

SPIRITICITY, January 1958

"HAPPY is he . . . whose HOPE is in the Lord his God." Happy people are cheerful. Their hope, accompanied by expectation, assures them that all is well.

"AWAKE thou that sleepest, and Christ shall give thee light." The awakened are not only aroused from natural sleep; they know that the light within them illuminates their way.

"PERFECT love casteth out fear." Perfect love is spiritual. It is the reverent adoration for God that knows no loss nor separation.

"PEACE I leave with you, My PEACE I give unto you." Peace accompanies satisfaction, which dispels anxiety and gives contentment to a person wherever he may be.

"YIELD YOURSELVES to the Lord." Yielding the self to the Lord draws into the consciousness immeasurable blessings, here and now.

"NOW, Lord, what wait I for? my hope is in Thee." When hope is fulfilled it terminates waiting, wanting, and asking. God is All-in-all to him who understands.

"ENTER ye in at the strait gate." Entrance by the narrow gate screens out wasteful activities and interests and leads directly to life everlasting.

"WAIT on the Lord . . . and He shall strengthen thine heart." Wait on God, and gain a vigor in spirit, mind, body that will manifest as fortitude, intrepidity, hardihood.

"YE are all the children of Light." God and His Word are the "true Light which lighteth every man that cometh into the world."

"ESTABLISH Thou the work of our hands." Man's work is to believe on Jesus Christ. "Our hands" suggests the agency and action by which that belief is grounded.

"ARISE, shine; for thy light is come." Move upward; be bright with the radiance and splendor of innate godliness - the divine heritage of every person.

"RETURN unto Me." Turn away from the world and its enticements and turn toward God. The choice rests with every person.

HAPPY NEW YEAR from the
CHRIST TRUTH LEAGUE
of Fort Worth, Texas

SPIRITICITY, January 1958

THE MEEK

By Robert Applegate

"Blessed are the meek: for they shall inherit the earth."

PROBABLY THE most misunderstood word in the Scripture is the word meek. To such an extent is this true that a modern dictionary can state that the expression "Meek as Moses" is "an apparent contradiction," because Moses' actions do not "accord with any known definition of meekness." For "he killed the Egyptian taskmaster, he destroyed Pharaoh's host, he smashed the tablets of the Ten Commandments, he literally forced the golden calf down the throats of the backsliders, he instigated the slaying of about three thousand Israelites as a disciplinary measure." All this hardly squares with the quality of meekness, as that word is generally understood; and so our conception of what the word means must be faulty.

In the Scripture, the word meek is applied to only two men: Moses and Jesus - the two men who have changed the world more than any others who have ever walked this planet, the two most dynamic men the world has ever seen. If we want to know what the word designates, we can see what quality is exemplified in these two giants. It is not timidity. Jesus, who said, "I am meek and lowly in heart," drove the moneychangers from the Temple, denounced the scribes and Pharisees repeatedly to their faces, and refused to compromise or temporize one iota.

As stated before, the Beatitudes all presuppose the Fact of God; and without this presupposition, they would be complete foolishness. Similarly, the attribution of "meekness" to Jesus and Moses makes no sense if we leave God out of the reckoning. "Meekness" is humility, gentleness, tractability before God. It is the quality exemplified by Moses when, against his own will, he left his comfortable home in Midian to take up the thankless and seemingly hopeless task of leading his people out of Egypt. It is the quality demonstrated by Jesus throughout His life and most particularly in His last great trial when He prayed: "Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done." It is the quality exemplified by Paul when he said, "Lord, what wilt Thou have me to do?" Meekness, then, is the surrender of one's personal will, one's personal desires, that the Will of God may be done. Those who have this meekness cannot help but "inherit the earth."

For to "inherit the earth" does not mean to rule the world, or even to own a large block of real estate. In truth, nobody owns anything. For "the earth is the Lord's, and the fullness thereof." But man is given the use and the enjoyment of everything that the Lord has, if he will accept it in the spirit of stewardship and of meekness. "All things are yours," said Paul. "And ye are Christ's; and Christ is God's." On the other hand, the sense of personal ownership produces pride, anxiety, and fear of loss. Thus those who "inherit the earth" are they who, through obedience to God, receive the greatest use and enjoyment of all created things without adopting a proprietary attitude or taking on the burden of personal responsibility.

Moses could lead thousands into the wilderness and sustain them for forty years without having to make anxious provision beforehand. Shall we not say that he inherited the earth? Certainly the earth yielded him her good - just as

much as he wanted or required. And it did so because of his meekness. He was obedient to a seemingly impossible command; and because of his obedience, he found that wherever he went, the earth and all its good was his to command.

Jesus inherited the earth to such an extent that He had no need to rely on material supplies at all. He was obedient to an even more impossible command than that which Moses received; and because of His obedience, He inherited all that God has and is.

Jesus could send His disciples out, telling them: "Take no gold, nor silver, nor copper in your belts, no bag for your journey, nor two tunics, nor sandals, nor a staff." And wherever the disciples went, they were at home and were provided for. Is this not to "inherit the earth"?

The opposite of meekness is self-assertion, the quality most fully exemplified by all tyrants. It can obtain its purpose temporarily, but it is ultimately self-defeating and self-stultifying. The concomitant of self-assertion is fear - fear that someone will overthrow that which has been set up by violence and self-will, or by subtlety and cunning. "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overthrow him he taketh from him all his armour wherein he trusted, and divideth his spoils."

Who shall we say inherited the earth: Tiberius Caesar, who nominally ruled the "inhabited world" and who lived in constant fear of treachery, who was driven by his fear to ever greater cruelty and violence; or his contemporaries, the Christian Apostles, who went forth with the calm, seemingly foolhardy, but thoroughly justified, assurance that "with God all things are possible"?

Those who are meek to the point of complete obedience find that they have an Almighty Ally, who is willing to take over entire responsibility for guidance, protection, and provision.

"The meek will He guide in His judgment: and the meek will He teach His way."

"The meek shall eat and be satisfied."

"The Lord lifteth up the meek."

"The meek also shall increase their joy in the Lord."

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SPIRITICITY, January 1958

TREASURE IN HEAVEN

By Alden Truesdell

IN CONSIDERING the nature of the treasures of the Kingdom of God, if we use as example the account of the feeding of the five thousand, we will find a technique of operation in the bringing forth, or manifesting, of some of those treasures. The account is given in Matthew 14:14-19:

Jesus went forth, and saw a great multitude, and was moved with

compassion toward them, and He healed their sick. And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto Him, We have here but five loaves, and two fishes. He said, Bring them hither to Me. And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude.

We are able to see in such an account a law of increase working which is an example of the Providing Principle that the race is seeking. For all of us are interested in the increasing of some idea, talent, or commodity. All have certain hungers needing to be fed; and so all are, to that extent, interested in the "loaves and fishes."

Jesus saw the "great multitude." The multitude always needs something, and the Christ idea in action always supplies everything when sincerely invoked and correctly used. In this case, Jesus healed their sick. Jesus did not diagnose each case and prescribe certain medicines; but because of the intensity of His spiritual consciousness, He had compassion toward them. This movement of compassion is the means by which the healing imparts itself from the awareness of Wholeness to the belief in separation.

Jesus had compassion toward the sick, and they were healed - no X-rays or cardiograms, no prescriptions, no aspirins, no drugs - nothing but compassion. This was indeed a case of having nothing to give but Love, and proof that nothing else is required. The intensity of this One Power, radiating through this Empowered One, exposed and dispelled the complexities of untruth; and the sick were healed.

With all these healed and hungry visitors on hand, the disciples became uneasy regarding supply. They advised the dismissal of the large group. But again Jesus had compassion and again invoked the Giver of gifts, this time to fill another sort of need. These people were exceptionally hungry, especially the ones who had been healed, because healing and hunger are many times found together. In a healing, many cells are released from bondage and drafted into the work of rehabilitation. These cells require nourishment; and so healing begets hunger, and hunger makes new demands.

The disciples had not learned the infallibility of the Principle of the way of life they were following, and they wanted to send the multitude away to buy food. But Jesus knew what the disciples were to learn later, that provision is also a treasure in Heaven and the orderly laws of Heaven are effective as of now; for the Kingdom of Heaven is at hand. The solution to the problem is right where the problem is.

Jesus said, "They need not depart"; and when He had found out how many loaves were on hand, He said, "Bring them hither to Me." Here we see a gathering of the visible assets or usable supply.

Then Jesus commanded the multitude to sit down on the grass; and He "took the five loaves, and the two fishes, and looking up to heaven, He blessed." He looked up and blessed the Giver of all supply; but He blessed also the supply on hand - as identical with that Giver, whose Resources are infinite. He knew that

if Divine Supply is limitless, then the visible supply must of necessity be adequate; for it is all of one piece.

Jesus broke the bread and gave the pieces to the disciples, and the disciples to the multitude. This is the magic of increasing by sharing of which we have heard much. But this is not hearsay or theory. This was a practical demonstration of the Principle of Providence. For "they did all eat and were filled."

The Law of Supply so efficiently used by Jesus is the same Law by which every man, woman, and child - and all are creation - has been supplied throughout all generations. We all have use for supply and no one should lack adequate supply. So we should all know our relation to supply.

The lesson is for every one of us, and the increase takes place in the consciousness of every one of us if we will receive it. When the Spiritual Identity within us looks up, it lifts up the whole consciousness and attunes it to opulence. Then the supply at hand may be blessed, and the increase will follow automatically.

When Jesus had fed the multitude He told the disciples to "gather up the fragments that remain, that nothing be lost." Many people in Truth neglect this phase of what they call "demonstration." They think that their miraculous provision will last forever. And so it will, but it has its own ways and reservations.

Every outpouring of spiritual benefit must be followed by the picking up and conserving of the "fragments." For the metaphysical significance of the lesson is in the conservation of the spiritual substance. For every quickening, there should be a commensurate upbuilding and preservation of the Christly estate.

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SPIRITICITY, January 1958

THE FRUIT OF THE SPIRIT

By H. B. Jeffery

(Continued from last month)

LONGSUFFERING AND GOOD WILL

"LONGSUFFERING" IS a fruit of the Spirit. In the Moffatt translation of the Bible we read, "the harvest of the Spirit is . . . good temper." And in another translation "slowness to anger" is the rendering.

The word "suffering," as used in the Scriptures, signifies tolerance, forbearance, patience, endurance. "Love suffereth long, and is kind," says the Apostle Paul, which is to say that love is tolerant and patient under provocation. It meets the stress of untoward behavior or circumstance with its own shining good will. Love can changelessly endure, and does so in the fulfillment of its own nature. Moreover, love knows that any non-good is temporary and cannot endure, because all unlikenesses to God have within themselves the elements of their own dissolution.

The Spirit of Love, which is the Spirit of God in man, gives to man a sense of calm and serenity that becomes increasingly manifest as he abides in God. This serenity of the Spirit eventually governs man's entire nature - physical, mental, and spiritual - to such a degree that discord, impatience, anger, resentment, and all falsity of whatever form are of non-effect except to arouse compassion and forbearance in the heart of the true beholder.

The Spirit of God engenders a temper or quality in man which is immune to all that is not good. He who has received the Spirit into his heart is always good tempered, for he is possessed of that abiding quality of goodness which no evil can affect. Such a one is well-tempered in goodness.

The Spirit of God, ceaselessly creative as It is, by Its very Presence produces a constitution that is unhurttable - a constitution that has within itself its own protective mechanism and potency. It is by being aware of this constitutional stability and integrity that man feels a dependable equanimity of spirit, a conscious composure of mind, and a consequent rhythm and balance of body.

As God is changeless, and His Spirit immutable, the man who is spiritually awakened partakes of that changelessness and is fearless, unperturbed, and strong. Such a man moves from strength to strength and from understanding to understanding, until in the fullness of spiritual stature, he sees that there is nothing from which he needs protection or shelter.

For the Spirit in man, which gives him understanding, causes him to perceive that whatever appears to be non-good is impotent and insubstantial. With this perception, he may look on the dream life, or the unwise behavior and performance of the sense man, with good-natured tolerance, gentleness, forbearance, patience.

This attitude, however, is not a negative assent and resignation, but a patience which is positive and potent with understanding - a patience which does an active work that is both non-resistant and irresistible. "Let patience have her perfect work" is a counsel referring to this patience which cannot be successfully opposed or obstructed, whether by inertia or active force; but which by a subtle spiritual volition, quietly dissolves and disintegrates seeming wrong, be it personal or impersonal.

He that is good-tempered, or tempered with goodness, is kind and merciful even as God, who "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." David sang of the Divine Nature: "The Lord is gracious and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and His tender mercies are over all His works."

The good-tempered are slow to anger and plenteous in mercy; and if thoroughly tempered with a knowledge of God as being the All-Good and All-in-all, they are free from resentment and cannot be made angry toward another fellow being. But such as these are not apathetic or insensitive to false appearances. On the contrary, they are keenly aware of the untrue, just as the trained musician is aware of the slightest musical incoherence.

Such awareness does not rob the musician of his own musical understanding, nor does it destroy his accomplished musicianship. If anything, it serves, rather, to increase his love for music, or to quicken his desire for a deeper understanding and interpretation of its laws. In other words, as he hears the

sound of ignorance, it only enlivens his own determination toward greater mastery in composition, expression, and performance.

Good temper is a stabilizing factor and a composing agency, bringing an equilibrium of mind and poise of body. It serves to maintain a counterbalance between the activities of mind and body, thus sustaining a condition of wholeness and completeness, which is health or wholesomeness of being. Good temper then is a healing agency, a spiritual medicine - disinfectant, antiseptic, astringent, and prophylactic.

The good-tempered are wholesome-minded and cleanly in all their habits. They are possessed of a passion for goodness, as well as for all beings and all things that embody and express goodness. The wise have discovered that simple goodness is in itself a constantly operating force that never slumbers or sleeps, but is ever active.

(To be continued)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

JANUARY 1958

1. ABIDE under the shadow of the ALMIGHTY.
2. Teach what BEFITS sound doctrine.
3. There is great gain in godliness with CONTENTMENT.
4. I will DEMAND of Thee, and DECLARE Thou unto me.
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6. We have strong ENCOURAGEMENT to seize the hope set before us.
7. How FORCIBLE are right words.
8. I (God) will show thee GREAT and mighty things.
9. Your HEART shall rejoice.
10. Do you IMAGINE to reprove words . . . which are as wind?
11. In the days of prosperity be JOYFUL.
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13. Let us KNEEL before the Lord our Maker.
14. Ye shall be LED forth with peace.
15. The Lord thy God in the MIDST of thee is MIGHTY.
16. Walk in NEWNESS of life.
17. OBTAIN joy and gladness.
18. The words of the Lord are PURE words.
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20. Lead a QUIET and peaceable life.
21. The REDEEMED of the Lord shall RETURN.
22. God gave us a SPIRIT of power and love and SELF-CONTROL.
23. TEACH what is good.
24. The Lord will grant you UNDERSTANDING in everything.
25. God called us in VIRTUE of His own purpose.
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27. WORSHIP the Father in spirit and in truth.
28. Take heed to YOURSELF.
29. He told us of your ZEAL.
30. Learn that I have loved you.
31. Behold, I stand at the door and knock.

"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.