

GROWTH

By Nell Truesdell

GROWTH TOWARD UNDERSTANDING of the Principle of Truth seems to be a slow procedure. A student is apt to become weary in his pursuit of what he thinks is the one worthwhile attainment in this life. The way seems arduous, the goal remote; yet everybody who has made even a little progress in spiritual understand insists that unsuspected rewards repay any student a hundredfold for all the effort he expended to attain it.

Consider the growth of a human being from the child to the adult. Is growth rapid? In a sense, yes. Viewed from the mature point of vantage, growth seems to have required no time at all; and the adult admits how little progress he made in other phases of his being while he was attaining physical maturity. Just to grow physically is evidently not the entire reason for existence.

When a person is fortunate enough to have responded to the touch of Truth he begins to grow Interiorly. Formerly growth had been confined to the development of the body of flesh; now the inner body (soul) stirs and begins to claim attention. With most students the new growth is so disturbing that they hush it up, put it to sleep (under pressure of the will), and simply vegetate while they live out their natural life span.

Other persons lose their sense of values and conclude that any effort to grow spiritually is fruitless. They live under the false burden of lack of time, forgetting the lesson in the Parable of the Laborers in the Vineyard.

"The Kingdom of Heaven is like unto a man that is an householder, who went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour. . . . Again he went out about the sixth hour. . . . And about the eleventh hour he went out, and found others standing idle, and saith unto them, . . . Go ye also into the vineyard. . . . And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came . . . they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us. . . . But he answered, . . . Didst thou not agree with me for a penny? . . . Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen." (Mt.20:1-16)

Paul wrote to the Galatians: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not." Such words come from a man with stamina. He had the power to endure under all conditions and through all experiences. He wrote what he knew to be true.

When Moses led the children of Israel out of Egypt into the wilderness, they spent forty years wandering in dry places. The terrain in which they dwelt

was awful in aspect; still it was there that they learned to participate in their innate manhood and began to understand that they were created free and not slaves. They learned about Yahweh, and they agreed to follow his Law for them. They understood eventually that as long as they kept their agreement, Yahweh took care of them, watched over them, fed them. When they forgot their agreement, they were in distress. They needed the experience of dwelling in the wilderness with nothing to depend on but Yahweh. (All the while, Moses, like a faithful shepherd, tended them, prayed for them, and made decisions for them, and blessed them.)

A serious Truth student spends a long time in the wilderness of his own consciousness so that he may put off, if he will, his belief in the fictitious strength of his senses and his trust in materiality. As he wanders (and wonders) he gradually learns to discriminate between what is of the Truth and what is not.

The most important point that a man should learn is that he is endowed with a capacity to cooperate with God's Purpose. This spiritual endowment must be recognized because it is in proportion to his recognition that man awakes to God's Divine Purpose for him. Every woman and every man is faced with a choice between two objectives: (1) a goal to be achieved in the world; (2) God's Purpose to be recognized and fulfilled. Each is an end toward which a person may direct his efforts. If he chooses to work toward a worldly goal he will make every effort to succeed; his reward will be disillusionment. If he chooses God's Purpose for him, he may work in the world his work will be good. He will understand that while he works he must fix his attention on God's Purpose, for over the line of his vision toward God he will receive new inspiration, healthy physical and mental energies, and the wisdom to do all things well.

A man of forty-odd years wrote in a current Sunday paper: "I had not followed the reasoning of the boy who believed he could reach a stated angelic joy by struggling and hoping and praying. Instead I had early settled for a goal that was easy and earth-bound. I had forgotten to look toward the stars and instead had been foolishly certain that if I had the security and comfort of material things, I would have peace of mind."

Through his power to choose, man serves whom he will - God or the world. We know that God is the better choice; for God will supply, supervise, and direct all resources toward lasting contentment.

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WAIT ON THE LORD

By Alden Truesdell

MANKIND IS CONCERNED about its ability to destroy itself. It has been introduced to this idea by seeing two cities pulverized. It has been further frightened by hearing of bomb tests culminating in a fifty-megaton blast. Radio-active fallout scares it.

The peoples of all nations are troubled. Mothers are protesting the danger to unborn children. Governmental representatives send timid notes of protest, hoping to prove that the pen is mightier than the sword. People are

frightened; people are angry; people are confused. Grasping at straws, they are apparently willing to turn again to their seers. So desperate are they that they are willing, indeed eager, to turn to God, "If haply they might feel after Him, and find Him." They crowd the established churches; they build new and larger places of worship.

All of this will be good, if it proves to be a complete turning to the Presence and Power of God - away from paganism, away from theology, away from churchianity.

In the religious records, the returners will find divine prophecies of such emergencies as we are facing. They will find also the promise of spiritual solution of all emergencies, when the subscription to Spirit is sincere, when the turning to Spirit is complete.

Sincere subscribers to spiritual solution to the problems of life will find formulas for every requirement. They will learn the Way of Truth - to live as they were designed to live.

Unenlightened man finds it difficult to consider a spiritual way of life with a full spiritual solution of the problems of life, because his notion of Spirit is of something remote - something removed from the environment in which he functions. But we know unenlightened man is functioning out of character. It is he who is detached from reality. He is hypnotized by the magnitude and the multitude of world problems which he can do as little about as he can about his personal problems. About all he can do is worry.

A colored girl, who had learned some Truth, told us of a man who was bragging of how much he worried about his unpaid bills. "I asked him," she said, "Does worrying pay your bills?"

Similarly, helpless man worries about atomic explosions and their sterilizing fallout. But if any man knew the Scripture and the Power of God, he would be able to do some constructive experimenting with preventives much more powerful than the fifty-megaton object of worry. If any man would turn about, and turn to the Power that caused him to be, he would find that Power to be much greater than the fifty-megaton threat which had seemed too terrifying.

In the Scriptures we find instruction for every contingency and formulas for the solution of every problem. Certainly in our time there are "wars and rumours of wars," which have been predicted. But the instruction has also been given as to how we are to meet such emergencies. For our handbook of spiritual living tells us:

"When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass: but the end is not by and by. Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and great sights shall there be from heaven. . . . They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake. And it shall turn to you for a testimony."

These and many other things have been prophesied, so that men who follow Christ, endeavoring to go in the more excellent way, may know how to respond to the crisis when it comes. The acceptable practice is to look up. "Look up, and lift up your heads; for your redemption draweth nigh."

If we look up from within, we will be giving our attention to the Source of all Power, which is able to neutralize any power. If God had not created the atom, man could not have discovered it, to dissipate its power in violent explosions. But man's problem, he believes, is adequate bomb shelter with protection from fallout. His real solution to this problem is to turn away from it to the One who has overcome the world with all its cumbersome practice, the One who was able to say: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Making this One his refuge, man will discover God within him and around him as his rock and fortress. He will discover a shelter of great safety. He will run into this refuge, finding it adequate protection not only against the atom bomb, but against the world and all its machinations. This spiritual bomb shelter and world shelter has another advantage. This inner chamber, this "Secret Place of the Most High," is a place of contact with the Creating Father, who promises: "Return unto Me, and I will return unto you."

The practice of looking up to the Most High reveals a mystical descent of Spiritual Essences. This is comparable to the fallout of the atomic bomb; but this mystical fallout, rather than being death-dealing or health-ruining, is life-giving, health-giving, prosperity-giving. It is the conveyor of every good and perfect gift, the indication of God pouring out of His all-sufficiency in all things.

Once we are grounded in such protection as is promised in the Psalms - "There shall no evil befall thee, neither shall any plague come nigh thy dwelling" - and reaffirmed by Jesus - "There shall not an hair of your head perish" - then we will no doubt understand how all activity is the Activity of God; therefore good must come even out of violence.

We all would like to have many things explained to us. How can we reconcile the violence of nature with a benevolent God? How about the recent hurricane that terrorized our Gulf Coast? Somehow we know with the Psalmist that all this violence is energy fulfilling the purpose of Its original Projector. The Psalmist ordered all the elements, saying:

"Praise the Lord from the earth, ye dragons and all deeps: fire, and hail; snow, and vapour; stormy wind, fulfilling His word."

Surely for those who were forced to leave their homes for refugee shelters, possibly to see their homes demolished, it must be hard to be philosophical, or see any divine purpose in such an experience. But it is there, because God is everywhere, particularly where there is emergency. Right where the violence seems to be, there is God; right where things seem to be the worst, there is God at His best.

It requires maturity in things spiritual to comprehend the violations as agencies for good; but this proves itself out, as greater cities come up out of the dying embers of the destruction of the old. These violations are like short-circuits in the Divine Power Line. They are caused by man's neglecting to accept his original God-given dominion over all that the Father has made.

To the questioners of his days the author of Hebrews wrote:

"You need some one to teach you again the first principles of God's word. You need milk, not solid food; for every one who lives on milk is unskilled in the word of righteousness, for he is a child. But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from

evil. Therefore let us leave the elementary doctrines of Christ and go on to maturity."

And yet most all the formulas setting forth the spiritual way of life are simple:

"Ask, and it shall be given you; seek, and ye shall find."

"When ye shall see the abomination of desolation standing where it ought not, then let them that be in Judaea flee to the mountains."

"With all thy getting, get understanding. . . . For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her."

"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

"The Kingdom of God is within you."

When we have learned to make the Lord within us our rock and fortress, we will dwell in spiritual security, on an isle of immunity.

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SPIRITICITY, August 1962

PAUL'S LETTER TO THE ROMANS

By Robert Applegate, Jr.

(Concluded from last month)

SINCE I have taken so long to complete Paul's letter to his friends, and those he hoped would be his friends, at Rome, I should like to summarize it in this one issue. And I think it is best to let Paul speak for himself. The words may not be all the same as I used in the first translation, but the ideas will I hope be the same. Paul writes:

I AM not ashamed of the Good News. For it is the power of God - to deliver everyone who believes: the religionist first and then the intellectual. In it the Goodness of God is uncovered to him who believes, as it is written: The good shall live by faith." . . .

When man knew God, they did not reverence Him as God and were not thankful. So they became foolish in their reasoning; their uncomprehending hearts were darkened. Thinking themselves to be clever, they became stupid. . . . For the Truth of God they substituted a lie: that is, they respected and adored created things rather than the Creator, who is to be praised to eternity. Amen. . . .

Since they were not willing to acknowledge God, God gave them up to a depraved mind, to do those things that are not profitable. They became full of all injustice, ugliness, graspingness, etc. . . .

But you are without excuse, O man - whoever you are who stand in judgment. When you judge your neighbor, you condemn yourself; for you who judge do the same things. . . . Do you despise the Goodness of God? Do you not know that the Goodness of God should lead you to turn to Him? . . . For there is no respect of persons with God. . . .

I have already said that the religious and the intellectual are all in error, as it is written: "There is no good man, not one; there is none that understands; there is none that seeks God."

But now the Goodness of God is revealed apart from all religious observances (although the Scripture bears witness to it) - the Goodness of God that is by faith in Christ to all who believe. For all have erred and come short of the Glory of God. All are freely acquitted of their errors by the Kindness of God. All are ransomed by Christ Jesus, whom God has sent forth as an expiation to be received through faith in Him. This is to show God's Goodness in His overlooking former mistakes, to show that He Himself is good and that He declares good him who believes what Jesus did.

Where then is our boasting? It is shut out. By what law? By the law of good works? No! By the law of belief. For we reason that a man is declared innocent by faith without reference to religious works or observances. . . .

Do we destroy the teaching of religion through this faith? No! We establish religion.

Receiving our acquittal through belief, we have peace with God through our Lord Jesus Christ. Through Him we have received entrance to the Kindness of God in which we stand, and we exalt in the hope of the glory of God. Not only so, but we exalt also in our trials, knowing that trial produces endurance, endurance produces probity, probity produces expectation. And this expectation gives us no cause for shame, for the Love of God has been poured into our hearts through the Holy Breath that has been given to us. We exalt in God through our Lord Jesus Christ through whom we have now received the reconciliation.

God has revealed His love for us in that while we were still in error, Christ died for us. . . . And we know that our old self is crucified with Him, so that the body of error should be dissolved and that we should no longer be the slaves of error. . . . So consider yourselves to be dead to error, but alive to God in Christ Jesus. . . . Give yourselves to God as men raised from the dead; give your members to God as instruments of goodness.

Now that you are set free from error and enslaved to God you have your fruit in spiritualization which leads to eternal life. For the pay for error is death, but the gift of God is eternal life in Christ Jesus our Lord. . . .

If the Breath of Him who raised Jesus from the dead lives in you, He who raised Christ Jesus from the dead will give life to your mortal bodies through that Breath that lives in you. So, brothers, we are debtors not to the flesh, to live according to the flesh. For if you live according to the flesh you will die. But if by the Breath you put to death the works of the body you will live. For as many as are led by the Breath of God, these are the children of God.

The Breath bears witness with our breath that we are children of God; and if children, then heirs - heirs of God and joint-heirs with Christ, if we endure with Him so that we may be spiritualized with Him. . . .

If God is for us, who is against us? He who did not spare His own Son,
but gave Him up for all of us, how will He not with Him also give us all things?
. . . It is God who justifies. Who is to condemn?

I believe that neither death nor life nor angels nor ruling ideas nor
things present nor things to come nor prodigies nor height nor depth nor any
other created thing will be able to separate us from the Love of God that is in
Jesus Christ our Lord. . . .

Therefore, I beseech you, brothers, by the Compassion of God, to give
yourselves as a living offering to God. This is your logical worship.

We who are many are one person in Christ. We are members one of another.
. . .

To God who alone is wise be glory to eternity through Jesus Christ. Amen.

The End

Alphabet Of
DAILY MEDITATIONS
For Every Week Day of the Month

AUGUST 1962

1. He taught them as one that had AUTHORITY.
2. Let everything that hath BREATH praise the Lord.
3. Seek His Face CONTINUALLY.
4. Your redemption DRAWETH nigh.
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6. His Name shall ENDURE forever.
7. Let him speak My word FAITHFULLY.
8. Blessed be His GLORIOUS Name forever.
9. HE HEALED them that had need of HEALING.
10. The Spirit INDEED is willing.
11. Do JUSTLY and love mercy.
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13. Shall Thy wonders be KNOWN in the dark?
14. I have LEARNED by experience that the LORD hath blessed me.
15. MERCY unto you, and peace, and love.
16. If any man be in Christ, he is a NEW creature.
17. The Power of the Highest shall OVERSHADOW thee.
18. He shall hide me in His PAVILION.
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20. Many waters cannot QUENCH love.
21. Be more READY to hear than to give the sacrifice of fools.
22. SERVE the Lord with gladness.
23. He was TRANSFIGURED before THEM.
24. Through Thy precepts I get UNDERSTANDING.
25. O Lord . . .VISIT me with Thy salvation.
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27. WALK WHILE Ye have the Light.
28. The earth (shall) YIELD her increase.
29. See my ZEAL for the Lord.
30. I, the Lord, have called thee.
31. I set before you the way of life.

"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."

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