

SPIRITICITY, December 1955

## CHRISTMAS

By Alden Truesdell

The Christmas celebration of the birth of the Christ Child is an annual reminder of a process of rebirth, through which every aspirant to spiritual riches must pass.

The birth of Christ in the soul is the acceptance and use of the saving, redeeming Christ Principle. Here and now, today, a child is born -- a pure, clear concept of man's present relation with his Creating Principle. Here is no dependence upon the advent of some future saving action, and no nostalgic looking to the past. Here is Immanuel, God with us. Here is "Christ in you, the hope of glory."

Mary was not looking to the past nor to the future. She pondered the divine revelations in her heart of hearts, and she brought forth Jesus, King of Kings and Lord of Lords. Her meekness before the Author of her being enabled her to be an instrument in the Divine Plan to save humanity from its own foolishness.

Had Mary been at all interested in her own career, she would have had the satisfaction of being the greatest, truest woman in all history. But Mary was interested in other things. She said:

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. . . . He hath shewed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree."

Mary spoke in terms of the present, and we find that same emphasis in the pronouncements of her Son. "The Spirit of the Lord is upon Me." "This day is salvation come to this house." All through Jesus' ministry, there was that statement of conviction that all the prophesies were fulfilled in Him. To one who voiced the hope of some great one coming in the future, He said, "I that speak unto thee am He." To those who were fearful and in mental turmoil, He said, "It is I; be not afraid." To those bound by law and doctrine, He said, "Is it not written in your law, I said, Ye are gods?" To the disciples, He said, "As ye go, preach, saying, the Kingdom of Heaven is at hand." Tell the world it is saved. Even though the world answers with violence, nevertheless "the Kingdom of Heaven is at hand."

This concept which was born into the world two thousand years ago is born to each soul in the fullness of time for that soul. Anyone may recognize the birth of Christ in himself. Then the inner eye opens to see that there is more to man than "a rag and a bone and a hank of hair." Then there is revealed to the awakened one that he has access to something more satisfying than the mental achievements on which he has prided himself. He is surprised to find a new tone injected into all his thoughts, words, and actions. He becomes so audacious that he rebukes the scribes and Pharisees (the accepted ideas of the world). He brings forth, or calls into action, the faculties of God within himself.

Everyone, although he may not yet realize it, will in due season come to know that he, in his own consciousness, is qualified to bring forth the Christ. Such a realization will be the result of whole-hearted surrender to the Most High God. This will be an immaculate conception, the inevitable result of a pure concept of the Allness of Spirit.

"Herod will seek the young child to destroy him." When this innocent spiritual concept first is born in consciousness, the ruling powers seek to kill it; for they sense a threat to their rulership. This happens in you and in me. We conceive this ideal, this baby Christ; and our old habits of thinking and sense of being resent the intrusion. The ideal is driven deep into the soul nature, where it is nourished and protected from those dominant ideas which would destroy it. This is the Flight into Egypt.

How shall we know when the Christ ideal is born in consciousness? The experience of each one will be individual, but one general characteristic may be noted. When once the inner Christ, our "hope of glory," is born in us we cease to look for teachers who are to come from afar. We begin to acknowledge and appreciate what is happening within us. We are stabilized in the way. We are satisfied to partake and enjoy the inner instruction; for "when that which is perfect is come, then that which is in part shall be done away."

One who is steadfast in the care of this divine infant-idea in his own consciousness will see it grow "in wisdom and stature, and in favour with God and man." In the fullness of time, those spiritual faculties that have been dormant will be called upon to cooperate with the mature Christhood, as it goes about the Father's business in this world. Eventually, the world, the flesh, and the devil will be subjugated; and the inner Christ will demonstrate all power "in heaven and in earth" (consciousness). The glory of the risen Christ will be seen, triumphant over death. "And His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end."

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THE TEMPLE OF GOD

By Robert Applegate

"Consider how you have fared. You have sown much, and harvested little; you eat, but you never have enough; you drink, but you never have your fill; . . . and he who earns wages earns wages to put them into a bag with holes."

This statement by the prophet Haggai is a vivid description of the dissatisfaction with which we are all much too familiar. No matter how hard we work, nothing seems to come out quite the way we had hoped. Why? The prophet told the people of his day that the reason for the hard times they experienced was that they were concerned only with their own welfare and were neglecting to rebuild the ruined temple of God. "Thus says the Lord of hosts: . . . You have looked for much, and, lo, it came to little. . . . Why? Because of My house that lies in ruins, while you busy yourselves each with his own house."

The people started on the building of the temple, and the prophet encouraged them with promises of the blessings that would come to them because of this work. "I will fill this house with splendour. . . . The latter splendour of this house shall be greater than the former: . . . and in this place I will give prosperity, says the Lord of hosts."

The message of Haggai is as much needed by us today as it was by the men to whom he spoke it. It has both an outward and an inward application, and the two cannot be separated. Outwardly, the message is that if anyone will give as much thought (or anywhere near as much) to building up the spiritual ministry that blesses him as he does to his own affairs, he will be completely delivered from his sense of dissatisfaction.

With respect to the inner meaning of Haggai's message, we realize that each person's consciousness is the temple of God. Here is where God dwells, for "the Most High does not dwell in houses made with hands." Yet who gives as much time and effort to building his consciousness of God as he does to his worldly affairs?

We must work at building up our awareness of God, and it is the one work really worth doing; for our consciousness of God is the only building that will endure. "Thus says the Lord of hosts: . . . Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may appear in My glory." The wood that we use in consciousness is our affirmations. We must take the highest statements of Truth that we can say and build with them our own temple of God.

If we do set about the work of building a house for God (in both the outward and the inward ways), then all the promises will be fulfilled. "From this day on, I will bless you." When the building is finished, then the Lord will fill it with His own glory.

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MY TEACHER

By Marian Levering \*

The first time I saw him walk up an aisle to speak to us of God I was most impressed, and it was as if That which had entered the room with him made it known to me that God was in that place. He was the man whom I call "Papa Jeffery," and he usually signed his letters to me in these terms. He said once to me, "Papa is a term used in Italy to address a man well along in years." He was, when I first met him, an aged man.

Papa Jeffery was a true prophet of God. There is no point in setting a personality before seekers of The Way of Truth. There is a point in setting before them a prophet of God, who by example, contagion, and teaching reveals God to them. Papa Jeffery was a bearer of the Light, a witness to the Truth. He made no claims. He often said, "Do not extol me. I'm a mere man." However, wherever he appeared, God was made visible to human vision. In his own words, "The final office of the person is to be an opportunity, as a presence, for God to be visible to human vision."

An ancient historian, writing in his day of Moses, declared, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to

face." Papa Jeffery also was a prophet, whom the Lord knew face to face; for he was a man who, as he sat at the bedside of one whose life had almost ebbed, could feel the Face of the Lord upon him and the Power of the Lord moving through him, so that he could command the pulse, the color, the breath with such effect that fullness of life and health were restored within the hour to him who had been given up as having finished with the temple of flesh. He revealed God by his word as well as by his presence, so that in listening to him, people EXPERIENCED something. As, they sat in his classes some would find their malignant tumors melting away; for, because he was aware of the One Presence and Its Power, they were quickened with a new awareness of the Light about and within them, "the true Light, which lighteth every man that cometh into the world."

And Papa Jeffery was not only a prophet. He was a great metaphysician; for he worked inwardly in mind and in Spirit, rather than outwardly with manipulation, potions, and remedies. There is a definite place for mental work, but there is a realm of Spiritual Activity that transcends the mental. Many successful healers work in both ways. As a metaphysician, Papa Jeffery was one who when confronted with an appearance of disease or other trouble could, by being still, understand the inner cause of the difficulty (revenge, selfishness, hatred, or whatever it was). Then, so great was his inward strength of realization of Eternal Truth, the false condition would at once disappear along with the accompanying physical manifestation.

And Papa Jeffery was a mystic. A true mystic is one who knows God. He does not just know about God. He knows God and walks consciously with Him. An outstanding characteristic of this great man was his aliveness to God.

He was also a true disciple and apostle of Jesus Christ: disciple because he followed Him, believing wholly in Him as the perfect Incarnation of God; and apostle because he gave Him to others. It was, I am very certain, because of Jesus Christ that Papa Jeffery came to be my teacher. Like most beginners in the study of metaphysics, I came to the place where I knew not what to do with Jesus. Then I applied directly to that Consciousness Itself, the Invisible Jesus Christ; and a beautiful experience of Him followed with clear answers to my wonderings. After that there came to me by Jesus Christ inspiration a set of Beatitude Lessons, which I later gave at the Denver Divine Science College. It was at that time that Papa Jeffery, hearing the lessons, offered to come to me and my group. And so he was sent of Jesus Christ. Jesus serves on the grandest of all scales -- in the same way that each prophet serves -- to reveal to us the Divine, to make known the Father everywhere present.

Because he knew Jesus Christ, Papa Jeffery knew Truth to the fullest extent, to an extent not experienced by those who are uninfluenced by Jesus Christ.

Papa Jeffery was, therefore, in the fullest sense, a man of God. He was a prophet and a mystic, a teacher and a healer. "The same came to bear witness of the Light."

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BE QUIET

By Nell Truesdell

Not where you are, not what you are doing, not how much money you are earning affects your spiritual life one way or another. The direction and set of your attention does: Godward or worldward.

"'Tis not in seeking,'  
  'Tis not in endless striving  
    Thy quest is found.  
Be still and listen:  
Be still and drink the quiet of all around.  
    Not for thy crying,  
    Not for thy loud beseeching  
Will peace draw near;  
    Rest with palms folded,  
    Rest with thine eyelids fallen --  
Lo! Peace is here!"

This lovely poem by Sir Edward Roland Sill has given me more peace and sense of security than any other poem that I have read. Since I am one of those persons who does anything that falls to my lot in the quickest way possible, many times when mind, body, and resources were taxed to the utmost, I have recalled this poem; and whatever I thought had to be done instantly was released. To learn to be still is a difficult lesson for the naturally active person. However, only after one is still do things fall into their right places, as if by magic.

To be still and listen for the quiet that is of God is the most rewarding habit that anybody can cultivate. And if it is cultivated to the point of becoming an automatic skill, a person is then attended by a proficient and willing servant, whose powers extend beyond natural human powers to produce results that can never be adequately explained. This servant can be named "Quiet." All of us would do well to engage him on a year 'round basis and treat him with respect so that he might willingly remain a member of our household (consciousness).

Quiet will get us anything that we want, although it may take a little time for us to settle into a state of tranquility so that disturbing emotions and restless mind cease to interfere with his activity. The time that it takes for us to attain this repose will be well spent.

Peter instructed wives thus:

"But let it (your ornament) be the hidden man of the heart . . . even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

How many wives in this day would achieve more by exhibiting ornaments of restrained and subdued speech, and an unobtrusive and calm mind!

In admonishing the rebellious children of Israel, the prophet Isaiah cried: "Thus saith the Lord God, the Holy One of Israel, In returning and rest

shall ye be saved; in quietness and in confidence shall be your strength; and ye would not." It appears that in any era human beings become intensely active in the face of adversity. But by so doing they flounder aimlessly, albeit vigorously, along a path of destruction.

Instead, if they could get still, they would hear the word of their deliverer, who always speaks from within and who promises that God will have mercy; for "He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee."

God can neither hear our cry nor answer us until we first exalt Him and wait for Him. For again it is written, "Blessed are all they that wait for Him."

The waiting period may be long or short, according to the intensity of purpose in the individual. If the purpose is steadfast toward God, deliverance from the world's grip is comparatively swift. I know this because I have proved it in my life.

During the depression years in the early 1930's I took a position as secretary in a bank. The pay was \$75.00 a month, and I worked from nine to ten hours a day with no compensation for overtime. However, I was constantly grateful to be able to earn money for expenses; for, with countless other people in our nation, I was caught in the stream of lack. Day after day I took God into the bank with me, and I kept Him close at hand while I worked. Whenever I was called to take dictation from one of the four vice-presidents to whom I was assigned, and he got busy on the telephone or had to talk with a customer while I waited, instead of becoming impatient, I would write in shorthand countless times across my pad: "God is Spirit. I am Spirit. God is Good. God is my Good. I am one with God."

Month after month passed; the first year merged into the second and the second into the third. Often, as I crossed the wide, white marble lobby I would quickly glance toward the beautiful bronze doors that were closed after banking hours and I would say inwardly: "I am as free as a bird. I am not bound by material limits."

Never did I harbor hatred or resistance to the enveloping economic circumstances, but I blessed God for the opportunity to make a living in this period of national crisis. Of the \$75.00 earned, I tithed \$7.50 to my spiritual advisor, who lived in another city; and I contributed \$7.50 to an elderly person's upkeep. (This was before old-age pensions.) And I lived on the balance. I did not allow myself to get into debt, but always I had the right clothes, and I knew a freedom from lack that is unexplainable.

In the third year, I suddenly knew within myself that I could resign from my position. Outwardly I had no salary to turn to and when I approached the Comptroller he exclaimed: "Miss Nell, you have a good job! Look at all the women walking the streets without jobs! What will you do in religious work with no pay!" What could I say to a materialist? With real regret he let me go. However in ten days he telephoned and asked me to please help them out for two weeks. I gladly responded, but when the time stretched into four months, I realized that it was a trick to get me back. I went again to this man. He exploded, but after a while he realized it was no use.

When I walked out of the bank, after having gone the second mile willingly, I realized that I would never, in this life, have to depend on the

material world for my daily bread. I knew that as I gave spiritual counsel and teaching and prayer to others, I would somehow be provided for. With nothing to depend on I had everything. To have counted up money and material values by themselves would have been fatal. But today, a quarter of a century later, the spiritual values that accrued surpass any given sum, or any associations, and mount to an incalculable and unbelievable hoard of precious and holy good, which satisfies and awes my soul, feeds my mind, heals my body, and replenishes my resources abundantly. True it is that I sometimes engage in hard physical labor, do strenuous mental work in taking care of the necessary writing and editing that must be done to turn out this paper and the books that are in my care, and engage in social relationships, often with people who are not students of Truth. But I have learned that no matter where I am or what it is I have to do, the supreme practice is to keep my inner sight moving upward toward God.

Inner quiet, the sense of peace that cannot be disturbed, the calm of confident reliance on God will bear rich reward to anybody who will wait on God only. "Take heed, and be quiet; fear not."

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

DECEMBER 1955

1. If ye shall ASK ANYTHING in My name, I will do it.
2. BLESS the Lord, O my soul.
3. For this CAUSE CAME I unto this hour.
5. Let us love . . . in DEED and in truth.
6. Walk with Me in peace and EQUITY.
7. The Lord make his FACE to shine upon thee.
8. The Father may be GLORIFIED in the Son.
9. I Am the Lord that HEALETH thee.
10. The Spirit maketh INTERCESSION for us.
12. The God of hope fill you with all JOY.
13. As the Father KNOWETH Me, even so KNOW I the Father.
14. He that LOVETH Me, shall be LOVED of my Father.
15. I will MANIFEST MYSELF to him.
16. Walk in NEWNESS of life.
17. Ye are all ONE in Christ Jesus.
19. I go to PREPARE a PLACE for you.
20. Make (me) of QUICK understanding.
21. Put Me in REMEMBRANCE.
22. SEEK ye first the Kingdom of God.
23. Where I am, THERE ye may be also.
24. When I was a child, I UNDERSTOOD as a child.
26. VERILY, VERILY, . . . your sorrow shall be turned into joy.
27. It shall be WELL with thee.
28. Whither I go YE know, and the way YE know.
29. Where is thy ZEAL and strength?
30. Keep yourselves in the love of God.
31. Where is your faith?

"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.