

PRECIOUS PROMISES

By Nell Truesdell

At one time or another all of us have turned to the promises of God that are recorded in our Holy Bible. As we have searched out a particular promise, we have felt in our hearts a deep wish that it might, in some miraculous way, be fulfilled. "Oh, if this would come true for me!" we exclaim inwardly not realizing fully that a promise is an express assurance on which expectation is to be based.

A promise always has two ends, each of which is forever associated with the other; and the fulfillment lies in the middle. One end states a premise; the other end describes the outcome; and these, together, link the gap between by offering a foretaste, or realization in advance, of something that is sought or desired.

"By humility and the fear of the Lord are riches, and honour, and life."

The front end of this promise may be stated thus: "Though the power of meekness and reverence for God ..."; and the hind end may be stated: "I may have abundant supply of means, the high regard of my fellows, and a good life in the world." Between these two ends lies the wordless confidence that through obedience on the one hand and belief on the other, the outcome is unconditionally guaranteed. It is an indisputable fact that the consummation of a promise takes place only after the requirements stated or implied, are met.

Disregard of the conditional clause contained in every promise is the general mistake many people make when they consider one of God's promises. They fix their attention exclusively on the clause that declares some reward that they greatly desire. However, unless there is a definite association of the two ends of a promise, there will be no fulfillment. The unwise, then, are apt to state emphatically that the promises are not valid. This common error must be corrected by all who want to benefit themselves by a study of God's promises.

An oft repeated promise is this:

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart."

If the first part of this promise is observed, the second part will automatically fulfill itself. The accent, of course, should be on a strict watch toward God until a high degree of enjoyment in God's Presence flowers into the satisfaction that stems from the heart. For, again, it is promised: "Keep thy heart with all diligence; for out of it are the issues of life."

Peace is a much sought after treasure, and the following promise is familiar:

"Thou wilt keep him in perfect peace, whose imagination is stayed on Thee: because he trusteth in Thee."

The imagination can be spoken of as a projector that throws upon the screen of the intellect the pictures of a person's past remembrances as well as

those of his future longings, and may also include the present determinations of his will. Reel after reel may be reviewed and the result will always be definite; for a person's thinking and emotional equipment, as well as his body and affairs, outpicture faithfully the effects of the quality of his thoughts. If his imagination is focused on God exclusively, his trust in God will prove itself and he will receive the precious reward of peace.

The attainment of material riches is perhaps present-day man's greatest ambition. From the time that a child begins consciously to think for himself, the adults around him impress him with the need to work toward the goal of great wealth. Large amounts of money are thought to characterize the condition of being rich, and its metallic ring drowns out all calls from other sources that offer finer values. a man is tempted to say in his heart: "My power, and the might of mine hand, hath gotten me this wealth." but the wise man will remember God, "for it is He that giveth thee power to get wealth." And he will recall that added promise: "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. ... Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

David's prayer, when he abdicated his throne in favor of his son Solomon, conveys to man the need to put all his values in God; and implies that when he does, he receives the reward of unspoilable richness that gives him honor, greatness, and strength.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all.

" Both riches and honour come of Thee, and Thou reignest over all, and in Thine hand is power and might, and in Thine hand it is to make great, and to give strength unto all. ...

" Now therefore, our God, we thank Thee, and praise Thy glorious name.

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee?"

The result of David's knowing that "of Thine own have we given Thee," Scripture states that "the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty, as had not been on any king before him in Israel."

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EXCERPTS FROM THE WRITINGS OF H. B. JEFFERY

(Original notes in H. B. Jeffery's own handwriting are transcribed from an old manuscript in possession of the Christ Truth League. From time to time, other notes will be issued in SPIRITICITY.)

The Good is a quality that is a transparency. The Truth has no origin. There is no beginning to any message of Truth; no being can claim originality. No one can steal a message of Truth out of the universe. When we have it, we are capable of delivering it, and also of keeping it.

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The characteristic of human nature is egotism in the exercise of a vague policy of life.

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A divine being and a human being - what is the distinction? Experience is required that you may know. Have you heard of a divining rod? The witch hazel is tipsy; it will divine water when you pass it over the earth. Jesus was a "drunkard" in that He had the divining sense. The divining sense is the divine Being. It is like a drunkard reeling through things, but reeling fortunately. Divining sense is the interpretation of the unreality founded upon perception of that unreality. It is called "Faith."

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"Westward the star of Empire rolls." Wherever the star of empire rolls, is bondage, grief, death. etc. There is less civilization in the West, more freedom. The Mother of Truth is producer of Freedom. The West is most relieved of meaning, nearest Nothingness. Passion of wild Nothingness is Royal Mother of the West.

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The Message of Truth was transmitted from mouth to mouth and not written. Do not be discouraged at the intellectual interpretation of the Message of Truth. Those of medium minds, cultivating it, offer concentration, reading over and over, and meditating.

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The great Truth has no bodily form, but It produced and nourishes heaven and earth. The great Truth has no passion, but it causes the sun and the moon to revolve as they do. The great Truth has no name, but It produces the growth and maintenance of all things. I do not know the name, but I make an effort and call It "the Truth." Truth means an opening, the possibility of escape, the sign of freedom. If creation is capable of stopping your mind, when you receive the perception of a Message of Truth, it is an opening.

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When Abraham was about to enter into the marvelous Message, he slew five royalties, was able to overcome - destroy - five kings (five senses). Then he met Melchizedek, a king of kings, king of creation (Nothingness). He was master over royalty.

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The primal Producer of the Cosmos, Nature - Mother nature - excites a passion of right perception of Nothingness. Those who obtain from Nature the passion for the Nothingness of nature have the power over it.

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When Truth says there is no body and form, It eliminates consideration of the body. In your treatment, you tell the patient silently that he has no body, no heredity, was never born; to interpret the body as nothing. The business of creation is to non-exist; when it does exist to the patient, he must be instructed otherwise. The body is the patient's estimate of right - a claim

which produces antagonism. Nothing is more healing than to assert there is no physical existence. In the great Truth there is no such thing as any body at all. I have no body, I have no head, no feet, etc.

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The healthy body makes no assertion of its existence. There is no possible reception of the Message of Truth without a healthy body. Whoever gets this perception will be permanently healed.

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Purity is essential to health. Truth is pure because there is nothing besides Truth with which it could be mixed. There are no foreign, antagonistic, poisonous substances. Until purity of perception is established, we will have enemies, diseases, griefs, etc. Perception of purity gives health that is immune.

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Purity is the first principle of healing or health. Purity annihilates antagonism. Purity is unadulterated; it cannot be mixed, for it is all there is; there is nothing to mix it with. There is an antagonism maintained by the sense of impurity that must be destroyed. The perception that there is no body is helpful. Such a perception is possible. I know that it is.

There is a perception that is sane. One can treat himself out of existence if he has a perception of the Nothingness of creation. We can use creation and exist in it as Nothing. It is difficult to deliver the Message of Truth in direct statements; the teaching is given in paradoxical indirection.

The word "Nothing" is purity; practice purity with speech. The great Truth has no name. Adam was given the power to create things by speaking (naming) them, but the fact that we name things does not mean that they exist. Deny all creation. A name is nothing, and the thing itself is nothing. Use words that express Truth, and the word "Nothing" expresses more Truth than any other. Assassinate every idea (name) by perception. You must destroy five kings (five senses) before you meet the King of Kings, King of Creation of Nothingness.

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EASTER

By Alden Truesdell

In Jesus' Intercessory Prayer, he prayed that His disciples be delivered from evil. He did not pray for them to be taken out of the world, but for them to be kept from evil. He said that they were in the world, but not of it. Yet he prayed that they might be with Him where He is and behold His Glory.

So far it would seem that Jesus had interest in His immediate hearers and followers only; but then He made a distinguishing statement: "Neither pray I for these alone, but for them also which shall believe on me through their word." This is significant to us; it confirms Christ's Intention toward us. Jesus Christ prayed specifically for you and for me. There are those who are so filled with their own conceit as to believe that they have no need of this

Intercession. But the time will come when they will welcome it and value it highly. They will "desire to see one of the days of the Son of man."

Almost everyone who has taken Jesus Christ at His word and followed His directions has built a temple in His name. But his is not the objective; it is but an expedient, a means to an end.

If Jesus was no organizing a church, or many churches, what was His objective? Why did he pray for us? He prayed that we, who hear, should be with Him where He is and behold His glory; that we should be one with Him; that we should be found doing those things he did, and greater things than those - because of what He did.

the Easter celebration, then, is not exclusively for the purpose of the expression of the lovely religious music, the colorful artistic ritual; but it emphasizes a turning point in the spiritual ongoing of each individual, a time when the Christ hood of man emerges triumphant over all the reactionary forces of his being.

Many times this triumphant time of liberation follows a terrific testing period, as witness the capture, the trial, the persecution, and the Crucifixion of Jesus. We speak of its being "darkest just before dawn," and of its being "the eleventh hour." There would not be much point in following Jesus Christ if the Crucifixion were the ultimate goal. But there is a resurrection following every crucifixion, just as day follows night and the twelfth hour follows the eleventh.

surely the expectancy of man is attuned to the fulfillment of an increasing Purpose, the apex of which must always be beyond reason or perception. Man's expectancy, therefore, can best be described as aspiration. but what of this to which man aspires? It must be more than any state with which he is familiar and to which he may refer. It has been called "unlawful," for it is not subject to law. it has been referred to as "indescribable," because it is beyond description. It is immortal, because it is from everlasting to everlasting. It is incorruptible, because it is attuned to righteousness and cannot err. It is unsearchable, because it is limitless.

Man aspires to the Unknown. But the one who aspires does so with confidence; for his slight acquaintance with the things of God has built in him a confidence in the Character of God, which , with varying degrees, reveals It s own Nature to him. As It does so, he knows not what to say, but he develops regard for those who have been able to express what they have seen and heard under similar circumstances. He marvels at the recording of Isaiah and the exactness of his prophecies. He revels in the beauties of the transcending experiences of one after another of his spiritual forebears.

A philosopher once came to his teacher, claiming he had found the secret of eternal life. His teacher advised him to lose it or hide it - until people had been taught how to live and how to in joy life. This might be likened to the Advent of Jesus, who spent His Ministry teaching His people how to lie before He made clear to them the eternal extent of Life Itself. he gave them the complete doctrine of healthful living and told them the teaching was for the purpose that His joy might remain in them and their "joy might be full." Just as a gardener knows that he must have healthy bulbs if he is to bring forth beautiful lilies, so the Founder of Christianity knew that life under law must be happy if the joy of living forever is to be made attractive.

Probably no one writer has given such a transcendent preview of things to come as has John in Revelation. We should consider carefully John's report from the One who "was dead," but is "alive for evermore. Passing over the angels, the harlot, the bottomless pit, the dragon, the horsemen, and the vials - all of which are symbolic of a spiritual, soul-cleansing, restoring action - we may glimpse with John the state of affairs that will exist for the completely healed race which has responded to its own divine Destiny. John writes:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. ... And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. ... Behold, I make all things new. ... He that overcometh shall inherit all things; and I will be his God, and he shall be my son. ... Behold, I come quickly."

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THE RESURRECTION

By Robert Applegate, Ph.D

Would you like to have Easter be something more to you than just an opportunity to show off your new clothes and to revel in the admiration of those who see you? Then between now and Easter, read over several times - as many as possible - the accounts in the Four Gospels of the Resurrection of Jesus Christ.

The accounts of the Resurrection are Matthew chapter 28, Mark 16, Luke 24, John 20 and 21. the sections are short; they are factual; they carry their own conviction. Lent, the forty days preceding Easter, is traditionally given to spiritual exercises; and this exercise of simply rereading the accounts will be of more benefit than many. It is a story that has changed the world and it can, and should, change everyone's life. John's account is that of an eye witness; and the little details that he mentions reveal this. As you read, you can see the events happening as he saw them; for his is the report of a man who talked with the Risen Savior.

The Resurrection of Jesus Christ is not a myth or a fairy story; it is an authenticated Fact. If we had the same evidence for any other fact of history, we should accept it without question. But that a man should rise out of the grave is so contrary to what we have been taught from infancy to believe that many balk at accepting it. Yet there is really nothing amazing about it. The greatest minds among mankind have always felt that someone should be able to overcome death. Jesus did it, and it is because He did it that He is the Savior of mankind. It is because Jesus Christ became so identified with God that He was God, that he is the Closely Near, forever with us.

Easter is the one time of the year when recognition is given to the Resurrection; and this recognition, perfunctory and formal as it is, gives to the day the joyousness that always characterizes it. Yet every day should find us acknowledging the Resurrection - thinking about it, glorying in it. Those who have done so have found that the joy of the yearly Easter celebration is but a faint shadow of the joy that wells up within them every day, in continually increasing measure. Brother Lawrence wrote to a friend: "I make it my business

to persevere in His Holy presence, wherein I keep myself by a simple attention and a general fond regard to God, ... which often causes me joys and raptures inwardly, and sometimes also outwardly, so great that I am forced to use means to moderate them and prevent their appearance to others."

This has been the experience of many others who have discovered that god is always with them and that the awareness of this Presence is the most joyous attainment. The acknowledgment of the Resurrection is the first step towards this achievement.

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Alphabet of
DAILY MEDITATIONS
For Every Week Day Of The Month

April 1955

1. Let us put on the ARMOUR of Light.
2. BE not afraid, only BELIEVE.
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4. COVERT earnestly the best gifts.
5. DO good.
6. I show unto you a more EXCELLENT way.
7. Thy FAITH hath made thee whole.
8. By the GRACE of GOD I am what I am.
9. HAPPY shalt thou be.
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11. Trust thou IN Him.
12. JUDGE not, that ye be not JUDGED.
13. He that KEEPTETH thee will not slumber.
14. The earth was LIGHTENED with His Glory.
15. Remember His MARVELOUS works.
16. We have NOW received the atonement.
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18. Let all things be done decently and in ORDER.
19. I will PRAY with the understanding also.
20. QUENCH not the Spirit.
21. The Lord RECOMPENSED me.
22. SEEK that ye may excel.
23. Do all THINGS without murmuring.
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25. In UNDERSTANDING be men.
26. God hath VISITED His people.
27. WALK WORTH of the Lord.
28. Be YE steadfast, unmovable.
29. Be glad, ye children of ZION (peace).
30. Seek peace, and pursue it.

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"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

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As electricity is the working power of the electrical principle,
SPIRITICITY is the working power of the Spiritual Principle.