

ALL IS GOOD, A TREATMENT

By H. B. Jeffery

ALL-PRESENCE is God; therefore there is no presence of sin.
All-power is God; therefore there is no power of sin.
All-consciousness is God; therefore there is no consciousness of sin.
All presence, power, and intelligence is good; therefore there is no presence, power, or intelligence of evil or sin or error.

There is no power of sin because all the power there is, is good.
There is no knowledge of sin because Omniscience is good.
There is no presence, power, or intelligence in the idea of sin.
There is no pride, selfishness, jealousy, envy, malice, cruelty, or revenge - none of those notions of sin are reflected in me at all. They do not exist for they are unreal; they are nothing at all; they are null and void; and by these words of Truth they are completely disintegrated fancies. They are bursted bubbles of vain opinions and empty belief.

The imaginary sins of the race are not reflected in my mind or body.
The imaginary sins of the people with whom I associate are not reflected on my mind or body at all; all-presence is good.
My own imaginary sins are not reflected upon me at all; I am free from all notions of sin, sickness, and death; all there is, is good.

I am free from the notions of racial sin, sickness, and death.
I am free from the false beliefs of sin of my associates.
I am free from my own notions of sin, utterly free.

"There is therefore now no condemnation to them which are in Christ Jesus," Paul says.

I announce the nothingness of sin to every being in the universe; I declare this forgiveness of Truth to all creatures.

Because I perceive this truth of the complete nothingness of sin to be the true forgiveness of all creatures, I realize in my mind and body the most perfect forgiveness and the total extinction of the fallacy of sin, sickness, and death.

I perceive that everyone makes his own punishment for sin for himself and others; I refuse to pronounce judgment of sin upon any creature.

I perceive that all presence and power and consciousness is good, is perfect, is free from sin.

The perception of Truth has set me free from the notion of sin.
I do not condemn any creature; no creature can condemn me.

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SPIRITICITY January 1955
DO YOU WANT TO BE HEALED?
By Nell Truesdell

Where do you want to be healed? In you body? in your mind? in your emotions? in your affairs? From what do you want to be healed? Disease? distress? people? conditions? Why do you want to be healed? When do you want to be healed?

Before any of the above questions can be answered, we shall attempt to find out what we mean when we say that we want a healing. We must mean, primarily, that we want to feel better, that we want to be freer, that we want to be happier, or that we want to be content. If we consider one phase of healing (healing of the body, for example) we may arrive at a realization of a principle that will redeem us from our present negative experiences and place us in a wholly new condition.

To be delivered from one experience into another means that a change must take place; for it would be impossible to remain static and expect to make progress from a negative phase of existence into a more satisfactory state. We cannot remain sick and expect to get well; uncertain and trust to be resolute; upset and hope to be calm; in need and expect to be secure. This being the case, something must happen where we want the healing (in body, mind, emotions, or affairs) that will cause a change for the better if we are to enjoy an improved condition in one or all of these phases of existence.

As we consider the theme, we are brought face to face with the fact that no healing can occur unless something happens to alter our bodily condition, mental attitude, emotional state, or material affairs for the better. The something that happens is what takes place when the attention is transferred from the immediate unwanted experience to an improved state of satisfaction in whatever area it is that we want the healing.

Unless the transfer of attention is made, nothing happens. Everything else that we do to try to effect a healing is just so much lost motion and unnecessary expenditure of time and substance. For instance, it would be utterly ridiculous to drink all the potions, apply all the lotions, undergo any degree of surgery, or apply mechanical contrivances (such as girdles, braces, special exercises, not or cold baths, and so forth) to produce a healthy result in the body unless there were first a willingness to remove - tear away, if you will - the attention from the apparently undesirable condition and fix it steadily on something of more consequence.

For the person who first tries the experiment, the transfer of attention will be away from the deficient condition and toward a formed mental image, by which he will attune himself to a more satisfactory state, not yet actually present to his senses. Usually, it is when a person is fed up with a negative experience of ill health that he will try to visualize a condition of well-being. When he is stirred to believe that bodily well-being is within reach, he will want to throw off his shackles. He will be willing to try something new, even if it is just conjuring up an imaginary picture of health by invocation, prayer, or repetition of affirmations.

And to his surprise, something actually happens. He feels better and he says so. He tells everybody who will listen that his body is beginning to get well. Thus his spoken word bolsters his first timid hope. As his interest in a healthy condition grows, he shows forth more and more health until everybody around him takes notice and agrees that he appears to be well. Suddenly, it seems he is well. He is pleased; for it is easier to live in the world in a well body than in a sick one.

If he presses his investigation of that which made him whole, he will see that it was not the visualized picture of health that did it. It was something that happened after he was willing to transfer his attention from the appearance of illness to the image of wellness that caused the miracle of healing.

A person who does not perceive this unexplainable happening is apt to think that his visualizing a state of health is what made him well. Unhappily, then, he is liable to fall sick again because, of himself, he cannot sustain the consciousness of health. The reason is that there is a mixture of belief in him concerning his body - to him, it is either ailing or it is well.

However, if he is willing to learn to lift his attention to Something above his visualized picture of health, to THE Something that gives the body "health and cure" as a free gift, he will then experience a permanent healing.

Health is the garment of life; and life in every man's body is the Activity of God. Man's body is lived by God's Activity - the Livingness of God causes man to live. Any degree of ill health is a result of a man's insistence on clothing the Livingness of God (his life) in the rags and tatters of his own delusions about life. It is amazing how many people love to wear such ignoble garments. However, each person caught in the delusion of ill health may tear off his foul wrappings by the simple act of changing his attention from a disreputable experience of sickness to a glorious display of sparkling Livingness. Something happens during this transfer, and it happens instantly. It is simple matter of a person's wanting to switch his attention from sickness to health so that the miracle can happen.

As to the other phases of existence (mind, emotions, affairs) the same principle works in the same way. A deliberate transfer of attention away from the unwanted condition to a more desirable one (even if at first it is just imaginary) provides the magic key for the permanent effect to be achieved. Anybody who tries the experiment will succeed.

Jesus Christ called the act of transfer of attention "repentance." And He stated plainly that unless we repent, we cannot enter into the Kingdom of God - the realm of good. He also referred to this change as being "born again!"

Jesus Christ called the something that happens "remission." Nobody can force this happening. He cannot say in his heart, "Let it happen, and then I will be willing to transfer my attention from this to that." It never works that way.

All the blessings of God are available to us instantly. He will heal us bodily, mentally, emotionally, and materially. However, we must do something to make ourselves receptive to His omnipresent good. That "doing" is the act of transferring the attention from what ails us to God. This is not hard to do; it is easy. We must love God more than we do. We must trust God with the trust of a child, for this will guarantee us liberty in all phases of existence: body, mind, emotions, and affairs.

"Love the Lord thy God." "Have faith in God." "Know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God."

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SPIRITICITY January 1955

ONENESS

By Alden Truesdell

"Hear, O Israel; the Lord our God is one Lord."

God is One. In this One is no duality. This One is whole and complete, without an opposite, without a second. This One is the source of all and the Substance of all. Every recorded or unrecorded element or activity, every form throughout all space is dependent upon this One for its existence, sustenance, and support.

This One, which is the Source of all that lives and moves, and of all that seems inanimate, has created man in Its own image and likeness. Creation is God's idea of His capacities. Man is God's idea of Himself. Man, in his original estate, is lord of all the Father has made.

Man exercising his inherent capacities has to some degree taken dominion over creation to subdue it and make it fruitful. But man has in many instances failed to measure up to his original promise. He has tended to separate and disintegrate. He has set up many superstitions. Yet throughout all his affairs

is seen the influence of the Originating God. "God hath made man upright," we read, "but they have sought out many inventions."

Man, even in his forgetfulness of his Origin, has been led to see the necessity for worship of Something superior to himself. Therefore religion is quite natural for man. Robert Ingersoll declared, "An honest God is the noblest work of man" - implying that even though man did not have a God and a good one, his need is such that he would have to create a satisfactory God.

Intuitively man feels that there is One God. He accepts as logical such statements as: "There is One Creator, One Christ, One Spirit." In considering this quality of Oneness, a man finds such consideration to have an integrating effect upon the various elements that go to make up his own constitution. Returning to God, he enjoys an upbuilding, restoring action that makes him an advocate of the benefits derived from man's joining forces with his Creator.

In the realm of human affairs, the idea of oneness occupies a large place. This idea is pointed up by such axioms as, "In union there is strength." Wendell Willkie pushed this idea to its limit when he declared that there must be "one world or none." Although we have not yet arrived at this point, the desirability of oneness among mankind, at least among large segments of mankind, is revealed by the prevalent names of states and groups of states: the United States, the United Kingdom, the British Commonwealth of Nations. Even Russia calls itself the Union of Soviet Socialist Republics. These and other nations meeting together for mutual good have named their organ the United Nations. Thus does the latest expression of international effort acknowledge the power of union.

In the commercial field the unification idea has been so prevalent that legal force has been applied on a number of occasions to break up a "combination in restraint of trade." For through applying the principle of unification for strength certain businesses became so big that governmental restraining action was required to keep the activities within reasonable bonds. The same is true of labor, which has so exalted the idea of uniting for power that it too has been the object of legal supervision.

Unification is not confined to the fields of politics and business; but the get-together idea extends to pleasures and hobbies, to professions, and, in short, to all the activities of men. There are conventions of every conceivable kind. There are societies, fraternities, and associations of the men engaged in every form of business or pleasure.

The foregoing data regarding the get-together tendency among men is indicative of a fundamental Cause. Men desire oneness with each other because they realize that oneness is good. This idea of union stems originally from the Fact of the One Creator, who has made all men, and in whom all are eternally, inseparably one. We are all one in God. The race has largely forgotten this Truth and seeks outwardly toward the world for the union that it realizes is desirable. There is in the race consciousness a latent subdued memory of Oneness with the Father which produces a homesickness, a longing for return to awareness of this Union. But his longing is misinterpreted and is turned outward toward other men, instead of toward God, in whom - and only in whom - are all forever united. "Ye are all one in Christ Jesus," wrote Paul.

In the consideration of the qualities of God, an analysis shows such elements as: Life, Intelligence, Substance, Power, Peace, Joy, Goodness, and Love. Life is the activating element in all creation. Intelligence is the directive action, which gets the proper quality and amount of materials to their correct destination. Substance is the material being transported and utilized in the establishing of the Divine Plan. Substance is the Soul of the cosmos, the body universal.

"For of the soul the body form doth take:
For soul is form, and doth the body make."

Love has been called "the Idea of Oneness in the Mind of God." Love is the cohesive property in the constitution of Infinity. Love holds things together by exerting a force or push in the direction of the things being held. It is a law on all planes of existence that for every force in a certain direction, there is a force in the opposite direction which is equal in amount. Love gives Itself to all, and by this outgoing action draws all to Itself.

It is Love that holds the so-called heavenly bodies in place. The radiations of light and the rates of speed are determined by Love and are recorded as laws of gravity and other natural laws. Professor Drummond wrote of the "Natural Law in the Spiritual World." It would be equally right to speak of the spiritual Law in the natural world; for there is only One Law and that is the Law of God or the Law of Love. God is Love, and in Love all things live and move and have being.

This is the time for return to first principles, for all else is proving delusive. The foremost among these first principles is fundamental and elemental Love. For Love is the One, the Creator, the Original Cause, our of which come light, Peace, Joy, Goodness, Energy, Strength, Power: all the qualities that enable man to live a spiritual life in a spiritual universe.

"Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

"God is love; and he that dwelleth in love dwelleth in God, and God in him."

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SPIRITICITY January 1955

A PROPHET'S REWARD

By Robert Applegate

In the reign of King Ahab, when Israel was afflicted by a three-year drought, the prophet Elijah was sent to the Phoenician town of Serepta. There he met a poor widow, whom he asked for a drink of water and a little bread. The widow replied that she had no bread but only a small cruse of oil and a handful of meal, which she was about to bake for herself and her son before they died of starvation. Elijah told her to bake a small cake with the barley and to give him some of it; "for thus saith the Lord god of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." The widow obeyed; and, as Elijah had promised, "the barrel of meal wasted not, neither did the cruse of oil fail."

This story sounds so improbable that it is not taken seriously by "rational" men. Yet we have seen the same principle operate many times. "He who receives a prophet because he is a prophet shall receive a prophet's reward." Part of a prophet's reward - and it is but a small part - is that he is always cared for (as Elijah was); for "the Lord knoweth them that are His." The prophet finds that whatever he needs at any particular time is provided at that time, although there was no indication beforehand where it would come from. This reward is shared by anyone who receives a prophet, because he is doing the work of God. Thus we have often seen that those who give to this ministry, which is a prophetic ministry in that it points only to God, are always provided for. Whatever they require is at hand when they need it. This is a part of their reward.

Jesus referred to this incident of Elijah and the widow of Serpta in His own home town of Nazareth, and His listeners tried to kill Him for reminding them of it. Why was Elijah sent to this one woman who was a foreigner, when there were many widows in Israel who were equally needy? Why was this one heathen cared for, when many of the orthodoxly righteous perished in the drought? The answer is of course that she was willing to receive the prophet, who was an outcast in his own country. She was willing to share with him what she had, although she needed it desperately herself.

It takes courage to recognize that which is unorthodox and unacceptable to the established authorities. Receiving a prophet is apt to make one share the obloquy which he receives. Yet the reward is a thousand times worth the price. For a prophet's reward is not simply being cared for, when that is needed; nor being healed, when healing is required, though these are wonderful gifts. The true reward is greater. It is inspiration. It is joy unspeakable. It is companionship with God.

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Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

JANUARY 1955

1. God is ABLE to make ALL grace ABOUND.

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3. BEHOLD who hath created!

4. Wait on thy God CONTINUALLY.

5. Teach me to DO Thy will.

6. EVERY day will I bless Thee.

7. If the Lord be God, FOLLOW Him.

8. The Lord is GRACIOUS.

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10. HE is raised up out of HIS HOLY HABITATION.

11. The INWARD man IS renewed day by day.

12. By thy words thou shalt be JUSTIFIED.

13. Cause me to KNOW the way.

14. The LORD God hath given me the tongue of the LEARNED.

15. The Lord is NIGH unto al them that call upon Him.

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17. Thou OPENEST Thine hand.

18. The Lord is MIGHTY in power.

19. Thou hast also appointed PROPHETS to PREACH of Thee.

20. He QUIETETH the earth.

21. REST in the Lord.

22. Be SILENT, O all flesh, before the Lord.

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24. TURN THOU TO THY God.

25. His greatness is UNSEARCHABLE.

26. Thine, O Lord, is the VICTORY.

27. My WORDS have I put in thy mouth.

28. Come YE YOURSELVES apart, and rest awhile.

29. He was ZEALOUS for my sake.

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31. He leadeth me beside the still waters.

"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.