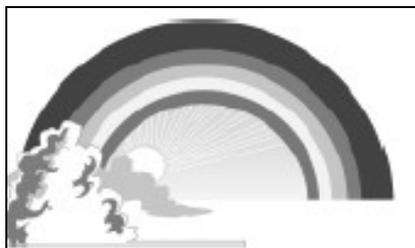


Journal on Personal and Spiritual Development



The Rainbow Journal No. 52 – June 2012 Contents

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FROM THE EDITOR

I have generally tried to keep the material in this Journal focussed on personal and spiritual development using the Edgar Cayce readings as a source of guidance and inspiration. At times I have strayed from this main aim and added articles on subjects which have been of particular interest to me but are outside this scope. Rather than err this way I have set up a website to which I will

introduce topics mainly concerned with current affairs in New Zealand and around the world. Readers are welcome to add your comments to the articles on this website:

<http://www.seekingtruthnz.proboards.com/>

Anyone interested in studying the Search for God lessons can go to the Edgar Cayce Australia website:

www.edgarcayceaustralia.proboards.com

Brian Alderson ΩΩΩ

A MATTER OF FAITH

The word 'faith' is difficult to define because it is a mixture of internal feelings, beliefs and knowledge. The meaning of faith is partly explained by using synonyms for it, such as the words trust, hope, belief and confidence. The word is mostly used in connection with religion, and in fact the words 'faith' and 'religion' have been used interchangeably such as in the sentence "She is of the Catholic faith." Perhaps the best definition of faith is found in the Bible - Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen"

Some people say that faith is different from reason or even opposes it, but that is not quite correct. What is true about faith is that faith concerns matters which cannot be proven by physical evidence. For example many Christians claim that the Bible is the written word of God, but this cannot be proven. No matter how many people believe this or how much reason we may apply to the argument as to whether God actually wrote the Bible (and for that matter whether God exists in the first place) we can never come up with the truth based on reason alone.

When using logic one must begin

with certain assumptions. Logic or reason is then applied to these assumptions and conclusions and beliefs are the result. We may say that we have faith in the fact that the aircraft we are about to board will be safe to fly in. This steel tube will be propelled some five miles above the ground where the temperature outside the tube will be around 50 degrees below zero and travel at over 500 hundred miles per hour defying gravity. So we say that we have faith that the aircraft will deliver us safely to our destination. However this is not the faith that the Bible message is alluding to because we base our reliance on the safety of the aircraft on our understanding of physics and evidence which comes through our five senses.

The Search for God study book describes faith as "... an attribute of the soul. It is the inner spiritual knowledge of the Creative Forces of the universe." This faith comes from our inner selves and expressed in the outer physical world. It is much more than just a belief for it must be expressed to be true. Many of us claim to be Christians and have faith in the messages given to us by Jesus. Perhaps the greatest and most important of these messages is that we

are to love one another. If Christians followed this commandment one would think that Christians would stand out by our model, loving behaviour. Yet that is not the case for when it comes to behaviour one can rarely tell the difference between the behaviour of Christians and non-believers. This suggests that the faith we claim to have is shallow, to say the least, because if we acted on the basis of our faith this faith would shine through for everyone to see.

On the other hand one must be on one's guard against what may be called 'blind faith' which is faith based purely on a source of authority or on the statements of some charismatic preacher. As a counter to any form of blind faith one should be open to investigating any teaching and to live by what is learnt and accepted, rather than believing in something simply because it is taught. We are reminded that Jesus gave sight to the blind. This was not only physical sight to the physically blind but spiritual sight to the spiritually blind. These were the people who could not see the spiritual truths found deep within themselves.

From the SFG book: "As we, as individuals, hold fast to our Ideal, we are building the basis for our faith. The higher the ideal we hold, the higher the concept of faith. The solution of mental problems is more important to man than physical, although this does not seem true to the average man lost in the twisted paths of materialism. Free the mind and the battle is almost won. Mental anguish is far greater than

physical; for the mind can conquer physical pain, while it is necessary for the spiritual forces to aid the suffering mind. Look into self. Know that God is and that we are workers together with Him; that He is within each of us, ever supplying that sustaining faith sufficient to the needs of the day."

Open my eyes that I may see glimpses
of truth
Thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free.
Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my eyes, illumine me,
Spirit Divine! - *Christian Hymn*

FROM THE EDGAR CAYCE READINGS

"But know each soul must find its way back to its God. Be as the leader gave of old, "Others may do as they may, but as for me - I will serve the living God." Not the God of any people, of any individual, but the living God - that is personal to those that seek to know Him as a personal God. . . So may the entity, with the spirit of God through the power of the Christ Consciousness, come to know - in every thing, in every act - that love that may pass all understandings. For, to others it may be as a myth, as a dream, as a thing to be hoped for, but to this body, to this entity, to this soul, who has tasted of the joys of the personal contact with those influences within the soul, it may come to be His power working within." 255-12 BDA ΩΩΩ

BECOME A SCEPTIC

No doubt we all have heard of the Facebook share issue which has made its founders multi billionaires and made millions of dollars for its initial

shareholders. After great publicity the shares were offered for sale at an opening price of \$38 each but within two days slumped to \$33.80 a share wiping out

some \$19 billion off the company's capital value. Many people were caught up in the frenzy created by the publicity prior to the share issue and couldn't wait to invest all they could in this company when the stock market opened. However others were sceptical. They looked at Facebook's accounts for the previous year which revealed a net profit for the year of \$1 billion. They therefore wondered how, less than six months later, the company could be valued at \$100 billion. They wondered how long it would take to get a reasonable return on investment, which would require at least a tenfold increase in profits over the previous year. These people abstained from buying shares at the opening price and saved themselves a lot of money. Perhaps one day when the price has fallen sufficiently they may consider buying at what they consider a reasonable price. Being a sceptic has benefits - even financial ones.¹

To be a sceptic is to express dubiousness and question certain statements of facts, opinions and beliefs. It also challenges the veracity of certain sources which claim to be authoritative.

Sceptics have been portrayed as people who seem to be against everything but that is far from the truth. They strive to discover the truth about who we are and what is real behind our prized beliefs and deeply held prejudices. They have learned to adjust their beliefs to match reality rather than remain

prejudiced. They possess a willingness to learn accompanied by a willingness to change and openly admit that their previously held beliefs may be wrong. When they are questioned and are unsure what is the truth they are happy to say "I don't know."

Sceptics prefer scientific methods of seeking out truth rather than relying on traditional views. They have courage enough to ask the hard questions rather than accept what we have been told by those in authority. They know that no single source has the whole truth and realise that the search for the truth is a life long journey.

Part of healthy scepticism, is removing the arrogance that comes from a certainty one knows what is right. With humility comes the ability to change one's course of action as new information arrives. Also a sceptic understands that just being sceptical is not all one needs to be. Scepticism must be tempered with an openness to new ideas and a willingness to let others prove themselves. This means that the road to understanding is a long, complicated journey.

In the world of daily living being sceptical is not being swayed by intensive advertising. One would ask why advertisers found the need to advertise their goods or services so vigorously. Examples of this advertising in recent years was the seeking of investments in ostrich farming in New Zealand and advertising in New Zealand for investments in Australian Gold Coast residential apartments. Investors lost millions in these two ventures. In the case of the Gold Coast apartments sceptics would ask themselves why would the sellers seek investments from New Zealanders rather than their own countrymen?

One should avoid turning scepticism into cynicism. Scepticism

¹ Since writing the above the following have been news items:

> Lawsuits are piling up against Facebook, its underwriters and the Nasdaq exchange as angry investors sought to recover US \$16 billion losses from the company's flop Initial price offer. - AFP
> Shares of Facebook Inc. slid 82 cents to close at \$US26.90, after briefly trading as low as \$US26.44. Facebook's stock is down 29 per cent from its initial public offering price of \$US38. - AP
6th June

doesn't need to lead to cynicism. Having doubts, or uncertainties about basic assumptions should inspire curiosity, not despair. Healthy scepticism, questioning our underlying assumptions and introducing doubt, can be helpful as we make our way along the path searching for the truth. But cynicism goes further replacing doubt with mistrust and paranoia. This trap can be avoided by keeping an open mind and seeking the best available information, knowing what information we may need to be proven wrong.

We may consider those who are sceptical over our own religious beliefs as being ignorant of the truth. We may even get angry when our religious beliefs, particularly those concerning acts of a miraculous nature, such as the virgin birth of Jesus or the turning water into wine, are challenged, but, as Bertrand Russell once said, this is because we subconsciously sense that these beliefs are irrational. However we should be aware that we are all in fact sceptics when it comes to religions that are not our own. While some people hold that the Bible is the word of God and should be taken literally as the truth these people can, at the same time, be very sceptical of Christian sects that act on what they believe to be God's word.

A few of the laws in the Old Testament of the Bible are so outrageous that all but the most narrow-minded fundamentalists cannot accept them. A glaring example is the law quoted in Exodus 31:15 "... whoever does any work on the Sabbath day, shall surely be put to death." How many of us believe that people who work on the Sabbath should be killed?

There are also shocking beliefs held by members of other religions. Perhaps the worst of these is the belief by some that by killing themselves and a lot

of innocent victims at the same time they will be transported directly to paradise where they will be treated as heroes.

Those of us who hold serious religious convictions must remember that these beliefs can be selective in that they are not always based on critical investigation and reflection. They are often what we have been taught by authoritative figures such as parents and religious leaders or, a supposedly authoritative, book such as the Bible. The mere fact that we are not prepared to accept the law concerning the murdering of Sabbath breakers proves that we are sceptical over certain passages of the Bible.

How, then are we to deal with our beliefs? A great test of the beliefs is our reaction when others challenge one of them. Do we accept the challenge and either rationally defend the belief or acknowledge that there is a possibility our beliefs may be misguided? Or do we become offended and take a defensive attitude, criticizing the challenger rather than facing up to the challenge? We should also ask ourselves how important are our beliefs when considering our relationships with our fellow human beings. If these beliefs cause us to be adversarial when dealing with our neighbours then there is something wrong with our beliefs.

In one Edgar Cayce reading it was stated that, when it comes to religion and religious tolerance, we should be more concerned with knowing ourselves so that we can correctly express what we innately know to be true. It follows that we should be more sceptical of our own beliefs and more tolerant of others.

When it comes to communication given by those who claim to have received messages from God, Paul Solomon, in his book 'The fellowship Primer' stated: "*Better recognize that*

which is a pearl and those that are the painted rocks. For you live in a place, a field as it were, strewn with painted rocks. The precious pearls are fewer than any among you recognize. Learn. Learn to touch them. Recognize them. Try them. Try the spirits. Test the words. Learn discrimination. For it is for this reason that so many have sprung up among you calling themselves channels, whose flights of fancy and desire for recognition have given birth to their words. Their words seem of beauty so often, and can initially be inspiring. Test the worth in the application."

What about Edgar Cayce? Should we be sceptical about the claims he made particularly concerning his holistic approach to medicine and his prophecies? The advice is as given by Paul Solomon: *"Test the worth in the application."* In keeping an open mind one should not only read material supporting Edgar Cayce but also listen to the sceptics. Here's a quote from www.skepdic.com/cayce.html: *"It is true, however, that many people considered themselves cured by Cayce and that's enough evidence for true believers. It works! The fact that thousands don't consider themselves cured or can't rationalize an erroneous diagnosis won't deter the true believer. Gardner notes that Dr. J. B. Rhine, famous for his ESP experiments at Duke University, was not impressed with Cayce. Rhine felt that a psychic reading done for his daughter didn't fit the facts. Defenders of Cayce claim that if a patient has any doubts about Cayce, the diagnosis won't be a good one. Yet, what reasonable person wouldn't have doubts about such a man, no matter how kind or sincere he was?"*

Just like everything else one should hold a certain amount of

scepticism before putting one's faith in every word Cayce said under hypnosis, after all he himself admitted his readings could be wrong at times. Furthermore it could be dangerous to rely solely on information from the Cayce readings when treating diseases. One should remember that the readings were given 60 and more years ago and since then vast strides have been made in the field of medicine with medical procedures, drugs and methods of diagnosing diseases. Advances which would be considered as science fiction in Cayce's time. So when one is faced with a life threatening illness one should be open to seeking medical advice and treatment as I did when I was diagnosed with prostate cancer. I received radiation treatment three years ago and it appears the treatment was successful. On the other hand. Since that treatment, every morning I eat two almonds as recommended in a Cayce reading because this was recommended to ward off cancer.

When it comes to the messages given in the Edgar Cayce readings it is not so much what we believe as the most important issue - it is what changes, what differences, do these beliefs make to the way we live. "What is an individual's belief in those things that have come into his life that have changed his attitude toward his fellow man, or towards his God? This is important."

FROM THE EDGAR CAYCE READINGS

In those things as pertain to religious and religious tolerance also does the entity find conflicting influences from this experience. Again may it be given, know self and self's own relation to the creative forces, how that in and through this same creative energy does the entity live and move and have its own being; and no matter

what may be the professions by mouth, the activities of the attributes of the physical bespeak that which lies innate - and finds expression in the deeds of the hands and feet, rather than in the speech. 430-1

Be tolerant towards those that are not of the same mind, and rather in the personal application of truth known, bring such a one to a more perfect

understanding of that as is seen in the application of truth, see? No special significance of an individual act. Rather, as given, a culmination of thought and mental application, see? 900-417

Be as tolerant with others as you would like for others to be tolerant with you. 1548-1 BDA ΩΩΩ

DEALING WITH CONFLICT

We sometimes find ourselves in situations that need to be dealt with where we have ongoing conflicts with someone. In these situations we usually have three choices. Firstly, where the conflict has created a hostile environment, an option would be to remove oneself from the environment. The second option is to ignore the matter with the hope that in time it will just work itself out. The third option is to confront the other party with the object of coming to some form of resolution. Because we fear confronting others, we often ignore the situation so it will continue to frustrate and irritate us.

Sometimes removing ourselves from the situation may be the best choice. I recall one occasion when I was interviewing a middle aged lady who had been at war with a neighbour for over thirteen years. There was ongoing hostility with the occasional verbal abuses that never seemed to end. I suggested to the lady that she consider moving and her response was "I can't do that because that would mean my neighbour had won!" So we can deduce from this that her object was to win the war, rather than find a peaceful solution. Sometimes nations adopted the same attitude as this woman – leaders prefer to continue sending young men to kill and be killed rather than attempt to find

a peaceful resolution to the conflict.

The second option of attempting to ignore the situation generally doesn't work because as time drags on, through the constant stress of the conflict, one may develop stomach ulcers or other stress-related illnesses.

Perhaps then, if we cannot avoid the conflict, we should consider confronting the other party with the object of obtaining a successful resolution. If we adopt this approach the first thing to consider is how do we approach the meeting so that we both get the best outcome and end up, if not as friends, at least no longer in a state of conflict. We could begin by reflecting on the cause or causes of the conflict and consider not only what the other party did to create the situation but also how our responses and attitudes contributed to it. Having a clear understanding of the actual issues involved rather than the emotional entanglement that complicates the problem will go a long way in working towards a satisfactory outcome. An interesting exercise is to write the issues down on paper, for by doing so it clarifies them and separates them from our emotions.

The hardest part will be the to build up the courage to have a face to face meeting. Usually conflicts are sustained by maintaining a distance

between the parties. Sitting together 'man to man' forces us to face not only the other party but our own negative emotions towards him or her.

When it comes to the meeting we should create a conducive environment to constructive dialogue. Consider what was stated in the Course in Miracles which states that there are only two ways to communicate with anyone; either with love or by attack. With love we consider their feelings, remembering that God shines on them just as He shines on us. When we attack we are approaching from our ego keeping in mind our negative thoughts aimed against the other party.

A good way to start the face to face conversation is to talk about our own failings and how they need to be changed. Possibly mention the weakness as something we do, but would like to change. This may be a sufficient game changer for the other party to realise mistakes in his or her own life. The most important thing is not to create a confrontational approach, but raise the issue in a way that avoids hurting the other person's pride.

When it comes to problems with neighbours, sometimes they may not be easily resolved, such as a large tree next door which blocks out sunlight. If the neighbour is not prepared to cut down the tree (and is not legally obliged to do so) then one must consider what will be one's attitude in living with the problem and not be hostile towards the neighbour as a consequence.

Probably the most important thing to realise if one wants to resolve a conflict is that it is not a matter of winning. A good outcome is when both parties are satisfied.

One of the greatest blessings we can have is inner peace. That is the peace 'which surpasses all understanding'. This can only be achieved when one is at peace with oneself and with one's neighbour.

FROM THE EDGAR CAYCE READINGS

"You will find that peace, that harmony, that comes only from loving your neighbour as yourself." 1493-1
BDA ΩΩΩ

RACISM & ITS TWO SIBLINGS

When considering racism, those of us of an older generation will have a better understanding of it compared with the younger people because we were brought up at a time when racism was openly practised. Up until a few decades ago there was racial segregation in the U.S. and apartheid in South Africa. At the end of WW2 stories emerged of the atrocities committed during the war by the Nazis who considered non 'Aryan' races to be inferior to their own. Here in New Zealand there was a poll tax levied on Chinese residents for some 63 years until it was finally repealed at the end of

WW2, while next door in Australia the government had a 'white Australia' immigration policy. Many other European colonies were subject to racism with the colonial rulers considering the indigenous people inferior to Europeans and calling them the 'white man's burden'. Aristotle believed that slavery was justified by the inferior rationality of the slaves. They were therefore fitted by nature to be ruled. That is why Colonialists ruled over 'native' populations around the world.

During my early school years I was taught racism. At that time New Zealand

was still part of the British Empire and I was a British subject. We were taught that Colonialism was good because it brought civilisation to the 'natives' in the colonies. People living in Asian and African countries were considered backward even though their civilisations were in some cases thousands of years older than our own.

In the years following WW2 there have been mass migrations around the world so that many of the former European colonies now have diverse ethnic populations. Latest statistics in the USA disclose that nearly 1 in 4 Americans are non-European. In New Zealand since the 1960s there have been large migrations from the Pacific Islands and in recent years from the South Asia and China as well as refugees from East Africa and smaller groups from almost every country in the world. Auckland in particular is a multi-cultural society with nearly half the population being non-European. A consequence of the more diverse ethnicity in young people is that they are growing up together and accepting each other as fellow equal humans, at least as far as ethnicity is concerned.

Nowadays when one pictures a racist one may imagine a white male skinhead with tattoos on his body - possibly including a swastika - and openly attacking people belonging to ethnic groups other than his own. While only the more serious cases of racist activities come to our attention many people harbour a certain amount of racism in considering one's superiority over people of any other race or ethnic group. When one believes that his or her own ethnic group is in some way naturally superior to some other or other groups then that person is expressing racism even if it is only to a minor degree. I suspect that we all have a little of this

notion of superiority in us.

Racism has twin siblings - nationalism and sectarianism. The three are based on our ego thinking that we are in some way superior to others. With racism it is because of our race is superior, with nationalism because the spot on the planet where we happen to have been born makes us better than people in other countries and sectarianism because the religion we were born into or adopted is superior to other religions. Add to one of these isms human greed and selfishness and we get the main cause of human conflict and wars.

While racism is becoming less prevalent nationalism and sectarianism are currently still major problems which we need to address if we are to make a better, peaceful world for future generations. How can we achieve this? Put simply we are to obey the commandments as given by Jesus in Matthew 22:36-40 - That we are to love God and our neighbour as ourselves. Why are these two laws so important? Because: *"On these two commandments hang all the law and the prophets."* All laws, whether they deal with human relationship, human rights and responsibilities, international law and even spiritual law all come under these two commandments as stated by Jesus for we cannot love others and at the same time feel superior to them.

In the Cayce readings we are reminded that we all have a purpose in this life which is to have a spiritual influence on this physical plane:

"The spirit is the life. Then each phase of the experience of the entity must be of the spiritual import in its very nature, if it is to live, to be the fulfilling of its purpose - to bring peace and harmony, for which purpose it is in existence! It must be constructive in the

very nature and the very desires, without thought of self being the one glorified in or by same! Rather the glory is to the influence or force that prompts same!" 1579-1

For there is only the one ideal in

human relationships, and that is as that given by Him who is the way, the truth, the light: "Love thy neighbour as thyself."

1598-1 BDA ΩΩΩ

A MESSAGE IN THESE DIFFICULT ECONOMIC TIMES

The following is from a reading given in 1932 which is just as relevant today as when it was given during the great depression.

"Man's answer to everything has been Power - Power of money, Power of position, Power of wealth, Power of this, that or the other. This has never been God's way, will never be God's way. Rather little by little, line upon line, here a little, there a little, each thinking rather of the other fellow, as that that has kept the world in the various ways of being intact - where there were ten, even, many a city, many a nation, has been kept from destruction. Though you may look upon, or feel that that which was given to Abram - as he viewed the cities of the plain and pleaded for the saving of same - was an allegorical story, a beautiful tale to be told children - that it might bring fear into the hearts of those that would have their own way - may it not come into the hearts of those now, today, will you, yourself, make of your own heart an understanding that you must answer for your own brother, for your own neighbour! and who is your neighbour? He that lives next door, or he that lives on the other side of the world? He,

rather, that is in need of understanding! He who has faltered; he who has fallen even by the way. He is your neighbour, and you must answer for him!"

(Q) What is the cause of the great economic depression and when may conditions be expected to become normal in the United States?

(A) *"The United States may not expect to recover sooner than another nation, unless its basis for recovery is founded in that that brings peace, harmony and understanding. As it, the United States, (in the present) is the leading nation in attempting to give an understanding of the principles of "Thou shalt love thy neighbor as thyself," it stands above all others in its financial, in its social positions in the world; yet it has faltered, and - as of old - when troubles arise, when fearful conditions beset thee, the same answer as was of old, "Know that sin lies at your door!" When there are, then, the greater number that would see that the ideal is again made the standard, then may conditions be expected to improve. This not as men count improvement, in dollars and cents, but in contentment and understanding - and one is the fruit of the other!" 3976-8 BDA ΩΩΩ*

LETTERS

In your article in the last journal on *What is the Right Thing to Do* you gave an example of a moral dilemma in

the case of shipwrecked sailors resorting to cannibalism by eating one of the fellow sailors. Some of the students at the

lecture stated that killing was morally wrong. Therefore the killing of a fellow sailor to eat him was wrong. But the students did not state any reasons why, in this particular case, what was so wrong given the circumstances. After all

because as a result of their actions four of the five sailors survived whereas if they had not done what they did they all would have died. Moral judgements are true only if good reasons support them. - *Wayne Black, Auckland*

CHRIST IN YOU

Part III THIRD LESSON

“Seek and Ye Shall Find”

The question may be asked: Why are so many people still in bondage even with this knowledge? We are in earnest, and are willing to be and to do what we can. It is good to give your heart to the understanding of wisdom. Knowledge is not understanding. To know God we must be God-like. Because we long for perfection we are already at its beginnings. Do not regard any of these things as distant or outside yourselves: that is the spirit of separateness. Let us meet the seeming difficulties together, the weights and hindrances of your everyday life, for the truth will set you free.

Many of you seem to be in bondage to the climate, to lack of heat or to unevenness of temperature. Your bodies are subject to many influences. I too suffered in this way, and I would gladly help you with my experience. How could I understand that what I needed was within? I thought it necessary to be warmly clad, to avoid chill, and to take food to sustain life. Ah! If I could only show you for a minute a spiritual being who has passed this stage, you would know beyond all doubt that Christ is the bread of life, the true daily bread, nourishing both soul and body, able to supply your every need.

When you awake in the morning you look outside and see cold; now you both see and feel cold. You must see

before you feel a truth or a falsehood; this is a law. We shall straightaway begin to reverse the order. You will look within and see only God; you will feel and understand God. Your feeblest effort in this direction will have its rewards.

Read this truth into every details of the day, and live in the assurance that God cannot fail. See reality, God, behind every shadow. As you go into the outer, cast out fear. Be not anxious and the very elements will be at one with you. This is the rule of the spiritual. Your whole supply for every need is within yourself. The day is at hand when man, on the earth, will be a true spiritual being. Even now you have expressed yourself in the present phase, and the God-man is seeking a higher form of manifestation; but all must co-operate, and you are learning the laws of the spiritual kingdom for this end, that sorrow and sighing may flee away, that the sons and daughters of God may hunger no more. Your responsibility is great, but your work is for eternity. Do not lose heart. Be of good courage. The work may seem slow, but God is in it. The result in yourself will be first a sense of command, and later you will smile at your old fears and limitations, for you will be at home and at rest in any climate or circumstance.

Do you not see for yourself how your thought has been concerned with your dependence upon material warmth,

food and sustenance? Later you will put these in their true place, and life will open out its treasure. At present your whole time and thought are given to caring for the daily outer life. Think what the spiritual being with its higher faculties could enter into if you gave half as much time and thought to the true life!

Live simply. Take no anxious thought for the things of today. Let the dead bury their dead. Follow ME, I am within. ΩΩΩ

LOVE



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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