would be useless for those out of favour with God to pray because the prayers would be ignored, or at least given less attention than those considered more worthy of His attention. If God indeed is a God of law then He

will *always* act the same no matter who is involved whenever the circumstances are the same. It is then a question of being in tune and understanding the laws sufficiently to work miracles. Perhaps that is what the Course of Miracles is all about – understanding the mechanics of how miracles work.

FROM THE EDGAR CAYCE READINGS

“for Mind is the Builder, and in the building is how each applies in the action that As is gained - for, as we find, every thought is as a deed, and - as given - may be made a miracle or a crime 996-11 BDA ΩΩΩ

## GRAFFITI – 1732

After a much beloved Jansenist priest was buried in the St Medard Cemetery in 1727 it was believed that those that visited his grave and asked for help were granted miracles. Within a few years hordes of people were flocking to the cemetery seeking intercessions. It got so popular that in 1732 King Louis XIII, by royal decree, closed the

cemetery, supposedly because he didn't like the popularity of the dead priest and considered him a threat. Shortly after the decree was announced someone sneaked into the cemetery and wrote on the grave: “By order of the King, God is forbidden to perform miracles in this place.” ΩΩΩ

## CHRIST IN YOU

### PART II

### MIND AND SOUL - THEIR RELATION TO THE BODY

#### FIRST LESSON

#### “Let Your Light So Shine”

We have a glorious message for your plane, and our words are winged. They come with power and influence to all in need. You must have singleness of heart, and the consecrated life, to be the pure channel which God desires. Is it not worth while to voice the highest and to bear the light? Our message is for the world of pain and suffering, and for you too; wholeness and perfection and God's intention. Our message will teach you

how to attain. Every spiritual value must be desired, must be lived. Our thought for you must be embodied, lived, manifested, and expressed to all men. The two conditions that we ask, that we may teach you, that you become willing and obedient. Your life shall help all you meet, cannot fail to do so, because you cannot grow without drawing others with you. This is God's plan for the redemption of the whole.

The seed dies in order to live, and becomes hidden, that it may manifest from within. Out of darkness – light. Out of weakness - strength.

There is a wave of disturbance, a spiritual volcano, about to discharge itself upon the earth. Be not dismayed; unrest and energy only prove that inherent life is at work. God's wheels must not clog. By all the wars and signs of the times, know that the Day of the Lord is at hand, your own Lord and Christ, the indwelling and potent Christ of God. Marvel not, ye must be born of the water and of the spirit. This I may

explain to you later. The keys of the kingdom are in your hands. Out of chaos and confusion there will come peace and order to your earth. The wars of the nations are the birth pangs of a new era, and the consciousness of the race will be lifted by the pain and agony of the refiner's fire. In the hearts of those who have attained the Christ consciousness there will be rest and glorious hope, for they shall see the new dawn arising when Christ who is our light shall reign. His kingdom cometh for ever and ever.

ΩΩΩ

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## BITS AND PIECES

There are only two human motivations: Love and Fear. Every other is a derivative of these two. This is the 'sponsoring thought' – the thought behind the thought.

If we believe that free will is a gift from God, how can we conclude that if we use this free will God will judge us and possibly punish us?

The workings of the Law of Karma are just consequences – occurrences as a result of what previously has occurred.

Only laws that are not self evident must be explained to us. (And have to be

enforced because we either don't understand them or don't agree with them)

Truth and God are found in the same place – in the silence.

When you have found God, and when you have found truth, it is not necessary to talk about it: it is self-evident.

If you talk a lot about God it is because you are still searching. That's all right. That's OK. Just know where you are. *Notes from: Conversation With God* ΩΩΩ

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## 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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