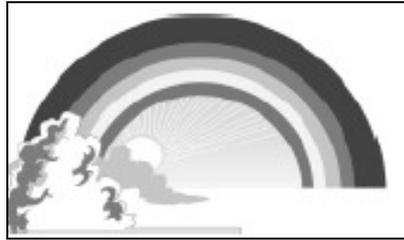


Journal on Personal and Spiritual Development



# The Rainbow Journal No. 61 June 2013

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## FROM THE EDITOR

Up until February 2011 the Rainbow Journal had the Edgar Cayce Australia website address on the front page. In March that year the address was changed to the newly created Edgar Cayce New Zealand website but the hyper-link was mistakenly still directed to the Australian website. The error has

just now been corrected. While our website is not updated very often you will find past issues of the Journal as well as a number of re-printed A.R.E. 'Searchlight' periodicals which make interesting reading. *Brian Alderson ΩΩΩ*

## RELIGION AND SPIRITUALITY

*Live a spiritual life not as a hobby but as a life style.*

Religion is spiritual and spirituality can also be considered religious. One tends to be more personal and private while the other tends to incorporate public rituals and organized doctrines. It has become quite popular in recent years to distinguish between spirituality and religion. This is because there are valid distinctions between the two, but there are also a number of problematic distinctions which often and unnecessarily divide the two fields of thought. One principal problem with attempts to separate religion from spirituality is that the former is saddled with everything negative while the latter is exalted with everything positive.

It is important to note the fact that many of the negative things which people attribute to religion in general are features of some forms of some religions only, in particular the major world religions - Judaism, Christianity, and Islam. However these attributes are not in others, such as Taoism or Buddhism. Thus it is not religion as such that has negative concepts but certain beliefs in different religions that cause the negativity.

Recent scientific findings, particularly in the realm of quantum mechanics has blurred the line between what physically exists and what doesn't so that we question what is reality and science is beginning to move into what it has ignored previously - spirituality. That

is that which seems to exert great influence on what we call the physical world yet cannot be seen but has great intelligence, as if the world was created through intelligent design, some spiritual being.

This spiritual intelligence is beyond the conception of our finite minds, consequently it cannot be described in words. These opening lines from the Tao Te Ching - the book of the Way - capture the difficulty of defining the ineffable quality of spirituality:

*The Tao that can be spoken is not the eternal Tao*

*The name that can be named is not the eternal name*

*The nameless is the origin of Heaven and Earth*

*The named is the mother of myriad things . .*

Yet we do need a definition if we are going to use the word in communicating with others. One definition of spirituality was given by William James in his book 'Varieties of Religious experience.': "...feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they consider to be divine ..."

Why should we have a spiritual dimension in our lives? For starters it can make us happier. The next question, then, is how do we become spiritual? Spiritual wisdom doesn't need to involve

myth and mysticism; nor does it necessarily have to be linked to organised religion, although people with strong religious faith often experience high levels of well-being.

Living happily depends on how we are in our inner lives - our thoughts, emotions, beliefs and desires. Having a spiritual dimension means finding a sense of inner peace - both peace of mind and peace in the heart. It also means allowing our inner values to guide how we interact with the world around us - our concern for others, our connection with the natural world and our interest in making a positive contribution to society.

Our sense of spirituality is deeply personal and individual. For some people it comes from a particular faith, for others from their relationship with the natural world, while for others it may be the experience of creativity or music. It does not necessarily acknowledge that there is a God. As an example there are many Buddhists who would be considered very spiritual yet they do not believe in God.

According to the philologist Max Muller, the root of the English word "religion", the Latin *religio*, was originally used to mean only "reverence for God or the gods. Nowadays to be religious means to hold a set of beliefs about how the world and universe came to be, and to share those beliefs with others. The commonality may be a doctrine, a set of rituals, a moral or ethical code, tribal or sect identification, or a shared prophet, leader, guru, or savior.

Spirituality, on the other hand, is not primarily communal but individual in belief and practice. If one is spiritual, one typically has beliefs in something not tied to the material world: something ethereal and intangible but perceived or believed to exist. It can be earth-related, such as a belief in nature. It can encompass belief in a "higher power,"

some force or unified creator or God that is bigger and more powerful than oneself, and untethered to traditional churches or doctrine.

The word 'spirit' comes from the same source as the words relating to breathing - respiration and we will recall in Genesis 2:7 God "breathed the breath of life into the man's nostrils, and the man became a living person." This can be interpreted to mean God breathed a part of Himself (His spirit) into man the part of us which we call our souls. Paul of Taurus, likely having studied Greek philosophy, talks in the New Testament about the spirit residing in the body and both Aristotle and Plato taught that the *psyche*, or soul, resides in the human body and is divine..

Two great spiritual leaders answered the question of religion or spirituality quite beautifully. Lao-tzu, the sixth-century-B.C.E. Chinese philosopher, wrote, "As rivers have their source in some far-off fountain, so the human spirit has its source. To find this fountain of spirit is to learn the secret of heaven and earth." Gandhi puts spirituality in a slightly more religious framework, but without institutionalizing it: "I do dimly perceive that whilst everything around me is ever-changing, ever-dying, there is underlying all that change a Living Power that is changeless, that holds all together, that creates, dissolves, and re-creates. That informing Power or Spirit is God."

If spirituality is a personal matter, if we wish to pursue a spiritual path we may ask ourselves whether or not belonging to any religion is necessary. The above information would suggest that it is not. However we should take into account that we are all different, having different needs and preferences and also the fact that we, as humans are gregarious. We like to live together and do things together. So what better way to support each other on a spiritual journey

than to do it in groups of like minded people. Edgar Cayce was asked if group action was more effective than individual and he replied:

*“Where two or three are gathered in my name, I am in the midst of them.’ These words were spoken by Life, Light, Immortality, and are based on a law. For, in union is strength. Why? Because as there is oneness of purpose, oneness*

*of desire, it becomes motivative within the active forces or influences of a body. The multiplicity of ideas may make confusion, but added cords of strength in one become of the nature as to increase the ability and influence in every expression of such a law.” 281-24 BDA ΩΩΩ*

## THE HUMAN INTERNET

Two of the greatest inventions in our lifetime which have affected the lives of most of humanity are the computer and the internet.

Although devices, such as the abacus, designed to assist people with calculations have been around for a very long time it was only towards the end of the Second World War that computing devices using electricity began to take shape. The early computers used vacuum tubes (2,400 of them in the 1943 British Colossus computer) which were bulky, requiring large amounts of electricity to run and there was a constant problem of overheating. It was only with the invention of the integrated circuit in which a complete circuit of hundreds of components were able to be placed on a single silicon chip 2 or 3 mm square that the computer as we know it today began to take shape.

A remarkable thing about modern computers is that in a number of ways they duplicate the way our human brains work. A computer comprises hardware and software, while our brains consist of matter, the physical brain itself, (the hardware) and our thoughts, generated with the help of electricity (the software). The hardware of a computer consists of a casing (skull), the motherboard (parts of brain matter) memory chips (areas of the brain that store memories) and the Central Processing Unit – CPU – (the portions of the brain that process information).

The computer has standard input devices such as a keyboard, mouse and most recently touch screens while other devices can be attached, such as a video camera. These are the equivalent of our senses – our eyes, ears, touch, smell and taste – that transmit messages to the brain. As additional input devices can be attached to computers so can we connect ourselves to sensory enhancers such as microscopes, binoculars, telescopes and hearing aids.

When a computer is built, a ROM (read only memory) chip is installed to enable the computer to work before any software is installed by the user. This is similar to the instincts we are born with so that we have inbuilt programs to help us survive until such time as we have learnt to take care of ourselves.

The beginnings of the internet started in the 1950s when a message was sent from a computer at the University of California, Los Angeles to a second computer at the Stanford Research Institute. Over time small networks of computers were set up until today hundreds of millions of computers over the entire globe can communicate with each other.

It appears that us humans also have a subtle way of communicating with each other by what is called the 'collective consciousness'. This terms suggest an internal knowing shared by all, or a consciousness shared by a particular group of persons, a tribe, an

ethnic group or the entire human population. A growing body of recent research suggests not only that a field of awareness and intelligence exists between human beings but also that through it we influence each other in powerful ways.

Biologist Rupert Sheldrake has demonstrated in a number of studies that we can assist each other's learning across distances, without any external interaction or communication. In one study, for instance, a group of individuals completed a newly created crossword puzzle, and their average completion times were recorded. The same puzzle was then broadcast to millions via TV, for the viewers at home to complete. Subsequently, a new group, who had not seen the puzzle at all, finished it significantly faster than the original group, suggesting that as a result of so many individuals having done the puzzle, knowledge of the puzzle was somehow etched into the field of collective consciousness, making it increasingly easier for others to solve. This is what is known as the *hundredth monkey effect* which is a supposed phenomenon in which a behaviour or thought spreads rapidly from one group to all related groups once a critical number of initiates is reached. By generalization it means the instantaneous spreading of an idea or ability to the remainder of a population

once a certain portion of that population has heard of the new idea or learned the new ability by some unknown process currently beyond the scope of science.

These findings seem to confirm the often repeated statement by Edgar Cayce that "thoughts are things." Just as we can enter information on a web-page where millions of people can tap into this information we can concentrate on certain thoughts to have them enter the collective consciousness and enter into the subconscious of people around the world. This is human evolution in progress.

We know that there is much turmoil, strife and conflict around the world caused by human behaviour and we wonder how we, as single individuals can do anything to alleviate the situation.

Just as the computer can communicate with millions of people around the world so can we, by our thoughts and prayers spread the message of love and goodwill. As Margaret Mead said "*Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.*" And from Edgar Cayce: "*The mental attitude and prayers gain much; for thoughts are things and their vibrations reach those in every sphere and walk of life as related to self and to others.*" 1438-2 BDA **ΩΩΩ**

## THE MATRIX

*"Fiction is written with reality and reality is written with fiction. We can write fiction because there is reality and we can write reality because there is fiction. . . . There are many realities not just one. There is a truth that goes far beyond what we are told today to believe in. And we find that truth when we are brave enough to break away from what keeps everybody else feeling comfortable."* - C. JoyBell

Recently I watched a re-run of the

1999 science fiction movie "The Matrix". For those who have not seen the movie or forgotten the plot the following is a synopsis: "Thomas A. Anderson is a man living two lives. By day he is an average computer programmer and by night a hacker known as Neo. Neo has always questioned his reality, but the truth is far beyond his imagination. Neo finds himself targeted by the police when he is contacted by Morpheus, a legendary computer hacker branded a terrorist by

the government. Morpheus awakens Neo to the real world, a ravaged wasteland where most of humanity have been captured by a race of machines that live off of the humans' body heat and electrochemical energy and who imprison their minds within an artificial reality known as the Matrix. As a rebel against the machines, Neo must return to the Matrix and confront the agents: super-powerful computer programs devoted to snuffing out Neo and the entire human rebellion."

As the above introduction suggests, there is a narrow line between fiction and reality so that there is often much truth in stories written as fiction. The movie refers to a 'matrix' which imprisons peoples minds in a false reality. We can equate this matrix with our own egos. It is through our egos we relate to the physical world through our five senses. However much of the world our egos have created for us is false - illusionary, based on our limited and false perceptions and beliefs. It is because of the collective consciousness of these egos (our matrix) that this world as we know it exists. It is a world full of danger, enemies, threats and we feel inadequate and lacking. Life appears as a vast arena, where some are winners and some losers, where all who can fight may win, where the battle is to the strong. It is all about possession and power. Money is the god of this world. As the movie states this is a world in which we are born into bondage - but it is a bondage of our own creation,

In the movie there is a small band of rebels who have broken out of the illusion and experienced the real world. When the hero, Neo, meets Morpheus he is offered a choice of experiencing reality or returning to the world of illusion. Morpheus explains: "All that is being offered is the truth - nothing more. We are trying to free our minds." and "What you know you can't explain - but you feel it." Neo chooses to experience this reality

and when he does, he cries out "Am I dead?" for this reality is nothing he could have imagined.

Neo encounters a young boy who appears to be able to bend and twist a spoon by will power. The boy presents the spoon to Neo and says: "Do not try to bend the spoon - that is impossible. Instead only try to realise the truth. There is no spoon. You will realise that it is not the spoon that bends but yourself."

One of the rebels gets tired of his struggle in the real world so conspires with the agents of the machines to betray the rebel group. He tells the agents that while he knows that the thick, juice steak put in front of him is an illusion it still tastes so good. "After nine years (of reality), you know what I realise - ignorance is bliss!"

And so it is with this world. There have always been people who have seen through the world of illusion and have shown others the path to this awakening. The movie repeats what these enlightened people say: "I can only lead you to the door - only you can open it." This is similar to what the Bible says: "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you." (Matthew 7: 7).

In this age especially, much of humanity is restless and discontented with the world as we know it. We see a world of strife, conflict, crime, sickness and suffering. Many endeavour to escape through drugs and alcohol or by immersing themselves in occupations which do nothing for them but occupy their minds and fill their pockets with cash that they hope will buy them happiness. Yet we know deep inside ourselves that there is something that we are missing.

Like the rebels in the movie we must escape from our matrix world back into the real world where we experience oneness with God and everything, where we will experience true happiness. *BDA*

## OH DEATH, WHERE IS THY STING?

*O death, where is thy sting? O grave, where is thy victory?*

*1 Corinthians 15:55*

As we study the Edgar Cayce readings, the Course in Miracles and related literature we are reminded again and again that we are spiritual beings temporarily clothed with physical bodies. Therefore there is no death as such because what happens when we experience what we call death is that the spiritual "I" leaves the body and returns to its spiritual home. This is the great message Jesus was trying to convey when he willingly allowed himself to be crucified so that he could rise again in spirit and show that he had conquered death. Far from being an occasion of sadness, Jesus saw death as a liberating experience.

This being the case why do we humans fear death so much and take extreme measures to avoid it? There are possibly two main reasons for this.

The first being that while we may profess to believe in God, many of us still believe that this life on earth is the only one we will ever have so we must hang onto it as long as possible. Some may even quote the Bible to confirm this: "*And as it is appointed unto men once to die, but after this the judgement.*" (Hebrews 9:27)

The second reason is that we inhabit animal bodies and primal animal instincts come with these bodies. Some of these instincts are powerful, the most compelling is which is the instinct to survive. One would imagine that if people in life threatening situations believed that there was a different, heavenly, life waiting for them after the death experience they would take the easy way out and welcome death. However there are countless stories of the extreme actions people will take in an effort to survive. One example is cannibalism: In

1972, a group of rugby players, and supporters left on a flight from Uruguay for Chile. The plane crashed into the snow-covered Andes Mountains killing thirteen of the forty-five passengers and more died shortly afterwards from crash-related injuries. Without any provisions, those left alive resorted to cannibalizing the dead. Those who refused to eat the human flesh died of starvation. After seventy days in the mountains, sixteen survivors all having participated in cannibalism, were rescued. Another example of extreme measure people will go to to survive is the case of Aron Ralston who survived a climbing accident in Utah in 2003 by amputated his own right arm with a dull multi-tool in order to free himself from a dislodged boulder, which had trapped him there for five days. After he freed himself, he had to climb down a sheer cliff face with one arm to reach safety.

Despite this instinct to survive many people have ended their lives by committing suicide, although people who have survived suicide attempts have reported wanting not so much to die as to stop living. They have seen suicide as an escape from life's situations rather than looking forward to an afterlife. (On the other hand terrorist suicide bombers somehow believe that by killing themselves and taking other innocent victims with them they will go to a special place in paradise).

For most of us it is not so much inevitable death but the *fear* of death that concerns us. Perhaps our greatest fear of death is that of loss; loss of all we have, particularly the loss of our loved ones. In the book 'Christ in You' the narrator describes life from 'the other side': "Spirit is substance, nothing can be

real except God; but joy of joys, as I met relatives, friends, and dear ones, (on the other side) I knew, how more than ever they were mine beyond thought of loss or separation! All I had lost was the *fear of losing.*"

Perhaps, as we arrive at the pearly gates we will be greeted by an angel with the words: "Fear not."

FROM THE EDGAR CAYCE READINGS

*"For death has no sting, it has no power over those that know the Resurrection . . . the Resurrection brought to the consciousness of man that power that God has given to man, that may reconstruct, resuscitate, even every atom of a physically sick body, that may resurrect even every atom of a sin-sick soul, may resurrect the soul that it lives on and on in the glory of a resurrected, a regenerated Christ in the souls and hearts of men!" 1158-5*

(Q) When I desire death more than life, how can I use my will?

(A) *"When desire for death and the desire for life is presented, what is it that makes the life go on? The will! The spiritual life, the essence of God itself! Would the body be so weak as to crucify what it worships, rather than that which is only tagged on - in desires? Make your life one with His love! When such desires, such thoughts even, find lodgement, look about yourself and see the struggle so many souls are making to keep body and soul together. How have you in any manner ministered to making their burden lighter? In lightening the burden of another your own is lightened twofold. In lightening the burdens of another the whole of will's power is strengthened manyfold."*  
911-7 BDA ΩΩΩ

## HAVING RESTS IN GIVING

Possibly one of the most difficult ideas to understand, at least for beginners, in A Course in Miracles is found in the statement ". . . having rests on giving, and not on getting." This is because simple logic tells us that if we get something we have it and if we give it away we no longer have it. Misunderstanding occurs because the Course does not always explain the meaning of such statements in a manner that we can easily digest, particularly as we have been brainwashed most of our lives to think in certain ways.

Here we may find that some of the concepts as given in the Edgar Cayce readings can be of great help. One such concept is that we are made up of body mind and spirit. Certain laws, constructs and principles given on a physical level are different from those applicable to the mental or spiritual levels. So when we talk of having on a physical level we mean that what we have is in our physical possession. John has a new suit.

He got the suit by buying it, so in a way we can say that he got possession of the suit by giving money. However he did not get the suit by giving it away.

Since we are souls currently encased in a physical body, we as souls or spiritual beings, cannot and do not possess anything material apart from the temporary possession of our bodies. We may have seen movies where ghosts (souls that have departed from their bodies) try to grab something physical but their hands simply passes through the object. There are stories of earth-bound departed souls who had been addicted to cigarettes or alcohol craving for a smoke or drink but, no longer having physical bodies, they cannot drag on a cigarette or hold a glass to satisfy their cravings. To them this is a form of hell. We can understand from this that, for the soul, there is no getting or possessing physical things.

Can our bodies have possessions? A good analogy to my body is a motorcar

with my mind being the driver. I can adorn my car with all sorts of gadgets and frills but the car itself is just a creation incapable of thoughts. That applies to our bodies too. We cloth and adorn our bodies but the body itself cannot possess. It is ruled by and follows the direction of the mind.

If the soul and body cannot possess then what part of us can? The only thing left is our minds. It is our minds, and more particularly our egos, that believe in possession and get our bodies to take what the mind considers it wants. We believe in using the body to take and get these wants yet it is only the mind, not the body, that conjures up the idea of possession. Our modern society, steeped in materialism, fosters and promotes this false concept of personal possession and once we realise this the dawning of understanding of what the Course describes as us living in a world of illusion begins. Part of this illusion was that we are judged by what we have rather than who we are and that an object in life is the accumulation of as many possessions as possible.

Of course we all have physical needs comprising food, clothing and shelter and through a little effort on our part all these needs will be met. It is only when our eyes become bigger than our stomachs that discontent, jealousy, greed and all the other evils of the world begin to surface. "Earth provides enough to satisfy every man's need, but not every man's greed" - Mahatma Gandhi.

So far we have been discussing possession on the physical level but the phrase 'having rests in giving' in the Course refers more to the spiritual level. The Course eloquently describes this: "*Remember that spirit knows no difference between having and being. The higher mind thinks according to the*

*laws spirit obeys, and therefore honours only the laws of God. To spirit getting is meaningless and giving is all. Having everything, spirit holds everything by giving it, and thus creates as the Father created. While this kind of thinking is totally alien to having things, even to the lower mind it is quite comprehensible in connection with ideas. If you share a physical possession, you do divide its ownership. If you share an idea, however, you do not lessen it. All of it is still yours although all of it has been given away."*

To this spirit then nothing physical is valuable. While the ego may put great value on material possession spirit does not. What is of value to the spirit is peace, joy, understanding and most of all love. These are the treasures that we can take with us and store up in heaven. And where is heaven? Heaven is within us as a state of consciousness. It is by giving and sharing what we have that these priceless assets grow and multiply.

FROM THE EDGAR CAYCE READINGS

*These then must not be "How much may I get?" but "How much may I give?" For only what an individual gives away does the individual really have! 1264-2*

*There may be opportunities for you, not only to help others, but also to be helped by others. "For all that you may ever keep is just what you give away, and that you give away is advice, counsel, manner of life you live yourself." The manner in which you treat your fellow man, your patience, your brotherly love, your kindness, your gentleness. That you give away, that is all that you may possess in those other realms of consciousness. 5259-1 BDA*

**ΩΩΩ**

**CHRIST IN YOU**

## Part 1

## Lesson Three

**Christ In You**

The voice of spirit is far-reaching. It is the expression of omnipresence, and is both near and far. It knows nothing of space, but for the present we must deal with beginnings. Perhaps it would be as well to help you at your present stage of unfoldment. It is absolutely necessary that you should have times of quiet, that you should come out from the business of life for a part of each day. If you were to wait in silence, holding the attitude of growth and steady development, thinking above all else of the kingdom of God – your condition should not be one of strain or blank nothingness, avoid both these extremes – the result would be of the highest value to yourself and to all around you.

Hold in your heart, the true place of understanding, a stillness, which is alive, like the heart of a rose. The God powers within you would assert themselves; crooked things would become straight, rough places plain. All smallness and discord quietly but surely would drop away and have no longer any power. To spirit stagnation is impossible. The creative energy is constant activity within. All outside energy is waste and hindrance. As you quietly wait upon God, the breath of life renews each particle of the body by its silent, orderly activity.

We are not able to tell you of future events, but we can indicate their trend, for each individual makes the future by the thoughts and acts of the present. You are today the result of your past. You may be hopeful, as your present thought will be fully realised in the future day. Hold the positive attitude in all that you undertake for spiritual development, knowing that God never fails. This holds you above the sense plane, and you

immediately function from the spiritual, substantial, and only real. All must be finished before the Christhood of the race is complete – complete, unselfish, impersonal. Loving God and loving man, all may enter into unity. The evolution of spirit through the material is the work of creation. It is God that works in you now. Rejoice that you have this knowledge, and give the utmost for the highest. Live in spirit, breathe and walk in the innermost heart of yourself.

I want you to give some part of the day to this silent growth, thus bringing poise and balance into your whole being. I repeat this as it is so necessary, so pregnant with results. First, you will be conscious of good sound judgement, a better understanding of your neighbour, and clear insight. Afterwards, the result in your body will be realised, for in the silence the heart of flesh will have become one with the heart of spirit; and thus you bring about perfect circulation of the blood.

You can understand how highly important this is when I tell you that the brain is fed by the spirit; a finer element has become ruler over the grosser, and the spirit of the living God breathes through the outer body of flesh. I am making this clear in order to emphasise the necessity for quiet. Later, you will not need this, as you will command at all times and in all places, heeding neither environment nor discord.

Do not seek love – give it. This is nourishment. Will you give ear to this? Take what is your right from your Father. He who brought you to this very moment of your lives is speaking in your hearts. Awake thou that sleepest. Christ shall give thee light. **ΩΩΩ**

## LAUGHTER THE BEST MEDICINE

An elderly lady was well-known for her faith and for her boldness in talking about it. She would stand on her front porch and shout "Praise the Lord!" Next door to her lived an atheist who would get so angry at her proclamations he would shout, "There ain't no Lord!!"

Hard times set in on the elderly lady, and she prayed for God to send her some assistance. She stood on her porch and shouted "Praise the Lord. God I need food!! I am having a hard time. Please Lord, send me some groceries!!" The next morning the lady went out on her porch and noted a large bag of groceries and shouted, "Praise the Lord!" The neighbour jumped from behind a bush and said, "Aha! I told you there was no Lord. I bought those groceries, God didn't."

The lady started jumping up and down and clapping her hands and said, "Praise the Lord! He not only sent me groceries, but He made the devil pay for them. Praise the Lord!"

Jesus saw a crowd chasing down a woman to stone her and approached them. "What's going on here, anyway?" he asked. One of the crowd responded, "This woman was found committing adultery and the law says we should stone her!"

"Wait," yelled Jesus, "Let he who is without sin cast the first stone. Suddenly, a stone was thrown out from the sky, and knocked the woman on the side of her head. "Aw, come on, Dad ... " Jesus cried, "I'm trying to make a point here!"

A Sunday school teacher was asking her students some questions after a series of lessons on God's omnipotence. She asked, "Is there anything God can't do?"

All was silent. Finally, one boy held up his hand. The teacher, on seeing this, was disappointed that they had missed the point of the lesson. She sighed and asked, "Well, what is it you think God can't do?" The boy replied, "He can't please everybody." ΩΩΩ

## OUR CLOSING THOUGHT

"What is it all about then? 'You shall love the Lord your God with all your heart, your soul, your mind, your body, and your neighbour as yourself.' The rest of all the theories that may be concocted by man are nothing, if these are just lived. Love your neighbour as yourself in the associations day by day, preferring as

did the Christ who died on the cross rather than preferring the world be His without a struggle. Know, then, that as He had His cross, so have you. May you take it with a smile. You can, if you will let Him bear it with you. Do it!" 3976-29 ΩΩΩ

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