

## RESIST NOT

By Robert Applegate, Jr.

"I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

This is not the most popular of the sayings of Jesus. Some people recognize the wisdom of going the second mile, of doing more than is required in any given situation; and a few put this teaching into practice. But to turn the other cheek, to offer no resistance to injustice, seems indeed to be pusillanimous. It seems to be the "calm, dishonorable, vile submission" excoriated by Shakespeare. We extravagantly honor those who fight for what they believe is right - at least if we agree with them. Men are belligerent by nature, and we greatly admire this belligerence when it is expressed by those who are on our side. So the resistance movements receive applause, if not help, from all sides, even when they bring misery and suffering upon their countrymen; and the collaborators and non-resisters are universally despised.

Yet our non-resistance to injustice is clearly the measure of our faith in God. This is illustrated by a story told of one of the early Christian ascetics, who went to a friend and said, "I am going to get revenge on my enemy." The friend tried to dissuade him and when his efforts were unsuccessful suggested that they first say a prayer. He then addressed God with the words: "God, Thou art no longer necessary to us, that Thou needst be anxious for us: for we ourselves, as this brother hath said, are both willing and able to avenge ourselves." The ascetic accepted the reproof and put aside his malice.

"Dearly beloved," wrote Paul, "avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord." To our sophisticated ears this sounds like a primitive and repugnant attribution of human emotion to the Almighty. We no longer accept or can believe in the idea of a God of vengeance. Yet the quotation which Paul gives from Deuteronomy simply represents a personification of the unfailing and inescapable law that what a man sows he invariably reaps, that what a man gives out he always gets back, that for every action there is an automatic reaction. Despite all the palaver about the law, all the reasonings pro and con, all the primitive explanations, the law itself remains as demonstrable and as unfailing in its action as the laws of mechanics, in which we place absolute trust. In view of this law, not only is there no need for us to defend ourselves, but, further, we cannot afford to do so. For the violence that we give out in thought, word, or deed - however justified it may be - will inevitably return upon us. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." And the "saints" are simply those who accept the Truth of the Allness of God, as taught and demonstrated by Jesus Christ.

When Socrates was on trial for his life, he explained to his judges that in making his defense he was not seeking to defend himself but them. For in condemning him unjustly they would not hurt him; they would hurt only themselves. He urged them, "Fix your minds on this one belief, which is certain: that nothing can harm a good man either in life or after death." When they had

sentenced him to death, he concluded his remarks to them with the observation: "It is time that we were going, I to die and you to live; but which of us has the happier prospect is unknown to anyone but God."

Socrates defended his belief by logical proofs and was able to persuade his friends, if not his prosecutors, that nothing that comes from outside a man can hurt him - only what is in his own consciousness; that, therefore, it is much better to suffer an injustice than to commit one.

The Teacher of teachers, Jesus Christ, did not reason about the Truth or try to prove it logically. He knew it, stated it, and proved it by His life. He asked us, if we cannot accept His plain words, to look at the proof, to consider the evidence. "If ye believe not Me, believe the works." Jesus was able to go through the utmost brutality that a man can experience, to accept the worst insults, and to come out of the experience unharmed, because He was completely non-resistant. If at any time He had descended to the level of His accusers, He would have failed; but through the whole experience, as through His whole life, He kept His sight on God rather than on the blindness and foolishness of men.

Can we say with Jesus, "My Father, if it is possible, let this cup pass from me; nevertheless not what I want, but what You want"? We can do so only if we honestly believe that what God wants for us is better than anything that we can desire for ourselves. Thus our non-resistance is the measure of our faith in the Goodness of God.

Violence may be successful for a little while, but eventually it is self-defeating. Non-resistance - when it is based on faith in God - is irresistible. Socrates was killed, but lives. Jesus was crucified, but was resurrected and has conquered the world.

000

SPIRITICITY, January 1959

THE TEACHINGS OF JESUS

Paraphrased by Nell Truesdell

(John 4:7, 10, 13-14, 21-24, 26, 32, 34-38, 48, 50)

(After spending about eight months in a semi-isolated area in Judaea, near a stream in which His disciples baptized all who came to them, Jesus, knowing that the Pharisees had Him under surveillance, decided to return with His disciples to His native country, Galilee. On the journey they had to pass through Samaria, and at noon of a certain day they arrived at Jacob's well, a site near the town of Sychar. While His disciples went into the town to buy food Jesus, wearied, sat on the rim of the well. Soon a Samaritan woman came to draw water, and Jesus addressed her, saying:)

-----Give me a drink.-----

(Since Jews did not associate with Samaritans, the surprised woman inquired why Jesus asked her for a drink, and He answered her:)

---- If you recognized the endowment of the Supreme One, and that I am his Identity who says to you, Give me a drink, you would have besought Him to provide you with free-flowing water.----

(The woman remarked that He had no vessel with which to draw water and that the well was deep; so Jesus explained:)

----Anybody that swallows this water shall be dry soon after: but anybody that absorbs the vital energy that I will give to him will never crave satisfaction; but the vital energy that I will impart will become his continuous internal source of satisfaction.----

(Because the woman showed unusual insight regarding worship, Jesus, after some discussion about her personal life, said to her:)

----Woman, listen to me, the appointed time has arrived, when you shall neither in this high place (Mount Gerizim), nor at any particular feast-time in Jerusalem, ceremoniously honor the Supreme One. You revere what you do not understand: we understand what we revere: because the means of deliverance is by way of the spiritually awakened ones. But the appointed time is now, when the steadfastly reverent are compelled to pay homage to the Supreme One by their integrity and uprightness: for the Supreme One chooses those particular ones to pay Him homage. The Supreme One is Animating Livingness and all who revere Him are required to honor Him with sincere purpose and whole dedication.-----

(To the woman's inquiry about the coming of the Messiah, Jesus replied:)

---- I, who am talking to you, am that One. ----

(The disciples had now arrived with food and offered Him something to eat, but Jesus replied:)

---- I already contain nourishment that you are not aware of. ----

(When the men became uneasy because they know that Jesus had had nothing to eat, He quieted their concern by explaining:)

---- My nourishment is to carry out the command of the Supreme One, and to bring His Activity to the highest degree of manifestation. Do you not say, There still remain four months before the grain matures? Look, I declare to you, Direct your attention upward, and gaze toward the realm of spiritual opportunity; because that realm is ready to yield its supply.--

---- The reaper that accumulates the substance of eternal Being receives his reward: and together the planter and the gatherer are gladdened.----

---- In this is the proverb exact, One plants, and another stores up. I urge you to store up spiritual substance on which you have expended no effort: men before you led the way by their labors, and you have already received the benefits of their labors. ----

(After spending two days among the Samaritans, Jesus and His men returned to Cana of Galilee. A nobleman, whose son was dying in Capernaum, went to Cana and asked Jesus to return with him to heal the child, to which request Jesus replied:)

---- Unless you observe omens and deeds, you refuse to be persuaded.---

(But when the distraught man begged Jesus to return with him, He commanded:)

---- Return home: your son is alive.----

(On the way home, the nobleman's servants met him with news of a healing, and the man knew that Jesus had performed a miracle; and he and his household believed in Jesus.)

000

LIFE EVERLASTING has always prevailed. It is not affected or interfered with by man's limited concept of his present existence. Mortal man believes that he has a beginning, that he experiences a short span of existence, and that he comes to an expected end. He believes more strongly in death than he does in Life.

Life, however, is unaffected by death. While death appears to be a cessation of Life, it actually is but an exhibit of a termination of a certain period of existence. Conscious existence may be likened to a garment that a person puts on and takes off.

When a person believes in a short life and a merry one, he quickly severs his hold on an undiminishing store of Vital Energy and so deprives himself of the opportunity to learn how to enter into a state of Being that is Life everlasting. This failure on man's part is the repeated and unrewarding sacrifice that he makes to a heartless and demanding world. The message that Jesus Christ gives completely reverses man's ignorant conclusions about Life.

\*\*\*

SPIRITICITY, January 1959

ALL THINGS WORK FOR GOOD

By Alden Truesdell

A COMMON statement among Truth students is that "everything will work out all right." Those who are not established in the Principle of Truth sometimes find it difficult to understand or accept this statement. For many times something not at all good seems to develop from sincere consideration of Truth.

James explains the paradox of good coming out of evil in his General Letter:

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Paul, writing to the Romans, says: "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

All good comes to those who love the God Purpose, for all good is the essence of this Purpose. But nothing in the teaching can be construed as good coming out of evil intentions. If, however, a man loves good, he will have no difficulty giving his attention to the Cause of good; and if a man is

sufficiently acquainted with this Cause, he will see good coming out of the situations that seemed hopeless.

Whatever serves the world must serve it what it wants, for the world loves its own. The world works all things for its own good and for the good of them who love the world. But the good of the world is a constantly depleting and disintegrating good; whereas the Good of the Lord is an integrating, upbuilding, vitalizing, and regenerating Good. God too loves His own and rewards those who seek Him. When His people come to Him, He picks them up and dusts them off; He cleans them up and blesses them with newness of life, restoration of soul, and healing of bodily ailments. Jesus did not teach a system of ethics, according to which good little boys and girls are rewarded for not being bad. Jesus introduced a Way of Life guaranteed to yield nothing at all but good, if it is subscribed to in its fulness.

To expound a Paternal Government incapable of bringing forth less than perfection would seem to be endorsing a sort of Divine Dictatorship; and such it is for those who choose to be, and are chosen to be citizens of that God Government. "He hath made a decree which shall not pass" is a dictatorial statement, as are such others as, "Every knee shall bow to Me, and every tongue shall confess." Surely it is the ambition of every dictator to have every knee bow and every tongue confess to his majestic power, to send forth a ukase to which all must be bound. And if this is dictatorship, then truly God is a Dictator. But there is a difference. The decree of the police state may be unjust and cruel; it will be biased in favor of the ruling power, without regard for the people or for other powers. But the decrees of the Divine Dictator are for the greatest good of all men. For the decrees of this Benevolent Despot are expositions of Reality, statements of that which is. With them perfection is imperative.

We can see, then, how in the fulness of God's own good time men will be as God decreed them to be, and things will be as God made them to be. We can see that, if God is good, all good and only good, He cannot decree less than good - can give nothing at all but the Love which He is.

The first thing we learn in applying for citizenship papers in the country of this Divine Despot is relaxation. For under the rule of this Spiritual Tyrant joy is compulsory, as are love and peace and all the other sweet-tasting and eternally enduring spiritual fruits. The decree going forth to those who are subjects of this Totalitarian Government is the "good tidings of great joy, which shall be to all people."

Under this form of dictatorship not only are the citizens obliged to accept all good, but they are compelled to learn how to enjoy it with magnified capacities for pleasure, contentment, and satisfaction. For our God "giveth us richly all things to enjoy."

000

SPIRITICITY, January 1959

YE SHALL HAVE

By H. B. Jeffery

PRAYER HAS been defined as "the soul's sincere desire, uttered or unexpressed." This description, written by James Montgomery, a poet of the eighteenth century, has been widely accepted as an ideal of what all prayer is or might be.

However, if we look more carefully into the meaning of the word desire, we shall see that it implies a sense of want, a feeling of lack, of need, of emptiness or vacuity. Desire signifies a feeling of absence, apartness, separateness, and a hungering or seeking for the opposite of these states of mind and heart.

All such states of consciousness are negative in character, and a soul possessed of these qualities is in a purely negative condition. So "the soul's sincere desire" is not an ideal of what prayer consists of and is very far from true worship; for desire is too often an ignorant seeking - an ignorance of the divine fulfillment.

As we look upon mankind in general, beholding its actions and its speech, we come to the obvious conclusion that the race at large is in this negative state and is conscious of its hunger and lack. Because it is thus conscious, it reaches out and calls for those things which it inwardly knows exist for it, but which it does not seem to possess.

This wishful calling, or longing, or asking, is prayer as it is commonly understood; but it is only one form of prayer, the simplest and most primitive. It is the prayer of supplication, or negative prayer.

And who is not sometimes found in this state of prayer? We all have been in this state. In it we feel that there is a Power, or a Being, greater than ourselves - a Source from which the apparently needful things may be given to us. So we cry out to this Being, and in supplication we ask for the satisfaction of our lack. An acknowledgment of self-weakness is evident as an element of this form of prayer, a recognition on our part of our inability to obtain what we seek. But the prayer also contains an acknowledgment of God, which is the first and last requisite of sincere prayer.

So prayer is man's turning from self to God, in the consciousness of his own want and impotence and because of his belief in God. In essence it is the renunciation of a self-life and the affirmation of the Life that is divine.

We must believe that He to whom we pray, from His love, is willing and, from His power, is able to respond to our petition; or else we can make no true prayer to Him. An essential, then, of the validity of our prayer is the genuineness of our belief in the Divine Love and the Divine Power.

Supplicatory prayer is one of the most prominent things of which the Scriptures treat. The men and women of the Old Testament found in this act of worship not only a solace for their afflictions, but also the instrumentality by which they obtained what they desired. Many of the blessings of life came to these petitioners in response to such prayer.

There are many instances of supplicatory prayer in the Psalms, from which we may take these few illustrations:

"Hear my prayer, O Lord, and give ear unto my cry."

"Have mercy upon me, O God, according to Thy Loving-kindness."

I        "Lord, rebuke me not in Thine anger, . . . Have mercy upon me, O Lord; for  
             am weak."

In the New Testament, prayer is an equally conspicuous feature of the stories that it tells and the precepts that it gives. Jesus is represented as often praying, and it is said that at times He continued all night by Himself in prayer. The entire Seventeenth Chapter of The Gospel According to John is given over to one of the longest and most memorable of His prayers.

This worship Jesus enjoined on His disciples, giving them many promises that their prayers, if rightly made, would be answered. In Mark we read of His saying, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." And this promise occurs in some form in every Gospel.

(To be continued)

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day of The Month

JANUARY 1959

1. I AM ALIVE forever more.
2. How great is His BEAUTY.
3. If any man be in CHRIST, he is a new CREATURE.  
\*
5. DO those things that are pleasing in God's sight.
6. EVERY day will I bless thee.
7. You are My FRIENDS.
8. I will rejoice over them to do GOOD.
9. Be clothed with HUMILITY.
10. I AM the Lord.  
\*
12. It is God who JUSTIFIES.
13. Wisdom and KNOWLEDGE shall be the stability of thy time.
14. LEARN that I have LOVED you.
15. Unto whom MUCH is given, of him shall be MUCH required.
16. I make all things NEW.
17. He is OUR peace.  
\*
19. Watch with all PERSEVERANCE.
20. Study to be QUIET.
21. Be RENEWED in the spirit of your mind.
22. Thou STRENGTHENEDST me with STRENGTH in my SOUL.
23. The TRUTH now shineth.
24. You have an UNCTION from the Holy one.  
\*
26. Supplement your faith with VIRTUE.
27. Put on the WHOLE amour of God.
28. YE have purified your souls in obeying the Truth.
29. Be the more ZEALOUS to confirm your call.
30. Men moved by the Spirit speak from God.
31. Who are you that you should judge your neighbor?  
\*\*\*

"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.