

SPIRITICITY, August 1957  
THE KINGDOM OF GOD  
By Nell Truesdell

THE WORLD is still waiting for somebody to state in everyday language what Jesus Christ meant when He said, "The Kingdom of God is within you."

Why? Because people demand that the significance of the statement be expressed in words with which they are familiar; that is, in the natural pattern of speech that conveys to their intellects pictures that they accept as representing what is meant. But all explanations have been given in the obsolete symbols of conventional theology. This leads to misunderstanding. Too, the intellect of man looks for complexity and rejects simplicity because it appears to lack refinement.

We may use the typewriter through which these words are being written to illustrate how the Kingdom of God is within man. How do the words get on paper? A "mind" originates them, then projects them through the machine so that the meaningful terms register on paper and indicate to the reader what that "mind" wishes to express. Similarly, man (like the typewriter) is the machine through which God-Mind projects His Word to reveal His purpose toward man. However, unlike the typewriter which lets the words of the operator take form on paper, man deflects the Word of God from Its true course through willful manipulation. He demands that the Divine Word bend to his own purpose and bring forth according to his own desire. This tampering with Holy Substance causes all the malformations with which man is plagued.

We may say that the Kingdom of God within man is made manifest to the degree of man's conscious capacity to let the Word of God be formed in and come through him without interference of personal will or desire. Jesus Christ indicated this when He said:

I do nothing of Myself; but as My Father hath taught Me, I speak these things.

The words that I speak unto you I speak not of Myself;  
but the Father that dwelleth in Me, He doeth the works.

Paul, in his letter to the Romans, wrote:

We know not what we should pray for as we ought.

And the Psalmist, too, gives the key to the Kingdom:

My soul, wait thou only upon God: for my expectation is from Him.

How is the Kingdom of God in you? It is in you as radio waves are in the radio; tune in and the selected program comes through.

The Kingdom of God is in you as your breath is in your lungs. The Kingdom of God is in you as blood is in your heart.

How? Why ask? Why not believe that it is God's pleasure to give you the Kingdom!

SPIRITICITY, August 1957

## SALVATION

By Alden Truesdell

"FEAR YE NOT, stand still, and see the salvation of the Lord, which He will show to you today. . . . The Lord shall fight for you, and ye shall hold your peace."

Salvation is so desirable that every revivalist is hustling it as a commodity essential to life. Every ecclesiastical system is endeavoring to dispense this solvent called "salvation." But salvation is inherent in the Law of life - or in the Lord. We do not have to achieve salvation. We need to stand presence of the Law of our Being, and see a salvation already existing there.

Because of the almost universal desire for salvation, we may do well to try to understand what it is man is eager to be saved from and what he desires to be saved into. The very word "salvation" and the extensive demand for it throughout all nations indicates a sense of deficiency among men, which interpreters of Scripture have identified as being "conceived in sin and born in iniquity." All religious systems have been set up within the framework of this acknowledgment of sinfulness. But according to the theory of sin and salvation, even after a sinner has repented and confessed and paid his debt to society and the church, he is still in the company of a race of sinners. This has caused a sort of parole state and a relegation of salvation to the future. Thus the theory, as it stands at present, promises salvation after death, if the debts are paid to religion and society in the interlude on earth. This has been referred to as the assurance of "pie in the sky bye and bye."

A futuristic attitude is bound to result in the certitude of salvation for the self-righteous, like the man who was sure that he and his wife were going to heaven but wished there was some other place, where he would not have to "spend eternity with that woman."

It is strange how this theory has gained credence, when there is no valid authority for it. If we as Christians turn to the words of Jesus Christ, who should be a good authority for the Christian doctrine, we find no basis for futurity. We find His doctrine to be a vital exposition of a Way of life practicable now. His reference to salvation was: "This day is salvation come to this house."

Did Jesus then not teach repentance, remittance, forgiveness, and redemption? He did, but specified no time limit, and even assured the possibility of encompassing all of these in one redemptive action, which involves turning to see the salvation of the Law - the salvation "come to this house" today.

All the repentings and confessings, the remissions, forgivings, and redemptions - all indicate something for man to regain. They indicate a sense of incompleteness, a feeling often described as a "divine discontent."

We are all sinners, in that not one among us has attained full spiritual stature. Or shall we say only One has attained. Our "sins" may be sins of omission or commission. We may have neglected to do what we knew we should, or

we may have overdone some phase of expression unimportant to the total progress. In the one case, we have wasted opportunities; in the other, we have dissipated precious energies. Salvation then is being saved from these practices and being balanced in a state where nothing is wasted and everything is working together for good. This state is attained - or rather exposed - by inner orientation, by studying to be quiet, by learning to come to the self and rise and go to the Father.

Actually, our instructions in these matters have been clear; while our instructors have been confused and unwise in the selection of subject matter. And so if we are "sinners," we must be catalogued with the children who attend elaborate schools at great expense to the public budget, to be insulated with popular misconceptions by unwilling and underpaid teachers.

Where will we go to learn the Truth? Must we cry out with the tortured seeker for light, "Is there no prophet in Israel?"

We already have our Prophet, and fortunate are we to have such a One, for this One is more than he whom He described as "more than a prophet." Have we heard His "good tidings of great joy, which shall be to all people"? Have we been willing to be saved by this Son of God through believing in Him? And how does the acceptance of Him save us from sinfulness? He can do it, because He is the only One we have sinned against.

All the words we have heard, the instruction we have received, the insulation we have accumulated, will drop away from a sincere acknowledgment of Jesus Christ, the Son of God, and a realization that this same Christ is "Christ in you, the hope of glory." Our conscious oneness with this Inner Christ is the spiritual normalcy into which we are being saved. The more vital our grasp of the Inner Reality, the more complete is our salvation.

Salvation is not self-righteousness; but it is self-recognition, in a sense - the recognition of the spiritual Self, the Christ Self, as the real Self of everyone.

The teaching of Jesus Christ is the Way of salvation. The Name "Jesus Christ" gives admission to this Highway. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

"These things I say, that ye might be saved," said Jesus.

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

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SPIRITICITY, August 1957

THE FRUIT OF THE SPIRIT

By H. B. Jeffery

(Continued from last month)

LONGING FOR human love, particularly when it seems to overpower one's nature with an overwhelming desire, is really the yearning for a more abundant

and deeper spiritual life. For human love, consummately beautiful as it sometimes is and seemingly constituting the very warp and woof of the fabric of being, is but the means to an end. That end is an impersonal, universal, centered state of soul, wherein there has been brought about a union of the divided and scattered self with its Source.

When a man rises to the understanding by which he can regard earthly love in this light, the demand it makes upon the personal self will be equilibrated, even while he is still working his way toward the Impersonal. Moreover, his love will readily find expression on a plane where he can dwell in unperturbed tranquillity and face the changes of the temporal with serenity and steadfastness.

There are many people who seem in no wise to understand this attitude. They confront it with the limitations of the solicitous and importunate self, which exclaims, "Would you destroy these human loves? Would you make us automatons, without feeling and unresponsive to the joys and sorrows of earth? Would you see us without tears, without sadness?"

To those who thus question, little can be said. Experience, the taskmaster, alone can instruct them. But there are those who, having been refined as by fire in the crucible of many sorrows, behold a gleam of what is meant by the Impersonal. They understand this detachment of the soul, this power to ascend to a realm of freedom or to withdraw into the holy of holies, where the heart meets God; and they know that this conscious union with God is the consummation toward which all the means have ministered.

One of the first realizations that comes to many, perhaps while yet in the "rose-mesh of the flesh" - the budding stage of womanhood or manhood - is that which, often with poignant pain, reveals the inadequacy of human love. The first realization comes as a discovery that within the True Self there must be an abiding-place of peace, not invaded by selfishness, inconsideration, ingratitude, thoughtlessness, or even death.

Here man begins to see that a dependence upon human love alone robs him of peace; often disqualifies him for useful, sound, persistent achievement; and may seem to deprive him of everything that is intended to make happy and prosperous the way of life. Man is then likely to question God and all His purposes, feeling as if He were an enemy opposing him. Nature herself may appear to mock him, and hell seem very real.

To intense natures the struggles are severe, until the origin of these sufferings is found to have its roots in the selfishness of that personal self which forgets the oneness of life, the brotherhood of man, and the omnipresence of God. Sometimes this selfishness is so subtle that its desire seems to be entirely lawful and justifiable; for the human mind easily deceives itself, and desire is frequently concealed under many alluring miens and guises. But, by remembering the Real Self and its sonship to the Divine Love, one may clearly see the way out of confusion.

All penalties inflicted upon man are but the results of the great law which allows man to have what he seeks. Little by little, man learns that he measures to himself his own woe, that he gets hurt only when he selfishly clamors for self, and that he has been wasting his powers in greed and gluttony for self.

As he learns, man begins to turn his attention toward that Kingdom of Universal Love which emancipates him from his self-seeking. As he measures the changing events of life against the eternal and spiritual Invariableness he gives to the temporal a more just proportion of value, and thus he becomes established in peace. Then, in forgetfulness of self, he begins to serve others, becoming less and less vulnerable to what had formerly seemed to be such genuine heart-rending grief - which he now sees as nothing but delusion.

Furthermore, loved ones are drawn closer when the barriers of selfishness are removed, and they are enabled to pass through the heavenly gates to universal love when together their hearts are firmly established in righteousness and peace.

Emerson says: "When we see a soul whose acts are all regal, graceful, and pleasant as roses, we must thank God that such things can be and are. Our life might be much easier and simpler than we make it; the world might be a happier place than it is. . . . We are begirt with laws that execute themselves. By contenting ourselves with obedience we become divine. Belief and love - a believing love will relieve us of a vast load of care. O my brothers, God exists. The whole course of things goes to teach us faith. We need only obey."

In this obedience, we find the Impersonal. No love is in its perfection when it has any intrusion of the personal in it. And yet, paradox that it seems to be, love must come through the personal, but only the personal that has lost its selfhood and become its highest on its own plane - in other words, pure presence. This is the final office of the person - to be an opportunity, as a presence, for God to be visible to human vision.

We just shed all the personal elements from our love for others and so keep our love high, selfless, pure, and free. We must uplift our love until there is none excluded, while we often invoke the Love-Power of Christ that our hearts may be charged with its holy flame.

We must cast aside the personal, which we can easily recognize by its restlessness, its hunger, its longing to touch and to contact in one way or another. Personal love is the abode of fear of loss; the dwelling-place of accusations, sense of possession, binding exclusiveness, inordinate demands for expression, likes and dislikes, capriciousness, deception, insincerity, and the seeking of its own gratification. These false elements do not constitute love, and we do not really want to give or receive them. It is not the personal but the divine love that man looks for.

We must never lean upon the love of another, nor long for love to be toward us; but must be content just to love. This is sufficient. Thus shall we find the Great Impersonal and be able to transcend all the problems of life.

We may, then, freely touch the personal with its privileges, duties, and activities; and find in these things a perfect reflection of the divine power, peace, and joy. All the sweet intimacies of home and friendship are intensified when they are relieved of the burden of selfishness.

So, by the presence of the God Love within us, we pass quietly and joyously on our way, giving thanks for our daily privileges, and with simple mind ever ready to say, "Thy will be done, not mine."

(To be continued)

SPIRITICITY, August 1957

GOD: THE SUPREME

By Robert Applegate

TODAY THERE is much lip service to God, but seemingly little real worship of God or consciousness of His Presence.

We say that God is "Supreme," but do we believe it? Most of the time we do not act as though we did. How, then, can we believe? How can we enforce the Supremacy of God on our consciousness? For if we do not believe in the Supremacy of God, it is because we are not conscious of it. We have turned our attention so long to the outer world that we are considerably more aware of it than we are of the Almighty. Also the demands of the world are pressing - or at least seem pressing. Our business, our work, has to be tended to; but except in the case of emergency, there seems to be no urgency about our considering God.

Yet God remains the Supreme. And God is Supreme, because He is All that is - the One Reality.

One reason the Bible has had such tremendous power through the ages is that, from first to last, it emphasizes this Supremacy of God. The Creation Stories tell how the world came into being, at the Word of God, and how man fell from his original state of peace and innocence by seeking to exercise his own powers.

The historical sections of the Bible relate what happened to men when they were obedient to God - or when they disregarded Him. And modern research in archeology and science is revealing how remarkably accurate these sections of the Bible are. The Bible is an honest book. It does not gloss over men's shortcomings; it does not glorify the national heroes beyond recognition. It shows honestly how men like Abraham, Lot, Moses, David, Solomon, and all the others fared - for good or for ill - accordingly as they valued obedience to God or turned aside to other things.

The prophetic books of the Old Testament show how simple men could wait upon God until they could hear and repeat God's words. These men spoke with such boldness and authority that kings listened to them. Their words have lived and burned for thousands of years and are vital today. But how much that is said or written today will last as long?

Many of the Psalms are hymns of praise to the Almighty which have never been surpassed.

The New Testament tells how God "was made flesh, and dwelt among us, . . . full of grace and truth."

Jesus Christ left no physical remains behind Him - no empire, no army, no cities built or cities destroyed, no organization, no writing. Yet He changed the whole course of human history. The magnitude of His Advent is something we cannot grasp. It seems so fantastic that we cannot blame people for failing to consider it seriously. Yet the record is all there. And the Son of God is here - within everyone of us, bearing witness to Himself and to the Father.

We say that God is Omnipotence, Omnipresence, Omniscience. Do we comprehend these words? and do we believe them? Those who have sharp minds and see what the words mean generally say that they cannot be true. God cannot be omnipresent, omnipotent, and omniscient; for that would reduce the world to nothing. That would do away with the problem of evil. This conclusion is true, but it does not disprove the premise. If God is All in all, then it follows inevitably that the world and its suffering are illusion. This conclusion is unacceptable to the intellectuals, but that does not prove that it is not true. We need another criterion, another basis for belief. And we find it in our own hearts. When the Truth is spoken, there is something in us that recognizes it and responds to it - if we can still our reasoning for a moment.

We find it also in Jesus of Nazareth, who was "the fulness of the Godhead bodily." His Advent made all speculation ridiculous. He did not palaver about Truth. He was the Truth. We do not need to prove this logically. The proof is written in the pages of history and in the life of everyone who has accepted the Truth of Christ as a working hypothesis. "If ye believe not Me, believe the works, that ye may know and believe that the Father is in Me, and I in Him." Is there a fairer, a juster, criterion than that?

(To be continued)

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

AUGUST 1957

1. Can two walk together, except they be AGREED?
2. The God of love and peace shall BE with you.
3. A marry heart maketh a CHEERFUL COUNTENANCE.  
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5. DAILY shall He be praised.
6. IN EVERYTHING ye are ENRICHED by Him.
7. How FORCIBLE are right words.
8. The GIFT of GOD is eternal life.
9. HE sent HIS word and HEALED them.
10. Love one another as I have loved you.  
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12. Let JUDGMENT run down as waters.
13. Then shall we KNOW, if we follow on to KNOW the Lord.
14. LIVE in the Spirit.
15. The Lord thy God in the MIDST of thee is MIGHTY.
16. NOW will I arise.
17. OBTAIN gladness and joy.  
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19. PREPARE to meet thy God.
20. The effect of righteousness (is) QUIETNESS.
21. Let us RETURN unto the Lord.
22. SEEK the Lord and ye shall live.
23. TEACH me THY paths.
24. The Lord lift UP His countenance UPON thee.  
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26. O VISIT me with Thy salvation.
27. The WAYS of the Lord are right.
28. YEA, I have loved thee with an everlasting love.
29. Where is thy ZEAL?
30. Mighty are the works wrought by His hand.
31. I have sat the Lord always before me.  
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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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SPIRITICITY is the working Power of the Spiritual Principle,  
As electricity is the working power of the electrical principle.