

STAY WITH GOD

By Alden Truesdell

GOD IS the One and Only Reality. When we consider this, we see how all our growth and experience has been transitory, but beneficial; how we have been placed where we are and have had the experiences we have had for the purpose of finding our oneness with God. We are all here to learn of our sonship to the Father.

The closer we come to knowing our relation to the Creator of all being, the more stabilized we become. Instead of wanting to go places and do things, we find we are more interested in our inner relation to Reality. We learn to stay on base, watching the inner activities, motivated by a higher purpose.

Friends write in here from other states - they have been moved by the Spirit to those places where they are best able to grow. They tell of there being less need to travel about to visit other persons, for others are now drawn to them. Holiday trips have become less urgent, social calls less attractive. Being able to find the Self and live with the Self has become more important.

The Orientals have a saying: "The Self is the friend of self!" Christians sing: "What a Friend we have in Jesus!" I have coined the saying: "I thank You, my Friendly Father, for this fabulous fortune fully formed for my fond favor." Emily Cady tells us to remember continually: "God loves me and approves of what I do." God, Christ, the Self within, is our Friend - the only real friend we have. "There is none good but One," Jesus said.

"Thou knowest that I am not wicked. . . . Thine hands have made me and fashioned me," Job said. We cannot conceive God's making man and yet being unfriendly to His creation. We must know God had no ulterior motive in making us to be what we are. We need not permit any institution, religious or otherwise, to brand us as bad when it had no part in producing us!

God is One and Indivisible. God is everywhere fully present. God is now; He knows nothing of time. Eternity is now. Jesus Christ is "the same yesterday, and today, and for ever." The Christ Truth advises us to know "the Only True God" and Jesus Christ whom He has sent.

When a man is prospecting for valuable minerals, he is always expectant. With every beat of the drills every stroke of the pick, every heave of the shovel, there is the constant anticipation that here is the opening of the pocket of high-grade ore, or of the lead that goes into the mother lode. All prospectors feel that they are within striking distance of unlimited wealth - just a foot away from a million dollars," as we used to say in mining. In our spiritual treasure-hunt we should have the same expectancy. Jesus Christ tells us: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Though the prospector may strike it rich in the world, he still has to prospect for the spiritual riches. If a man is rich in the world, but is not rich towards God, he is truly "wretched, and miserable, and poor, and blind, and naked." One man told me that he has 365 producing oil wells that cost him only

about \$400 a month to operate. But this man is not happy. He does not have the satisfying production that comes from within.

No matter how much a man does in the world or how much the world does for him, there is still the consciousness of Spirit to be considered. What does it profit a man if he gains the whole world and loses his own consciousness?

Healers learn many things about spiritual practice and spiritual medicines. Love is one of the staple medicines; joy is a tonic above all tonics; peace is the prescription for many cases. But there is only one panacea for all them, of all men. That medicine is the Name of JESUS CHRIST. It is the only name - the only prescription by which all men can be saved, or be healed.

It is acceptance of the Fact of Jesus Christ and invocation of His Name that enables any man to stand where he is and look to the Source that caused him to be. For this ability to stand still and "see the salvation of the Lord" comes to the one who accepts the here-ness and now-ness of Christ.

The highest and finest human ideals are only as high and fine as their acknowledgment of Christ Truth. Any excellence separated from Christ will reveal its own insufficiency and will have no cloke for its nakedness. Hosea said: "Hear the word of the Lord: . . . Woe unto them! for they have fled from Me: . . . Though I have redeemed them. . . . They return, but not to the Most High: they are like a deceitful bow."

When we say these things we are accused of thinking ourselves to be holier, or better, than others. No! The Christ Truth is holier than any - or all - of us. Only as our sights are raised to the Most High can anything we do be worth while. Only as we look to Christ Truth, which is changeless and eternal, can we say: "I and my Father are one. I am strong as God is strong, pure as God is pure, perfect as God is perfect, from everlasting to everlasting."

This is the Truth whether we say it or not. This is the Truth that Jesus Christ came into the world to teach to us. He prayed that we might accept it and know it.

"Neither pray I for these (disciples) alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. . . . I in them, and Thou in Me, that they may be made perfect in one. . . . And I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them."

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SPIRITICITY, January 1965

PHILIPPIANS 3:17-4:23

By Robert Applegate, Jr.

(Continued from last month)

3: 17 BE IMITATORS of me, brothers, and give your attention to those who conduct themselves as you have Seen me do. 18 As I have often said and now say in anguish, many walk as enemies of the Cross of Christ. 19 Their end is disintegration; their god is their stomach; their glory is in their sex activity; they give their attention to material things. 20 But our citizenship

is in the Spiritual Realm. From It we expect a Deliverer: the Lord Jesus Christ. 21 He will change our base personality to be the same as His glorious Personality, by the inworking by which He is able to subject all things to Himself.

4: 1 So, my cherished and longed-for brothers, my joy and my crown, stand firm in the Lord, my beloved. . . . 4 Rejoice in the Lord always. Again

I say, Rejoice. 5 Let your fairness be known to all men. The Lord is near. 6 Be concerned about nothing. But in everything with vow and request and thanksgiving make your wants known to God. 7 And the Peace (Completeness) of God that surpasses all comprehension will guard your hearts and your intentions in Christ Jesus.

8 So, brothers, whatever is true, whatever is serious, whatever is just, whatever is spiritual, whatever is pleasing, whatever is decent - if you have any manliness, if you deserve any praise, think about these things. 9 What you have learned and received and heard and seen in me - this do. The God of Completeness will be with you. 10 I rejoice in the Lord greatly that you have now made your concern for me to blossom again. You have been concerned about me all this time, but have had no opportunity (to do anything about it). 11 I am not talking about deprivation, for I have learned in whatever situation I am to be self-sufficient. 12 I know both how to be brought down to the ground and how to overflow. In every situation and among all men, I have been initiated into the secret of being fed or of being hungry, of overflowing or of doing without. 13 I have the strength for all in Him who empowers me. But you have done well in sharing to alleviate my discomfort. 14 You know, Philippians, that in the beginning of (my preaching) the Good News no community joined with me in the reciprocal action of giving and receiving, but you alone. 15 For even when I was still in Thessalonica you sent not once but twice to minister to my need. 16 Not that I long for the gift, but I long for the profit that bears interest for your account. 17 I have received all; I overflow. 18 I am filled since I have received from Epaphroditus your gift: a sweet incense, a sacrifice that is acceptable and pleasing to God. 19 My God will fill your every need by His Wealth in the Substance that is in Christ Jesus. 20 To God who is our Father be the glory through all ages. Amen. . . . 23 The Goodness and Love of Jesus Christ be with your spirit. (The end)

SPIRITICITY, January 1965

I AM WISE UNTO THE GOOD.

We have used the statement "I am wise unto the Good" in a meditation and I want to pass on to you the understanding that we have received of it.

In our study of Christ Truth we interpret the word Good as meaning something that we expect to be commendable: something that will help us to make progress in spiritual understanding as well as something that will ease the stresses of our daily lot. In our practice of Christ Truth we give our attention to health, happiness and prosperity - the Good that more than fills our needs.

As we learn to turn away from the lacks and frustrations and illness of the natural man and to give our attention to what is constructive in every happening, in, through, or around us, we observe that we are better off in mind, body, and affairs. And that is Good.

In short, we recognize the Good in all our experiences and we name it in words that augment our awareness of it. Our words are formulative. They shape up what we give our attention to and what we describe, either silently or orally.

We subsist on our words. When we habitually use negative words we impair the truth-quality that is in whatever we talk about - whether persons or things - and deprive ourselves of the substance that it could give to us. We should use words of good quality because they pay back to us exactly what we put into them. By our words we are either justified or condemned.

We seldom realize what power lies in the words of our prayers. Often we use a prayer-period to call God's attention to our sacrifices, our services to others that have gone unrewarded, our ill health, our unhappiness, our difficulties. We forget that we indulge ourselves in prayer by taking pleasure in recounting our labors, afflictions, and penances that have borne no fruit. We fail to remember that God does not require us to afflict our soul or to bow ourselves down in attitudes of self-abnegation. Rather, He knows us as His sons, His image and likeness in whom He rejoices. We are not to hide ourselves in the limitations of flesh, but are to look beyond it to the divine nature that is ours by God's grace. We make our claim on this perfection by describing what is Good in all our experiences. Actually, only the Good is real in any experience we may have. We must learn to perceive it and accept it. As we practice, our wisdom increases and the Good that is all around us blesses and sustains us.

When we choose what is Good, we profit by the promise of God: He shall "guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, like a spring of water whose waters fail not."

-- Nell Truesdell

MY EXPECTATION IS FROM GOD

Before we started our meditation on the statement "My expectation is from God," one person asked "What do we expect from God? Another said, "Usually, we expect punishment." I turned to Psalm 88 to illustrate how, like the Psalmist, we may accuse God because of our own mistakes.

"O Lord God of my salvation, I have cried day and night before Thee. Let my prayer come before Thee: incline Thine ear unto my cry, for my soul is full of troubles. . . . Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves. Lord, why casteth Thou off my soul? why hidest Thou Thy face from me? . . . While I suffer Thy terrors I am distracted. . . . They come round about me daily."

Man's accusation of God is evidence of self-exaltation. God never afflicts us or punishes us. Our mistakes punish us; but their weight is lifted whenever we rest our attention on God and magnify Him in our heart.

We must not use a prayer period to blame God for our hardships. Opportunities for new understanding and progress always underly our difficulties. We must seek them out by praising God and by expecting His help in times of trouble. Every negative experience conceals a positive Truth. We

discover this when we look for the hidden values in appearances and call them forth by praise and thanksgiving to God.

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SPIRITICITY, January 1965

NOTES ON THE SCRIPTURE

In DEUTERONOMY 8:18 we read (in the Authorized Version): "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." This should read: "It is He that is giving you the strength to do mightily." To get wealth is a part of what Moses meant by do mightily (or doing valiantly); but it is only a part of it.

In Micah 6:8 we read: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." This would be better as: "What is the I AM seeking from you except that you do right and pant after the Love of God and humble yourself to walk with your God" (i.e. depend upon Him, rather than upon your own abilities, for everything).

The word in the Old Testament that is translated as "wicked" means the pushy, the self-willed. The Greeks translated it as the "irreverent" - those who do not take God seriously.

The Hebrew word that appears in our English versions as "sin" has the meaning to "miss" - in every sense of that word. It means to miss as you miss a target you are aiming at, or as you miss your way in traveling, or as you miss your step and stumble, or as you miss something by not finding it. When you have "peace" (completeness) then nothing is missing and you do not "sin."

R. Applegate, Jr.

I TIMOTHY 5:6-21

REVERENCE with self-sufficiency is great profit. For we brought nothing into the world and we cannot take anything out. Having nourishment and clothing, with these we shall be sufficiently supplied. Those that wish to be rich fall into trial and a snare and many senseless, hurtful desires, which sink men in ruin and destruction. For the root of all hurt is avarice. Some with this desire have wandered from the faith and have surrounded themselves with many pains.

But you, O man of God, flee from these things. Pursue rightness, reverence, faith, good will, endurance, lowly-mindedness. Run the good race of the faith. . . . Keep the teaching unspotted and unspoiled until the revealing of our Lord Jesus Christ. . . .

Charge the rich in this environment not to think highly or to hope in the uncertainty of riches but in God who richly provides us with all things for Enjoyment.

Charge them to do good, to be rich in beautiful works, to be generous, to be sharing, to lay up for themselves a beautiful treasure for that which is coming so that they may lay hold of That which is really Life.

O Timothy, keep what is entrusted to you. Turn away from poisonous empty talk and the contradictions of that which is falsely called knowledge. Some proclaiming this have become fruitless. The Kindness of God be with you.

Trans. by Robert Applegate, Jr.

TWO WORDS

THERE ARE TWO Hebrew words that everyone should know: chesed and shalom. In the King James Version chesed is translated as mercy, which is way off; in the RSV it is rendered loving-kindness which is still inadequate. The root from which chesed derives means to burn; so chesed designates the burning, zealous Love of God for us. When you see the word mercy in the OT, understand it as God's burning Love.

The writers of the New Testament wrote in Greek, but they were Jews and they thought in Hebrew (or Aramaic which is close to Hebrew). Paul translated the idea of chesed by the Greek chris, translated into English as grace. The other NT writers rendered it by eleos, translated into English as mercy. And so when you see the words mercy and grace in the NT, know that they again mean the burning, zealous Love of God.

Shalom is translated peace in every version of the Scripture I am familiar with. But the word means more than what we usually designate by the word peace. The basic idea in shalom is completeness. When a modern Israeli is told to complete, or fill in, a form, the Hebrew word that is used is the verb of shalom. So shalom is that which completes, or makes perfect. When you see the word peace in the Scripture, read completeness. It will give you a new light on what you read.

R. A. Jr.

SPIRITICITY, January 1965

WORDS OF TRUTH

By H. B. Jeffery

THIS is the day we again salute with joy; it's truly the day that the Lord has made. We salute the Creator of heaven and earth, the Author of our being. We rejoice in the days as they come. No man knows what a day may bring forth; but if our eye is on the Eternal and we consciously walk with the Divine, there will be good coming to us.

God is a God of Joy and we honor Him by returning gratitude joyously for the blessings that are ours day by day and hour by hour. As we do that, our ears become sensitive to the Voice of the Spirit. God has a special message for each one; He is always whispering to the soul of man. When we become sensitive to His Presence, when we are aware of the Great Work that Jesus of Nazareth performed, we hearken. We learn to hearken until we hear. Then we catch the word that is especially helpful to some person.

The Holy Spirit is the Teaching Principle in the Divine Godhead. "The Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever - I have said unto you." As we acknowledge the Work of the Master and rejoice in it, we find there awakens in us the memory of that which He spoke. The words of Truth come to us.

We find that in our describing the Work of the Master, there is a clarification of the atmosphere roundabout us. We become more and more sensitive to that which is going on - the activity of the words of God. God is governing His Universe by His words; God is ministering to everyone by His words. As the atmospheres are clarified about us, we become sensitive to His words. Then we catch words of Truth, words of healing, words of helpfulness, for our fellow man - for him who has appealed to us for help.

We speak the healing word - the right word. "How good it is." Who can measure the power of the right word? "For the word of God is quick, and powerful, and sharper than any two-edged sword. It has in it the healing unction of the Divine. The words that we have caught by our hearkening to the Divine have a potency - a special potency with a particular tincture for those who have turned to us for help. There is a healing and a restoring in them. We are backed up by the Divine. He puts His own impress, as it were, on the words and sustains them.

As we speak the words of Truth, we make it easier for someone to walk consciously in the Spirit and be aware of the Presence of God. He in turn becomes sensitive and alive; he often catches the word himself. He finds it is a password for him into the realm in which he is to exercise his talents.

So we give ourselves to acknowledging the Work of Jesus Christ and hearkening to the Voice of the Spirit.

Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

JANUARY 1965

1. Behold, I make ALL things new.
2. I said unto thee, Ye must BE BORN again.

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4. Receive the Kingdom as a little CHILD.
5. This DAY will I begin to magnify thee, O Lord.
6. ENCOURAGE him, and strengthen him.
7. Have FAITH, and doubt not.
8. Thou hast GIRDED me with strength.
9. Let Thine HAND HELP me.

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11. He endured, as seeing Him who Is INVISIBLE.
12. Wisdom is JUSTIFIED of her children.
13. The Lord show KINDNESS and truth unto you.
14. Come unto Me, all ye that LABOUR and are heavy LADEN.
15. The MERCIFUL . . . shall obtain MERCY.
16. I will NEVER forget Thy precepts.

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18. Men OUGHT always to pray.
19. The fashion of this world PASSETH away.
20. QUENCH not the Spirit.
21. Hast Thou not RESERVED a blessing for me?
22. In the SHADOW of His hand hath He hid me.
23. I have TRUSTED in THY mercy.

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25. Humble yourselves . . . UNDER the mighty hand of God.
26. Thy VISITATION hath preserved my spirit.
27. They that WAIT upon the Lord . . . shall WALK, and not faint.
28. Thy YOUTH shall be renewed.
29. Where is thy ZEAL and strength?
30. Yield yourselves to the Lord.

"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."

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

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