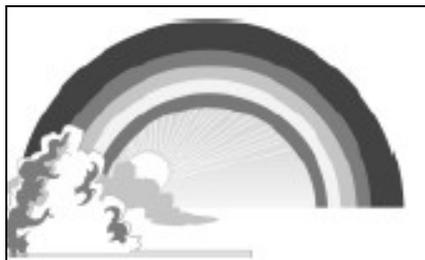


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FROM THE EDITOR

Welcome to our new subscribers. Our aim is to produce this Journal monthly but distribution has been a little late for this issue. Thanks to those of you

who have given encouraging feedback.
Brian Alderson ΩΩΩ

SEEKING UNITY

A central theme in the Edgar Cayce readings is that of oneness. We, as the Sonship are one with God, with nature, and with each other. It was the act of seeing ourselves as separate from God and our neighbours – symbolised in our self-imposed banishment from the Garden of Eden – that has caused us so much suffering throughout the ages. Since this banishment it has been our mission to return, to again become one with God; a journey of at-one-ment.

While I can intellectually accept that I am one with my fellow men and that God is in all of us so that I – we - are all one with God I do not experience this unity and I suspect that many readers are in the same boat. I feel that I am independent from my neighbour and even those closest to me. That being the case, how does one get to bring about this experience of oneness?

We humans are social creatures, we are gregarious, we have the herd mentality and desire to have the company of others. One of our basic psychological needs is the sense of belonging – to a family, to a tribe, to a group etc. The sense of belonging gives us a feeling of security and shared connection. This act of attaching ourselves to groups applies in many areas of our lives. The smallest group is our family. It can be the nuclear family of partners with our children or an extended family adding relative – uncles, aunts, cousins and grandparents – and are those to whom we become most closely attached. Depending where we live, we are attached to our tribe, village

or community. The larger group we belong to is the one in which we give our allegiance – out country or state. Another group pertains to our status within our community or society. We belong to the rich, the middle class, or those classed as poor. We group by our occupation - professional people, unskilled labourer, housewives, beneficiaries or the unemployed. Other groups we attach to are based on our religion, our political leanings and our beliefs. We may be members of clubs or sporting group. Bit by bit, as we grow up, we associate our identities as being made up of all the various groups that we belong to. When one is asked to describe one's self the person may say: "I am a European, Christian, protestant, conservative, an accountant, married a golfer". So we define ourselves by our associations with all these various groups.

This attaching ourselves to particular groups has a downside because it can lead to divisiveness. By becoming members or attaching ourselves to and associating ourselves with particular groups we are dividing people into two group – those who are members, those, in our groups. and those who are non-members, those outside our groups – us and them. In some cases the act of belonging to particular groups is completely harmless, such as being a member of the local golf or gardening club. In these cases we are merely associating ourselves with people of similar interests. However when we treat those in our groups differently from

those outside we are judging people because of what we see as the differences between them and us. This is particularly true when it comes to status, ethnicity, nationality, religion and politics. By dividing people in these areas of our lives we are in danger of experiencing negative emotions towards those who are in different groups than ours. These emotions directed towards these people can be mildly negative such as feelings of disdain, dislike, resentment and jealousy to more extreme negative emotions of hostility and even hatred. We do not need to look far to witness these negative emotions in action. In nearly every country we can observe the antagonism between people holding different political beliefs and around the world there is still much religious intolerance. In the present time the widening gaps between those of different economic status in developed countries – the rich and poor – is causing social tension and unrest in these countries.

When it comes to nationalism here is what the the spiritual teacher Krishnamurti has to say *“Outwardly it brings about division between people, classifications, wars, and destruction . . . Inwardly, psychologically, this identification with the greater, with the country . . . is a form of self-expression. Living in a little village or a big town I am nobody; but if I identify myself with the country it flatters my vanity; it gives me gratification, prestige, a sense of well-being . . . (but it) also creates conflict, strife, between people.”*

Getting back to the question we asked earlier – how does one experience oneness? Like many qualities of a spiritual nature, the experience of oneness is not something we can obtain simply by learning from a book or by doing a particular exercise but by

understanding ourselves and working on our attitudes. Here is where the information given in the Edgar Cayce readings can be of great help. In the 2,500 'life readings' Cayce gave information about who his clients were in their past lives. Over the many previous lives these people were sometimes black, brown or white. They lived in the various continents with varying religions, cultures and beliefs. In some lives these people held positions of wealth and power while in other incarnations they lived in servitude. What particular situation the individuals found themselves in each lifetime depended on what experience the entity was to undergo as part of the evolution of the individual soul as well as meeting karma built up in previous lives.

With this in mind we become aware that many of the groups we find ourselves attached to in this life are not a reflection of what we truly are but are merely the result of the circumstances and environment we have chosen for this life. Our gender, race, religion and beliefs do not add up to the core 'I' because if they did then these attributes would never change from life to life, but they do. With this awareness and self understanding our associations which we considered made up our identity – our attachment to the various groups – becomes weaker. We no longer see our race, gender, our outer circumstances as being important so we become less inclined to look upon others as being either one of 'us' or one of 'them'. By becoming more aware of our true nature we will be less inclined to attach ourselves to groups, particularly where such attachment could lead to divisiveness. We will still hold beliefs in matters which are important to us however we will be more open minded

and accepting of others. We may reflect that we were not born a Christian, Jew or Muslim or whatever – we were all born as human beings, part of the Sonship.

When we consider attachment we may be reminded that it is a Buddhist teaching that the major cause of suffering in this world is our attachment to things. The act of 'attaching' requires two properties - the attacher, and the thing to which the attacher is attached. It is because we mistakenly see ourselves as separate from everything else that we "attach." According to the Buddhist point of view, non-attachment is exactly the opposite of separation. With non-attachment there is unity because there is nothing to attach to. As we detach ourselves from the perception of 'belonging' to particular groups our self-description becomes shorter with fewer and fewer attributes.

From what we once described ourselves as "I am a male, European, Christian, protestant, conservative, accountant, married father", we can end up with the description of ourselves which is the same as the Source of our being, Perhaps if we can reach this point we may experience oneness and be able

to say of ourselves "I AM".

FROM THE EDGAR CAYCE READINGS

None is convinced in that science or religious convictions are one. The first lesson for six months should be ONE - One - One - ONE; Oneness of God, oneness of man's relation, oneness of force, oneness of time, oneness of purpose, oneness in every effort - Oneness – Oneness! 900-429

As to race, colour, sex – this depends upon that experience necessary for the completion, for the building up of the purposes for which each and every soul manifests in the material experience. For as is generally accepted, and is in greater part true, the experiences of a soul-entity in materiality... are as lessons or studies in that particular phase of the entity's or soul's development, 294-189

*The purpose, yes, the intent of religion is that peace may be to body and mind to those who embrace same. Then the fewer definitions there be of that to which an individual is to subscribe, the greater may be the peace and harmony in the experience of every soul. 1467-3 **BDA ΩΩΩ***

DEATH OF THE SINNER

It is sometimes hard to change the beliefs that have been drummed into us when we were young. Those of us brought up in a Christian religious tradition, when we regularly went to church, attended Sunday school and listened to the many sermons about our sins, judgement and the afterlife, have been indoctrinated by this. So for a long period of my life it was a weight on my mind having the knowledge that I, as a sinner, was eventually going to face the outcome of these sins, and if they were

judged wicked enough, the verdict could result in dreadful eternal consequences.

While as decades have past I have changed many of these beliefs, there is still so much I do not understand, much remains a mystery, but now and again I receive an insight that comes with it more understanding. It was after reading a book on life after death when the question arose: On death, after we 'cross over' what form would we take? We would no longer be in the physical body,

but what sort of person would we be? At first thought we may assume that we would have the same consciousness and the same personality we have now. We may further consider that this personality would be the same one we were born with and had all our lives.

But let us reflect for a minute! As we mature, learn, gain understanding and go through various life experiences don't we change over this period? Am I the same person who wet his pants on the first day at school because I was too shy to ask to be excused from the class? The same person who left home for good at the age of twelve because I felt I had been treated unfairly – only to return a few hours later after dark? The same person who in his teen years was infatuated with the opposite sex and at the age of eighteen fell in love and wanted to commit suicide when the relationship ended? The same person who married, had children, but was too engrossed in my work that I neglected my family by not giving them the attention they deserved? I feel that I am *no longer these people*. I have changed, evolved over time, with the benefit of hindsight gained more wisdom and have become much more aware of my past shortcomings and mistakes.

It is said that our bodies are completely replaced, cell by cell, over a seven year period and it appears that our egos too change throughout our lives. The various experiences, the periods of joy and suffering and the many human encounters cause us to change as we grow and develop. Not only do our egos change as we grow and get older but they also seem to change at various times during the average day. The ego that sleeps with his wife is different from the one that disciplines his children, different again to the one that shows deference to his boss

at work, different again to the one that drinks with his mates at the local bar and different again from the one that cheats on his tax return. So with one of the egos is the real 'I'? Is it not a fact that the 'I' actually contains a number of different egos that surface and disappear?

According to Freud and many other philosophers and psychics the ego is quite different from the 'I' or self. As stated in the text of 'A Course in Miracles': "In a sense, the ego was a man-made attempt to perceive himself as he wished, rather than as he IS." Furthermore it is claimed that it is this self-made ego that has led to our separation from God and the cause of our wayward and sinful behaviour.

With this in mind we begin to understand that the 'sinner' inside of us is not the real self but just one part of our multifaceted ego. The ego was created by us as a transient entity which can come and go and even disappear altogether. The part of our ego that is the sinner can be blotted out or in other words it can die. That being the case, and having the understanding that we are in essence eternal souls, we can see that the death of the sinner is nothing to be feared. In fact we may welcome the death of that transient part of us that has led us to sin.

FROM THE EDGAR CAYCE READINGS

(Q) *Will I overcome death in this incarnation?*

(A) *There is no death. Death is only overcome by Him, who has overcome death. It is our promise, and when ye abide in Him sufficient to that, ye with Him, as the resurrection, may indeed overcome death in a material sense.*

. . . in the midst of life one is in the midst of death, for death is but the beginning of life, as life is but the beginning of an opportunity to manifest

that as is innately built within the soul of an individual itself. 5488-1

And with error entered that as called DEATH, which is only a transition - or through God's other door - into that

realm where the entity has built, in its manifestations as related to the knowledge and activity respecting the law of the universal influence. 5749-3
BDA ΩΩΩ

WHAT IS TRUTH?

At first glance, when one reflects on the meaning of truth, the definition seems simple. Something is either true or false. However when one considers further the answer is not simple. In some circumstances what we say is true may be relative, that is it applies only in certain circumstances: As the American plains farmer once said "I don't care who says that the earth is round, all I know is that it is flat were I come from!" Truth may be personal: What may be true to me is false to others. So no wonder there was no recorded response when Pilate asked of Jesus the question "What is truth?" While I am unable to attempt an answer to this question fortunately Edgar Cayce, in a talk given over 70 years ago, gave the following enlightening definition:

When I try to answer the question "What Is Truth?" I realize I am assuming a big job. I've read very little of the philosophers of the ages. Yet we know that throughout the ages there has been the continual cry of "*What is Truth?*"

We often hear it said that Truth is evasive Truth is naked—Truth will not be downed; but what is Truth?

We remember, if we turn to the books of the New Testament, that possibly the greatest moment in history was when Pilate asked of the Master: "What is truth?" Possibly that was the only time it could have been answered in one or two words, that would have at least satisfied the greater portion of the thinking world today. But Pilate did not wait for the answer. Yet we know that the

master Said He came that He might show the way unto Truth. All right. Then we know Truth is something that we may be shown.

When we speak of *a* truth, or *the* truth, or Truth, possibly we mean different things. You will remember, those of you have read the little story - and I'm sure most of you have - of the three men of Hindustan who went to see the elephant but all three men were blind. Now that's us, we are all blind! Yet we are seeking the truth, and we are very much in the same position as those three men who went to see the elephant. One of these stumble against the side of the elephant and he said, "I perceive without doubt, the elephant is very like a wall." Wasn't that the truth to him? Another one, as he stumbled about found the elephant's trunk and said "I perceive with a certainty that the elephant is very like a tree." The third man, as he stumble about, got hold of the tail and he said, 'I perceive the elephant is very much like a rope.' Now were they in error? Did they have *the* truth? Or did they have only a portion of the truth? Did they have any of the truth?

We often say that any movement, of any character, succeeds in so far as it has a portion of the truth. We may be sure *that's* truth. Then don't worry because you disagree with any individual as to what your conception of any movement may be - don't think anyone is going to hell because he doesn't think as you do! Remember the three blind men who went to see the elephant! Just *know*

that people may be right, but wrong as you would see it, with your eyes wide open.

Life in its projection into this material plane has been a constant growth. Then if we are to believe the things that have been presented to us and - *as they are presented to us* - we know that even Truth itself may be a growth into that understanding which we will be able to apply in our everyday life.

I am sure we believe God is Love. Our love for a person, then, is an expression of the force, or manifested force, that we define as Love. Here was an experience that came to a man. He was very much in love with his wife. He thought more of her than anything in the world, but God saw fit to take her home; and when the man erected a monument in the cemetery, he had this inscribed on it: "*The light of my life has gone out.*" He couldn't find anything that could reconcile him about his separation, until after a while he met a young lady he fell very much in love with and then he found that he was altogether mistaken about his first love being able to satisfy everything in his life! There was something else that had been added - he had gained the knowledge of someone else being able to fill up a portion of his life.

The young lady, knowing about this inscription, said to him, "I might consent to be your wife but I don't think I could ever do that as long as the inscription remains as it is." So he went about to find a man who could correct this for him; and when the man who had charge of such things told him he saw how he could rectify this inscription, he went ahead with the wedding. When they came back from their honeymoon, they went out to see how it read and this is what they found: "The light of my life has gone out - but I've struck another match."

So you see there are individual

experiences of truth. When we read or get an idea of some particular thought or some particular rule, we gradually build into our own selves an idea that we have gotten the whole thing!

Now is Truth such a thing that those who have been followers of Mohammed have all of the truth? Have those who have been the followers of Moses, the law-giver, all of the truth? Or hasn't it been, rather, a growth in our individual lives; and what may be truth for one individual may not, in the experience of another individual, answer at all? Does that make the other any less true for the other individual? Did this man love the second woman any less, from his experience of being in love before?

Then if this be true, it is possible that truth is a changeable thing - is a growth. Will it be possible for us to find something of which we can say "This is Truth" and know that it will answer in everything or in every way that life may present itself to us?

I believe that we can. You may differ with me. I don't think, however, that you will be able to refute what will be my definition, or what I will be able to say is Truth. Many of you will say, "Well, have you been given some peculiar power, that you have knowledge of what Truth is?" Let's see if this will not answer the whole question in our lives.

First, we must know that if we are to accept any word or any follower as a truth - or *the* truth, or Truth - we must be sure of the authority that we quote. We must be very sure of our foundation, or platform, for what we have assumed. Where would we begin, as we would say, in assuming something as being true?

We must recognize these facts in our lives: there is a physical body, there is a spiritual body. We know the physical body is dependent upon its physical

attributes for its development. It is also the temple or the dwelling place of the spiritual body. The spiritual body, we know, is of the Creator - whatever we may call the Creator. It comes from the same thing, even if we go back to scientific reasoning and say it begins from the lowest form of life. Wherever we begin, we have to say there is something beyond that, where it has developed - whether you believe in evolution, creative evolution or what not. All reasoning has to go back to the very same thing, and if I can answer this at all, I don't believe I'm wrong in saying that you can reason from any standpoint you want to take but - *this is Truth:*

That which, kept before your mental mind, your spiritual mind, will continue to develop you upward!

Now, let's see if this applies to all of the phases that may present themselves, and answers any of the questions you would want to ask. That which, held before your mental vision, will continue to develop you; upward! Not that which satisfies selfish purpose, no! Not that which tells you whether it is wrong to go fishing on Sunday or not, or to play baseball on Sunday. Not that which answers such questions. It furnishes answers, yes - but that which will continue to develop you upward.

All right, then: what do we mean by developing upward? That which will enable you to hold the vision of what you worship as your God.

Every man, every individual, every object has its conception of its superior position. We would ask, then? "Well, would it answer the Indian who is looking for his Happy Hunting Ground?" Why wouldn't it answer? That which will enable him to hold before him what *he* worships as *his* God is Truth, to him.

Now, what have we assumed or taken for granted? We have taken for

granted that man has a mind, that man has a body - a physical body, and a spiritual body. He has a soul, if you please! His soul, or his spiritual body, is controlled by his subconscious or his spiritual mind. Whatever continues to hold before the individual that which he worships as his God will continue, then, to develop the individual *towards* that which he worships. Then you will say, "What would have been the Master's answer to Pilate's question? "Would it not be, "I came into the world to do no other than conduct you into that which is Truth."

Truth, then, is not a thing that we can see or perceive with the ears or body senses; but Truth is the essence with which an individual builds faith, hope and trust. That is Truth, that essence which we are enabled to hold before our mental vision.

Will it build your body? *It will!*
Will it heal the sick? *It will!*

A few days ago I was talking to some people and they told me about a book that had been written by some of the masters from the Far East. I had never seen the book before, but when I opened it to read it, I knew what was in it before I read it. I don't know how, nor why - but I knew the experiences I was going to encounter. Within the first four or five pages, I found that in this book one thought was stressed: what you hold before yourself, to create that image you worship that is what will develop you always upward and will continue to enable you to know truth.

Truth, then, being a growing thing; truth, being a thing that will develop you; is a something that is *entirely in action!* That's what God is! For in every movement that has ever been, there has been a continual upward development - upwards towards that which is Truth.

If you hold malice, you can become

one of the meanest person in the world. You know that if you continue to send out thought (which may become a miracle or a crime) you create those very same cross currents in your own mind. What is prayer but simply attuning yourself to that which you are seeking assistance through? That's all prayer is - the attunement to that very same thing; and that *becomes Truth when it becomes in action*. When it goes into action, to you it becomes Truth. It's your own conception of what your God is. If it makes you better in relationship to the very thing you worship - if it makes you more in accord with what you worship - then that is what you become, whether it's downward or upward. You go whichever way your standard is set.

Now as to who is to say whether you are building up or how near it brings you to what you worship as your God

(because God is Truth) whatever you continue to hold, you develop toward. Someone else whose God might be something else, wouldn't find this to be his Truth.

I've been studying a long while trying to understand what is meant by the second commandment, and I never did understand what it meant until the other night - that is, satisfactorily, in my own mind. The first commandment, as we know, is: "Thou shalt love the Lord thy God with all thy heart and thy mind, etc." The second is "Thou shalt not make unto thee any graven images."

Why not? Because if you make an image, it becomes your God. But if you have for your God that which is within your own individual self - you yourself being a portion of the Creator - you will continue to build upward, to it! -*Edgar Cayce ΩΩΩ*

NUMEROLOGY

Numerology is the study of numbers and their relationship to life. In ancient times both numerology and astrology were considered legitimate sciences but as knowledge of the natural world increased interest in these ancient arts gradually receded so that today they are looked at with great scepticism. When one searches the Edgar Cayce readings one finds numerous references to astrology and numerology. The following is a complete reading taken on numerology in March 1931: (364-22)

Mrs C. "You have before you the body and the enquiring mind of Edgar Cayce, present in this room, and the body's desire to give information concerning numerology to those who have been attending his talks from time to time. You will please outline such a talk."

EC. "Yes, we have the body, the enquiring mind, Edgar Cayce; this we have had before. Now, as concerning an outline for information concerning numerology - many have approached the subject from various angles, and since there have been regular radio

programs concerning it a great deal of speculation has been brought in the minds of many.

"To approach the subject from the viewpoint of making it worthwhile in the lives of individuals is the purpose of this discourse. Then, as there is the necessity of looking at the matter from more of a statistical or scientific standpoint, let each apply same according to the dictates of their individual conscience or development.

"As may be surmised from the fact that the ancients in all lands had an interest in numbers, individuals under

different circumstances gave to numbers certain valuations, principally according to the influences they were supposed to have upon the ritual or the form of worship in one way or another. Hence we see that under varying circumstances there were attributed certain powers to certain numbers, according to the form or ritual of that individual group. As to whether these actually existed or not depended much upon the confidence or faith of the subjects in that ritual, that rite, that belief; yet if you look about you, you may see that in a scientific way there are numbers that break or form combinations in nature itself, and that in man's response to the conditions in nature there are recurrent conditions or circumstances in certain numbers. As we find in music, that the scale itself is composed of so many tones, time values, and that those numbers that are half pitch or half tones are those that in most of the formulas given are the breaking points or divisions in numbers. The same may be seen in colour combinations, that when certain tones or the valuation of tone in colour, these begin to alter in the combination of certain numbers much in the same manner as they do in tones in music. The same may also be illustrated in the elements themselves, when there is the division of those elements. Then, is it any wonder that the ancients, and the students of the mystic or mental or occult forces of today give credence or valuation to numerology, or numbers? .

"Then what form of numerology has given the most perfect illustration of how numbers affect individuals? And the numbers themselves—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 or what not—how do the numbers themselves value? Possibly the best authority on this is the Talismanic system, or that obtained

from the Talmud—which is a combination of the ancient Persian or Chaldian, Egyptian, Indian and Indo-Chinese.

"One is the beginning, to be sure. Before ONE is nothing. After ONE is nothing if all be in ONE as ONE God, ONE Son, ONE Spirit. This, then, is the essence of all force, all kinds of energies. All activities emanate from the ONE.

"TWO is the combination, and begins a division of the Whole or the ONE. While TWO makes for strength, it also makes for weakness. This is illustrated in your music, your paintings, your metals, and whatever element we may consider.

"THREE—again a combination of ONE and TWO; this making for strength, and making for—in division—that ability of TWO against ONE or ONE against TWO. Strength is seen in this, as in the Godhead, and is as a greater strength in the whole of combinations.

"Again in FOUR we find a division - and while there is a beauty in strength, the division also makes for a greater weakness.

"FIVE shows a change, as may be seen in a comparison of any of the forces outlines.

"SIX again makes for the beauty and the symmetrical forces of all numbers, making for strength.

"SEVEN signifies the spiritual forces, as are seen in all ritualistic orders.

"EIGHT again shows that combination in strength is also a combination in weakness.

"NINE makes for the completeness in numbers; it shows neither the strength of TEN nor the weakness of EIGHT, yet it makes for that termination in the forces in the natural order of things that come as a change.

"In TEN we have a completeness and a strength as is found in few; yet this is a combination in the forces as are manifest.

"ELEVEN is again seen as the beauty of numbers, yet that weakness as was signified by those of the betrayal in the numbers.

"TWELVE is a finished product, as is seen in all the forces in nature; as is seen in all ritualistic forms.

"Now, how may we apply same to our daily lives? How, and what is my number? How do numbers affect me?"

"Numerology, or numbers, may be termed as one of the non-essentials to those who know that it cannot affect them unless they allow it to affect them. Just so with any other force in nature; if it is determined within self to resist every external force, that external force may affect little or not at all, dependent upon the activities of the individual. So in approaching the effect of numbers:

"The period of the year - dependent, of course, upon the point reasoned from. The numbers, or the name - these give the significance to the numbers of the individual. These may be reached either by adding the numbers of the letters as signify the name, or the numbers as applied to each individual letter in the name. These will give the sum total of that which applies to the individual.

"How do they affect the

individual? It will be found that one that is of a given number, from the name given, is under those influences that have been indicated by the influences of numbers in the forces in nature itself. These may be reached by the various forces or various manners in which individuals have classified same.

"In applying same, use them for benefits, and not for the destructive forces. We are through."

Q. "Can an entity's psychic faculties he expressed or developed through numerology?"

A. "As we have often indicated, astrology and numerology and symbology are all but the gateways or the signs of expression. The symbols of numerology may be developed by an entity; but the intuitive forces that arise with same promote the safer, the saner, the more spiritual way, with the less aptitude of turning to forces from without.

"...Hence intuitive force is the better way; for in this there may come. more of the union of the spirit with Creative Energy; thus the answer may be shown you, whether in Urim, in Thummim, (ancient Hebrew - meaning revelation and truth) in dream, in numbers, in whatever manner or form. For He is the strength of them all, and bears witness in you and through you - if you will but do His bidding." BDA

CHRIST IN YOU

PART II

FIFTH LESSON

The True Self

How often we have to remind you of the truth you have already learnt! Spirit is the only substance; exactly as the sap is the true life of the tree, so also your

spiritual being is the cause of your natural existence. You can never impart a truth until it has become alive within yourself. We have many things to well

you about the life here, but at present your highest good is to learn the truths best applicable to your present condition.

When I speak of the wholeness of the race and the mystical body, I do not want to give you wrong ideas about your individual responsibility. Each member is a complete worker. What you see on the plane of the senses is to us shadowy, vague, and often meaningless. You are to make real, to create, to bring into existence, spiritual realities by living on the only real plane of life. This is to bring in the new heaven and the new earth. Your spiritual eyes will open gradually, not unto an unfamiliar environment, but into an intensely real life, wherein dwells righteousness.

We are working all over the world in bands to establish true unity and brotherhood. We shall succeed if you will unite with us. Is it not worth while? True unity is not to separate heaven from earth, but to bring the kingdom of heaven on to earth. For this we labour and pray – watch and wait – and we shall never cease until the Lord Christ has come to His own, the Christ of God who spake with the lips of Jesus; the Christ of God who dwells within, the great deliverer of mankind from the bondage of sin, flesh and the world of sense. For the Son of man must indeed be lifted up, and the

false man of sense become nought, that we all may be one – for Christ is God. Clearly you see the importance of denying self and following the voice and guidance of Christ!

In the morning of the day commence by cleaning your heart from within (the cleansing of the body follows as the shadow follows a man in the full sunshine). First cast out false thinking, prejudice, thoughts of sickness, fear and pain, by true reasoning and simple, childlike faith in God. As you rise, your thoughts shall be of strength, love, a strong desire to bless. Now follows your prayer, a free and full consecration of all for good, that God only may be glorified, a prayer of steadfast assurance – Take no thought what ye shall eat or what ye shall put on. The life is more than meat, the body than raiment. It is true that God will supply your every need. In all your thoughts and deeds, your intercourse with personalities, remember that you are on the plane of spirit, seeking first the kingdom of God, the only reality.

Oh, you are rich beyond human language! Leave you chamber “strong in the Lord and in the power of His might.” Let your whole being join in the only true life-work – “That they all may be one.”

Amen, Amen, Amen. **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**

LAUGHTER- THE BEST MEDICINE



**"Now let me get this straight,
the Arabs get the oil,
and we have to cut off the ends of our what?"**

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