



# The Rainbow Journal

February 2009

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*In Association With:*

**Edgar Cayce Australia and  
The Edgar Cayce Society of New Zealand**

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## TO OUR READERS

As the New Year unfolds it brings with it many new challenges. We are in the middle of a worldwide economic slowdown, causing great disruption and hardships to millions of lives. The effects of the climate change are now becoming more obvious, such as the calamitous fires in South-East Australia, caused by draught and heatwaves and at the same time the unprecedented floods in the North-East. Sometimes the feeling of helplessness in the wake of these happenings can become overwhelming which is why it is so important for us to seek times of quiet to meditate and gain internal strength. In our meditations we may wish to repeat the serenity prayer: "God grant us the serenity to accept the things we cannot change, courage to change the things we can, and wisdom to know the difference."

In this issue the first article deals with 'The Mystery of Music.' I believe there is a great mystery surrounding music that I do not understand. Music does not only affect our

moods but it can affect our lives as well as that of other animals and even the growth of plants. The article 'Scepticism' suggests that we should perhaps be more sceptical over some of our own beliefs and less sceptical and more tolerant over the beliefs of others. The article 'Sickness and Sin' was written in response to an email from one of our readers who challenged some of the statements in our last Journal article entitled 'Learning from Illness'. That article brought good response from readers including some suggestions on cancer treatments. One suggestion from a reader is included in the brief item 'Cancer.'

As previously stated, the articles written by the author represent the author's own opinion and are therefore open to question. They are not written to instruct but rather to foster independent thinking. As always your letters and/or comments would be welcome.

Brian Alderson ΩΩΩ

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## THE MYSTERY OF MUSIC

Of all the mysteries of life there is one that perhaps will never be fully explained by science and this is music. Scientists and researchers have been able to define the structure of music compositions and label the various components of a musical score but they have yet to identify music's essence. What we do know is that music is made up of sounds and these sounds are made from repeated sound waves and that the heart of sound, as in all other natural phenomenon, is vibration.

We also know that music and mathematics have a strange connection. The first person to discover this connection was Pythagoras, the philosopher and mathematician who lived in Italy some two thousand five hundred years ago. He found that there was a precise fractional variation between the lengths of each note in a musical octave. For example if we had a length of string, say a violin string, that played the note 'A', at  $\frac{4}{5}$  the length we would get the note 'C', at  $\frac{3}{4}$  we get 'D',  $\frac{2}{3}$  results in 'E' and  $\frac{3}{5}$  is 'D'. At half the string length we get the octave of the original note

'A'.

The great Russian mystic Guidjjeff lectured much about octaves and claimed that the universe is a single wholeness that divides itself into seven degrees of density (one octave). These divisions in turn are further divided into seven degrees of density and so on. He stated that the average person could not observe this phenomenon in action except in the understanding of music. Furthermore, by examining the structure of music we would be exploring the structure of reality.

He wrote that when two vibrations of the same frequency vibrate in the same medium, they simply add to each other the strength of their combined signals. When they vibrate at different frequencies, however their relationship becomes more complex. In music when two vibrations of different frequencies interact it is called an interval. Of all the intervals the unique one is the octave, obtained by doubling or halving the rate of vibration. This octave interval serves as the frame for all musical scales and can be divided into smaller

intervals to make many different scales.

Our human response to music intervals is referred to as consonance and dissonance. According to Guidjjeff certain melodies, particularly those that contain notes known as microtones, have the power to affect the inner states of humans and animals. Strangely, the power of music that contain these microtones not only depends on playing the melody with the correct intonation but also on the intent of the musician. Played unintentionally, the microtones just sound out of tune. However played intentionally the same note can have an entirely different effect on the listener. The energy of these microtones can reach the finer vibrations of the inner octaves of the listener's being. Furthermore the music must come from a musician who puts part of himself or herself into the melody rather than through a mechanically produced composition. That is why synthesizers, producing mechanical or computer-generated music, so popular for a while, have lost that essence of music and have gone out of fashion.

Gurdjjeff presented us with a system of knowledge on the premise that all matter and energy vibrates. Modern science has corroborated that revelation. Everything is a composition of pulsating energies vibrating across the whole spectrum of frequencies. We ourselves are just such compositions made of finer and denser energies, and by actively listening to the microtones or inner octaves, we may experience a relationship with the finer levels of energies that are an integral part of our own being. Sensing the presence of another level of energy, we find that the higher consciousness is accessible through the inner vibrations.

There is something about music and melodies that are universal. For example lullabies sound the same all over the world. Studies have found that the power of a mother's singing reduces stress hormones in her child. Additionally it was found that babies seem to have an innate appreciation of music. In one test an eight month old baby was put into a room with a speaker playing a short tune repeatedly, similar to 'do ra me' in the Sound of Music. When the music was played normally the baby seemed indifferent, however when an out-of-tune note was added the baby suddenly

turned his head towards the speaker and he would do this whenever the wrong note was played.

As to the power music can have over adults perhaps nowhere was it more aptly demonstrated than at an aged care center in the US. There, twice a week therapist David Ramsey played host to stroke victims who could no longer speak – but, in response to his music, could sing! Ramsey would enter the care center lounge to an all too familiar depressing scene of stroke victims. However when he started strumming his guitar and sing familiar songs some, otherwise mute, patients would begin joining in the singing in increasing crescendo. "Watching them sing, these people so recently incapable of speech – it is hard not to believe that there is something in music that runs deeper than speech, something that reaches places where language can't get to. How is music doing this? I personally don't know... There are a lot of myths and dreams about music. The point is that it works. I suspect that music still is a mystery, and we shouldn't fool ourselves into thinking that we understand it."

Not only is the appreciation of music limited to humans. The sounds made by humpback whales, for instance, follow a familiar human form: a statement of theme, an embellishment, and then a return to a slightly modified version of the original theme. The intervals between notes resemble those found in human musical scales, and humpback songs contain repeated, rhyming refrains. Birds use a range of well-known musical forms. For many years dairy farmers have been playing classical music to cows, which the farmers claim increases the milk yield. At the Franklin Park Zoo in Boston, USA, a harpist, played to a group of gorillas, who appeared to show appreciation for the concert. In fact it was reported that the youngest gorilla even blew her a kiss before falling asleep.

Music is also being used as part of the healing process for animals. "The structure of the harp is considered to be the most healing instruments next to human voice," said Boone, from Oregon, USA, who plays for ill family pets and produced a CD "Harp Music to Soothe the Savage Beast." In a study on the effects of harp music on animals, Boone performed for recently hospitalised canines at a Florida

veterinary clinic. The hour-long sessions immediately began to lower heart rate, anxiety, and respiration in many cases, she said. "I'm hopeful that there will be a great increase in the use of this benevolent therapy. It is a very cost-effective, beneficial, soothing, calming intervention for animals and the people who love animals."

Perhaps, even more intriguing, is the response of plants to music. In her book 'The Sound of Music and Plants' Dorothy Retallack described her various experiments. She used three separate laboratories each containing the same species of plants into which she piped different types of music for varying lengths of time with surprising results. Compared to plants that were not exposed to any music the plants that were subjected to heavy metal type music turned out sickly and small while plants exposed to soothing music such as from Mozart, Bach and Beethoven grew large and healthy. The amounts of time plants were exposed to the music also made a difference. Where soothing music was played to plants regularly for three hours daily the plants grew twice as large as those in the music free environment. However when plants were exposed to music for eight hour periods daily they died.

So we can see that music, through its vibratory patterns, can affect all forms of life and can help us in living healthier lives. Edgar Cayce referred to music hundreds of times in his readings. For some clients he advised they should make music their career while for others he recommended that music should only be taken up as a hobby. For many he recommended that they learn particular musical instruments such as the piano, violin, and harp. As general advice, we should all make music part of our lives for, as he stated "Do learn music. It is part of the beauty of the spirit. For remember, music alone may span that space between the finite and the infinite."

#### EDGAR CAYCE ON MUSIC

*(Q) For what specific life work should entity prepare himself?*

*(A) As a composer of song or music, that may awaken that in others as to do for others .service - in every sense! 949-2*

*(Q) Should I begin the study of music? If so,*

*what course should I take?*

*(A) Those that pertain to stringed instruments; the harp and the like. 665-1*

*Make music - the piano, the organ, song - your life's work; as a concert artist, as a teacher, as a director in choir or the like. These will bring to the entity the opportunities for ever being a channel of blessings, and bring peace into the soul of the entity - which brings happiness and gladness under every circumstance. 3234-1*

*And whenever there are the periods of depression, or the feeling low or forsaken, play music; especially stringed instruments of every nature. These will enable the entity to span that gulf as between pessimism and optimism. 1804-1*

*For, such is music. For it alone may span the distance between the sublime and the ridiculous. Between spirit and body, mind and soul. Thus may it lift individuals in their hopes or it may be used to arouse the passions of the animal in the individual. 3253-2*

*Do learn music. It is part of the beauty of the spirit. For remember, music alone may span that space between the finite and the infinite. In the harmony of sound, the harmony of color, even the harmony of motion itself, its beauty is all akin to that expression of the soul-self in the harmony of the mind, if used properly in relationship to body. Not that music is to be made the greater portion of thy life, but let much of thy life be controlled by the same harmony that is in the best music, yes and the worst also; for it, too, has its place. But cling to that which may be experienced by listening and watching a mother sing the lullaby of Brahms, and it will mean much throughout thy life. 3659-1*

*As there is the music of the spheres, there is indeed the music of the growing things in nature. There is then the music of nature itself! There is the music of the growth of the rose, of every plant that bears color, of every one that opens its blossom for the edification, for the sanctification even of the environs thereabout! 949-12*

*When illness or the like were to come about, soft music and the lighter shades or tones will quiet where medicine would fail. 773-1BDA*

### ΩΩΩ

**NOTES:** Anyone interested in playing music to young children can download free a repertoire of short Mozart pieces especially suited for children from website:

[http://www.munchkin.com/information\\_station/downloads.html](http://www.munchkin.com/information_station/downloads.html) or contact us for a CD.

If you would like to witness a parrot enjoying music go to:

<http://birdloveronly.blogspot.com/2007/09/may-i-have-this-dance.html>

## SCEPTICISM

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 "... whosoever doeth any work on the Sabbath day, he 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 reading, quoted below, Edgar Cayce said 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.

### 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, mental application, see? 900-417*

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



## SICKNESS AND SIN

The concept expressed in the Edgar Cayce readings that there is a relationship between illness and sin is based on certain presuppositions. These presuppositions, which are dealt with at length in the readings, can be summarized briefly as follows:

- God is Spirit,
- We were created the image of God and therefore spiritual beings
- Our souls have lived on the earth for thousands of years by taking on physical bodies
- We will continue to do so during a spiritual evolutionary process.

The concept of karma presupposes the above. It therefore follows that for those people who do not believe the above presupposition the notion of karma will be alien to them. They will therefore not consider any relationship between sickness and sin, at least not in respect to the possibility of a current disease being related to sins in past lives.

Being under the law of Karma means, among other things, that some of the characteristics and talents we have inherited as well as some of the circumstances we now find ourselves are based on our past life actions and experiences. Also when we succumb to illness this is the result of past sins, either in this life or in previous lives. To further understand this we should consider what is meant by sin, particularly in the context of 'All Illness is Sin.' One dictionary definition of sin is the breaking of divine laws. Some define sin as committing an offence against God but that would suggest that God is something separate from us and that He can, in fact, be offended.

When the meaning of the word 'sin' is traced back to its source in the New Testament, where it appears multiple times, we find that the original New Testament documents were written in Greek. The Greek word used that has been translated to the English word 'sin', is *hamartia*, which literally means 'missing the target.' In that sense we will probably agree that we have all sinned in that we have often 'missed the target' in doing things we should not be doing and omitting to do things that should be done. This is a very different definition from that of offending God, or

breaking His commandments.

Edgar Cayce gave a number of readings for the first A.R.E. study group on the topic "Sin and Righteousness." In the readings Cayce defined sin as "an individual matter, - dependent upon or relative to, first, the ideals of the individual, and as to what constitutes a deviation from the ideal; and as to what ideals are in relation to moral, spiritual and mental standards. For, righteousness and sin - as in the minds of most individuals - are the extremes of an awareness in the consciousness of an individual. Thus it becomes a personal condition to be reckoned with by the individual."

Note that he makes no reference to religious law but rather he is directing us to our spiritual nature from which we set our standards and ideals. It is when we fall short of our own ideals, when we 'miss the mark', we sin. A reading states; "Then to be conscious of deviating from that ideal, whether consciously or unconsciously, is a sin to the entity."

As to what happens as a result of our sins, Cayce's readings suggest a similar viewpoint to that held in Buddhism. To the Christian this is the edict is 'what we sow we reap' while in Buddhism it is the law of 'cause and effect'. In numerous readings Cayce gave to patients seeking help for their illnesses, he stated that the patients' conditions at the time of the readings were the result of karma, the result of past deeds that were now being met. "Well that karma be understood, and how it is to be met. For, in various thought - whether considered philosophy or religion, or whether from the more scientific manner of cause and effect - karma is all of these and more."

How karma works was given in one example where he described how our thoughts become part of our very being for, as he repeated many times; 'thoughts are things.' "... (karma) may be likened unto a piece of food, whether fish or bread, taken into the system; it is assimilated by the organs of digestion, and then those elements that are gathered from same are, made into the forces that flow through the body, giving the strength and vitality to an animate object, or being, or body."

Karma is not punishment but rather a universal law in action. If we put our hand in a

fire we get burnt. It hurts but we are not being punished, we are just experiencing the results of the law of cause and effect. Under human law we can get away with breaking these laws if we are not caught. However under the universal law of karma every action has a reaction, whether good or bad, and cannot be avoided. Death is no escape from this law for if we have not come to terms with our transgressions in this life we will surely confront them in a future life.

Sickness and disease then are part of our

learning process as we grow spiritually for we learn more from suffering than we do from pleasure. As quoted in the book 'Christ In You': "...there is a quality of suffering that effects the highest good, that suffering which brings into activity the three great principles of spiritual growth – faith, hope, and love. The highest good is known by its opposite, and every experience can be used for ultimate good. Learn that the beauty of morning is known because of the darkness of night. Sorrow is ever making channels for joy." **BDA ΩΩΩ**

## CANCER

With the great strides made in the research on cancer in the 60 odd years since the death of Edgar Cayce the diagnosis of cancer is no longer considered an automatic death sentence and many treatment methods which were not available in Cayce's lifetime are now in common use. Over the last few decades the survival rate of cancer patients has been steadily increasing as new drugs and forms of treatment are constantly being made available. This does not mean that we should ignore an holistic approach in the treatment of cancer and doctors nowadays confirm that the mental state of patients has a bearing on successful treatment. Also there are some supplementary remedies which could be taken in conjunction with established treatments.

<http://www.budwigflax.com/Articles/Dr%20Budwig.htm>

As a measure to prevent cancer, probably the most often quoted text on cancer from the Cayce files refers to the inclusion of **almonds** in our diets "those who would eat two to three almonds each day need never fear cancer." (The text concludes with the statement "Those who would take a peanut oil rub each week need never fear arthritis.") 1158-31.

One of our readers, Mira from Melbourne, referred me to the work of Dr. Joanna Budwig, a German scientist, who has done considerable research and studies in the use of **flax seed oil** combines with cottage cheese, or yoghurt, in the treatment of cancer and other diseases. More information on this Doctor and her studies can be found on the webpage below.

**BDA ΩΩΩ**

## CHRIST IN YOU

Continuing the book "Christ in You" published by an anonymous author just over one hundred years ago. (The full text of the book is available on request in Word format).

Tenth Lesson

### The Book

At this point we will consider together the value of your scriptures, the collection of books called by you "The Bible."

Books, words, letters are all valueless in themselves. What you call inspiration is the true secret of their value. The spirit by its potency, its subtle vitality, can take any word from any language, on the plane of the sense, and use it to convey meanings, to suggest thought, and often to pierce through a wall of sense impossible to the work of itself. Thus the word is only the vehicle or outer shell, hiding wither a pearl of great price or a two edged

sword. The Word of God is quick and powerful; it is also sweeter than the honeycomb.

Inspiration, thin, is the one spirit using for its channel many books and many methods; it is ever seeking avenues to pour out the abundant wealth and wisdom of God. Inspiration is possible to all men. That you can from the spiritual plane use sense, or empty words, so that they become vehicles of spiritual power, is a great and glorious truth. This, too is genius, for God has spoken, and the ordinary language of time and sense is made eternal and spiritual.

In just this way, Jesus took the word "bread" and gave it a holy and spiritual

meaning. When we pray: "Give us this day our daily bread," we are using words of great and significant meaning – seeking the nourishment that shall sustain us in very deed. In all things we are to bring reality and truth where nothingness and limitations have made chaos and darkness. Then we see the necessity for light: God's first spoken word at the creation – LIGHT.

Written words are not the only means of communication, for the spirit comes into our outer man with great illumination, and to explain this you have no words. I pray that this may be your experience in all its fullness. It is the first and highest expression of God. The illumined soul moves through all life, radiating light, the unconscious manifestation of divinity, a deep, inward peace, a real knowledge of men and all things, light which cannot be hid, for it is conveyed in every gesture, in every spoken word. Thus we understand and inspired or illumed soul. The real value, then, of the Bible is in the spiritual or inspired writer, who has opened your understanding to the things of God.

Added to this is another mighty factor – the place you have given the Bible. It holds the highest place amongst all your books, and it always will. Millions of people have lifted it by their belief in it. In this we recognise the working of a law unknown to you. I can best explain it as the law of transmutation. The working out is as follows: You can lift everything into the highest place, until it becomes transmuted and purified, changing into very gold the basest metal of earth. This is the philosopher's stone, the transmutation into heavenly values by our faith in absolute truth.

I am putting this key into your hands, so that you too may begin even now to turn every experience into an opportunity to lift it into the highest until it becomes purified, transmuted; pure gold tried in the fire of God; and not only this, but it returns to you a thousandfold, filled with richest meaning for all time. This is what has happened with your Bible. You have given it this place, and your reward is that it will always reveal the highest things to you because of this very law. Take the Holy Book and read it much; seek the spirit, not the letter, in this as in all other things.

We are very much in earnest about these things, and if you remember that this beneficent law is always operating you will understand the effect in your lives. You have the power to bring anyone whom you wish to help into this place of blessing. Every act of your life, every expression of your thoughts, should be lifted towards the very highest. There will come to you a realisation of the place of sinlessness within yourselves, a place of purity and perfection that nothing can touch or soil, for you have begun to BE, even as your Father who is in Heaven.

Your Bible has become to you THE Book, but I would also have you know that God has inspired men and woman with power to reveal, in our own time, even greater things, and ever fresh unfoldings from the heart of life. Above all things we want you to have the open vision today, for greater things are coming, and God is doing wonders among you. Rejoice in the new revelation, abounding in hope. The new will reveal the old to you afresh. Have no doubts. Launch out into the depths of God, and fear not. ΩΩΩ

## FROM OUR READERS

### Learning From Illness

Dear Brian

Thank you for the Rainbow Journal, which I always enjoy. I found the "learning from Illness" article very interesting.

Having just returned from the skin specialist again to have yet another bit of sun damage removed, I wondered how this could possibly be due to sin on my part in the past. I have had some skin cancers removed in the past and my mother died from a melanoma. I am a very fair redhead living in Perth, so my

life involves much planning to avoid the sun, wearing sunblock and hat and long sleeves (even when over 40 degrees!) Looking very pale while others acquire nice tans etc. Curious about the origin of my sin I meditated and got the impression that many centuries ago, I, as a lady of the manor, prevented other people (servants) from going out and enjoying the sun. Presumably I kept them indoors working instead. So in this life I am forced to avoid the sun as I apparently forced others to

do, or suffer the consequences. In this life certainly I can't "enjoy" the sunshine very much as others can. I'm looking forward to my next next life when hopefully all the care I've lavished onto my skin will give me the most beautiful skin the world!

I hope you get good results in relation to your prostate. The origins of that would be interesting. Louise Hay says prostate issues are related to the masculinity principle and beliefs, actions etc around that.

Beth

Dear Brian,

Sin is a very strong word. Sin is an offence against God. I believe that Catholics have an understanding that sins can be major or minor much like our legal system where offences are summary or indictable. If a sin offends God surely it cannot be a minor transgression. It must be a major offence committed knowingly. A sin cannot be committed unconsciously or accidentally. Your

idea of mistake is interesting. If you translate sin into Latin and back to English, one of the definitions is mistake. I don't believe that you can commit a sin by mistake.

What Cayce is saying is that a sin has been committed in the past and as a result of that sin illness occurs. Until the ill person traces the sin which is the cause of the illness one cannot avoid committing the same sin again.

I am of the opinion that I am genetically exposed to the growth of cancer and that some event major or minor triggers off the growth of cancer. To suggest that my cancers are signs that I have sinned is mischievous. If early detection and successful treatment is possible I won't have suffered my punishment from sinning?

Laurie

*(Refer our article 'Sin and Sickness')*

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## LAUGHTER – THE BEST MEDICINE

Letters from Young Parishioners to Their Pastor

Dear Pastor,

- I know God loves everybody but hr never met my sister. Arnold 8.
  - Please say in your sermon the Peter Peterson has been a good boy this week. I am Peter Peterson. Pete, 8.
  - My mother is very religious. She goes to play bingo at church every week even if she has a cold. Anette, 9.
  - I would like to go to heaven someday because I know my brother won't be there. Stephen, 8.
  - I like your sermon where you said that good health is more important than money but I still want a raise in my allowance. Eleanor, 12
  - I hope to go to heaven someday but later than sooner. Ellen, 9.
  - Please say a prayer for my little league team. We need God's help or a new pitcher. Alex, 10.
  - Who does God pray to? Is there a God for God? Christopher, 9.
  - Are there any devils on earth? I think ther may be one in my class. Mary, 10.
  - I like your sermon on Sunday. Especially when it was finished. Ralph, 11.
  - How does God know the good people from the bad people? Do you tell Him or does He read about it in the newspaper? Marie, 9 **ΩΩΩ**
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## OUR CLOSING THOUGHT

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

without a struggle. Know, then, that as He had His cross, so have you. May you take it with a smile. You can, if you will let Him bear it with you. Do it!" 3976-29 **ΩΩΩ**