

HIS TRUTH ENDURES FOREVER

By Robert Applegate

We live in a time of change. This is the most obvious fact about the present period in history. The whole world is changing before our eyes, and nobody knows what the result will be. In the past fifty years, the social, economic, and political structure of the world has undergone revolutionary change. New classes of people have risen from obscurity to positions of power; the wealth of the world has fallen into new hands; new nations have come into being. In the next fifty years of this century, even greater and more fundamental changes are sure to take place. What these changes will be and where they will culminate nobody knows; and, because of this uncertainty, there is fear abroad. People are always afraid of the unknown; and, although efforts may be made to hide it, this fear of the unknown is prevalent today, among the law-makers and rulers, as well as among the people in general. As to what the future will bring, however, one thing alone is certain: To those who adhere to God it will bring good; to those who do not adhere to God it will bring pain.

In such a time of change as we are in, when all the old landmarks and the old ways of life are passing away, it is comforting just to be able to consider the One who is changeless and eternal, the One who is now the same as He was before the world came into being, who will be the same after the world has passed away. Even if there were no possibility of communication with that One, it would be satisfying to know and consider that there is That which is immutable and eternal. Is it not the greatest privilege to know that the One is always immanently present, is always giving His goodness to all who turn toward Him, is always protecting all who rely on Him?

The Psalmist, who lived in a time of turmoil, much like the present time, expressed his faith in this way:

"Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations."

If God is eternal and God is changeless, it follows of necessity that He can never be angry with us or withhold anything from us; for, in that case, He would have to be angry forever and withhold forever. Since this is inadmissible to anyone who concedes that God is Love, it follows that God is eternally giving

Himself to us; that all we can do is to turn toward Him, to be thankful, and thus prepare our hearts to receive Him.

To consider the eternality and goodness of God is comforting and satisfying. It removes the strain and anxiety from day-to-day living in the world. Yet there is much more than this to the Gospel of Jesus Christ. The main theme of the New Testament is not simply that God is eternally good and can always be relied upon. It is, even more, that man is the immortal child of God, that man is an immortal being; and therefore for him to be concerned and anxious about that which is less than eternal is foolishness, and is actually blasphemy. For man to give the attention of his heart to that which will pass away is for him to deny the truth of his sonship to God. This is the meaning of the instruction:

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you."

"Seek those things which are above. ... Set your affection on things above not on things on the earth."

This instruction is repeated in one form after another from the beginning of the New Testament to the end. Everything in the world will pass away - the world itself will pass away - but man is an immortal being. Therefore it is only logical for him to seek those things that are eternal, since they are freely offered to him. What are they? "Faith, hope, and love": these remain, for they are of God - not faith in man, but faith in God, not hope for worldly attainment, but hope for that consciousness of God which Jesus Christ had; not possessive love for that which passes away, but love for that One who is perfect, eternal, and changeless Love. These three remain; and, as Paul knew, "The greatest of these is love."

It is said by some biblical students that the Bible does not teach the immortality of man's soul; that this is a Greek idea, which is foreign to the Hebrew-Christian Scriptures. This assertion is not true. It is true that four hundred years before Jesus Socrates taught that man has, or rather is, an immortal soul. He reasoned that disease of the body does not hurt the soul, and thus it follows that death of the body does not hurt the soul either. Jesus Christ, however, not only taught this, but also proved it. When the question of immortality was put to Him directly, He answered that God "is not a God of the dead, but of the living: for all live unto Him." God is - not was - He said, the God of Abraham, Isaac, and Jacob. For, while they may be dead according to human reasoning, they are alive in the sight of God, who sees Reality. Similarly, all are alive to God, and always will be.

The significance of the resurrection of Jesus Christ is that Jesus proved death to be unreal. If death were real and were the end of life, Jesus could not

have risen out of it. If death were not real for Him, then it cannot be real for anyone else; for "God is no respecter of persons." Paul clearly perceived the meaning of the resurrection and he declared: "Jesus Christ ... hath abolished death and brought life and immortality to light through the gospel." Jesus did not establish immortality, but He proved it as an eternal fact.

What is the significance of immortality? Granted that we are immortal beings, what bearing does that have upon the way that we go about our daily lives? Consider eternity: What is it? It is more than an infinite expanse of time; for it is above time, which actually exists only in man's consciousness. But consider even an infinite expanse of time. The world, this planet on which we live, has been in existence for about three billion years, and it will be here about five billion years longer. That would seem to be a comfortable stretch of time, and most people would settle for that. Yet five billion years, or eight billion, are but a speck in eternity, and man is eternal. Five billion years are but a moment in man's life. Therefore is it not foolish for man to seek, or to worry about, that which will not even last that moment, when that which is eternal is at hand?

Perhaps the most dedicated class of persons in our modern society is that of the pure scientists, who literally give their lives to the discovery of the nature of the physical universe. And yet they admit that the universe will pass away. Would it not be more profitable to labor to understand That which will not pass away?

The ordinary man wants his religion to help him in his daily life. He wants instruction that is "practical," that will help him to meet the demands of the day with assurance and a measure of serenity. Yet he is not too willing to admit that the most practical course to follow is not to be anxious about the concerns of the day, but to seek rather That which is eternal; to go about the business of the day with the mind and heart on God. However this way of life alone is practical; for it is the only way to lasting satisfaction. The results of keeping the heart on God are permanent; they will outlast anything that man can achieve by his own efforts. Moreover, when his heart is set on God, daily affairs run more smoothly; for they are directed by Principle, rather than by human calculations of expediency. That this is true has been proved over and over again.

The Truth of God endures forever and the Truth is that God is All, and that man is one with God, now eternally. We should therefore give thanks without ceasing that this is true. Thanksgiving is an act of faith, and it increases faith; and it is by faith that man is brought out of despondency into an awareness of eternal life.

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SPIRITUAL TREASURE

By Alden Truesdell

Mystics have long known the futility of attempting to express the ineffable qualities of Spirit within the matrix of a limited mortal language. As Emerson regretted his inability to speak a "sacred language," so anyone going in the way of the miracle-working uplands will find himself fettered by forms of expression and will seek new combinations of words to express higher qualities of Spirit. Prosaic persons will burst into poetry in efforts to describe the Beauty of God, long since found to be out of bounds to arbitrary word usage.

The understanding of Divinity has been too exquisite for adequate treatment by the greatest linguists, who have discovered spiritual revelations to be "not lawful for a man to utter," because the mental equipment is entirely incapable of competent recording. They have, nevertheless, set forth their impressions, and these recordings have become the cherished doctrines of men. And, rather than to resent, God seems to take pleasure in these efforts and responds to the least movement of aspirational description.

In this aspiration, in fact, is to be found the answer to life itself. For if all ambition could be turned into aspiration for the faith that pleases God, it would result in a rapid restoration to spiritual normalcy, which is perfection.

If the advent of such a One as Jesus Christ is possible at all, what is to hinder the ultimate of Christ perfection from being revealed as the normal way of life? What is to hinder us from communication and association with the One who "was dead," but is "alive for evermore?" What is to hinder us from doing those greater things He promised could be done, because He did what He was supposed to do? And who can say but that, in this way of life, it is possible for one to be as an angel, or agent, of heaven - not in the sense of being holier than others, but in being one with the Wholeness of the one?

The Christian religion has been mourning the violent death of its Founder for two thousand years. Surely enough time has elapsed for a discreet discarding of the mourning bands with a fitting sense of decency. For why should not sincere Christians have a healthy interest in the continuity and eternality of life, rather than a morbid curiosity regarding a problematical life after death? If we concede the birth, the ministry, the crucifixion, and the resurrection of Jesus Christ, why would we speculate regarding any lesser possibility than the complete erasure of death and the complete resurrection into life eternal?

Let us, then, consider some of the claims of advanced Christianity by looking beyond the persecuted, crucified, martyred Jesus to the resurrected, triumphant, all-conquering Christ. We shall find ourselves dealing with an unkillable, everlasting Being, which is Divinity at Its Fountainhead, Omniscience at Its Origin. To know the Christ at all is to know Him as Love. To know the words of the Christ and to keep the words is never to see death.

Most significant of the seeker's reactions to spiritual verities is the discovery that spiritual life and its ways are diametrically opposed to the former concepts of life in the flesh. The hairline between the intellectual and spiritual peaks of comprehension is obscure when considered from the intellectual viewpoint, but obvious when seen in spiritual light. To spiritual understanding the power of intellectual processes becomes obsolete; for, when the eye of the mind is trained toward the heights, it is opened to know the book of life and to discover many things formerly unsuspected. The intellect then becomes subservient to a higher motivating and directing power that has been called the "élan vital," the "dayspring from on high," the "sprinkling alkahest," the "divine solvent," Jesus referred to it as "virtue."

On the mental plane man thinks himself to be a co-creator with God, but on the spiritual plane he knows himself to be an inheritor, and "virtue" is his portion. Here man is permitted to examine the ultimate in gracious living. Here the ability to abide in the Father's house become the most valued of all gifts.

In the spiritual or mystic communion the hard sayings of Scripture become understandable. As we meditate to make the sacred words reveal their meaning, we feel comfortable with such sayings as, "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." We have greater respect for the doctrine of celibacy, and we see how celibates in Christ could generate an entirely new culture. We see "virtue" as an irresistible essence; and innocence, impregnable.

Here we see it to be better to speak Truth with halting tongue and faltering speech than to express banalities with brilliance. Here is where man inherits rather than creates, where he sees every seeming achievement of the race to be but a gift of God. Here he finds the infinite treasure, the unspeakable riches of right knowing - of knowing God aright, the God who works only good to His own.

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HAVE FAITH

By Nell Truesdell

Whoever wrote the Epistle to the Hebrews gave to the world an undying statement of truth in his definition of faith; "now faith is the substance of things hoped for, the evidence of things not seen." When we read Chapter 11 of this book, we are amazed at the extent of the power of faith in the lives of men prominent in Hebrew history. The writer begins his account with a statement that implies that even God had to exercise faith to begin His works: "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear."

Because the writer declares that faith is substance, we shall try to understand what constitutes substance; but, before we can understand what substance is, we have to go to God and find out what He IS. Jesus Christ said, "God is Spirit." The substance of God, then, is Spirit.

Spirit is the formless, vital Principle that energizes and governs all creation, invisible and visible. The simplest analysis of Spirit that we can make is as follows:

Spirit is Life (animation) plus Intelligence (knowing). The right combination of Life and Intelligence makes up the Substance of Spirit, and Spirit is God.

To clarify our understanding, we may use the simple analogy of the composition of water. We know that water in its pure state is a transparent, odorless, tasteless liquid, a compound of two parts of hydrogen and one part of oxygen, which are the substance of water. An interesting point to consider in the formula of water (H₂O) is that we cannot "create" water by simply putting two parts of hydrogen and one part of oxygen together. We must set the gaseous elements on fire by introducing an electric current so that the component parts unite to blend and fall into the liquid state. (Impure water such as rain, spring, ocean or other varieties contains added elements which we shall not consider in our analogy; but even their basic formula remains H₂O, the substance of water.)

God IS Spirit; Spirit (Life plus Intelligence) IS the Substance of God. Through His Word the worlds were framed, being made out of the invisible Substance that appeared by means of God's quickening, spoken Word (active faith).

By the time that man steps down faith to his own mental capacity, he has lowered its potency to such a degree that he usually exercises his faith in a negative way: he is filled with doubt, the inactive pole of active faith. Working from that static point, he abides in a constantly hopeless state, where his efforts appear useless and his work bears little reward. Before he can experience a change for the better, he must transfer his attention from things as they appear to his lowered vision, to the things that do not appear; and by faith, he must electrify or quicken the elements of Life and Intelligence that compose the Substance out of which all his Good is formed, and which becomes "the evidence of things not seen." These elements are built into man by his Creator, and are man's eternal gifts from his Loving and All-providing Father. They are hidden from his view only by his own cloud of ignorance, and they are limited only by man's misconception and misuse of them. Illumination will come to any person who sets his heart (attention) on God and endures as beholding Him who is invisible. For out of the realm of the unseen come all the things that are seen.

There are two kinds of faith: blind faith and understanding faith. Blind faith limits man's demonstration of Good; understanding faith opens the flood-gates of limitless supply of all Good. The two kinds of faith are easily distinguished in this way: blind faith is double-eyed; understanding faith is single-eyed.

Blind faith looks outward toward some person, circumstance, or object for the help that is desired. For example; you may need a certain sum of money to meet some demand and, while you pray to God for supply, you also study possible sources of help - relatives, friends, business connections, stocks, bonds, jewelry, mortgages, and so forth.

Understanding faith looks direct to God for the help needed, without any dependence on outer visible sources. It takes God's promises, "Before they call, I will answer;" and, "Whatsoever ye shall ask in prayer, believing, ye shall receive," seriously enough to cling to them until they are fulfilled. Faith, here, is the hidden factor that quickens the unseen Life and Intelligence, so that faith, as Substance, formulates and appears as the thing desired.

To look straight to God without wavering, and to be willing to let God formulate the Good in His own way to meet your need are the secret of understanding faith. Faith will not tolerate compromise in any degree; but, if It is allowed to manifest Itself in Its own way, the blessing will be so great that "there shall not be room enough to receive it."

We must take God at His own Word. When we do, we are rewarded in ways marvelous in our sight. The whole purpose of God is to outpicture Himself as the good creation. Man, the highest form of created things, has within him the capacity to follow in the footsteps of his Father. To do so, he must keep his inner vision clear, his heart open, and his intellect at rest; and he must wait patiently

upon the Lord who will bless him with all that he needs or possibly can desire or dare to claim as his by the right of divine inheritance.

"Faith is the substance of things hoped for, the evidence of things not seen." Have faith in God. Have the faith of God.

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Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

JULY 1953

1. AWAKE, psaltery and harp; I myself will AWAKE early.
2. BELIEVE His words; sing His praise.
3. He shall give His angels CHARGE over thee.
4. Lord, Thou hast been our DWELLING-PLACE in all generations.

6. The EARTH hath He given to the children of men.
7. A good man's ... heart is FIXED, trusting in the Lord.
8. O GIVE thanks unto the Lord, for He is GOOD.
9. Ye are of the HOUSEHOLD of God.
10. The Lord shall INCREASE you more and more.
11. By thy words thou shalt be JUSTIFIED.

13. Love wisdom, and she shall KEEP thee.
14. The LORD is high above all nations.
15. The Lord hath been MINDFUL of us.
16. O Lord, not unto us, but unto Thy NAME give glory.
17. O Lord, OPEN Thou my lips to show forth Thy praise.
18. PRAISE ye the Lord. PRAISE the name of the Lord.

20. Study to be QUIET.
21. The RANSOMED of the Lord shall RETURN.
22. O Lord God of hosts, who is a STRONG Lord like unto Thee?
23. THY TRUTH reacheth into the clouds.
24. UNTO the UPRIGHT there ariseth light in the darkness.
25. Through God we shall do VALIANTLY.

27. He hath made His WONDERFUL WORKS to be remembered.
28. YE are blessed of the Lord.
29. The ZEAL of the Lord will perform.
30. God is our refuge and strength.
31. Be still, and know that I am God.

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"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.