

SPIRITICITY July 1954

COMFORT

By Robert Applegate

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned."

We need comfort today, when everyone is trying to scare us with threats of imminent destruction and with talk of complexes, repressions, crime, and delinquency. There is a contagion of fear in the air, and we need a divine antidote for it. Further, there has always been a hunger for comfort, which has never been satisfied by the creature comforts alone. This quality of comfort is, perhaps, what a man most desires in a wife, but how many find it there? It is also the quality for which men remember their mothers with tenderness. This country is noted for its pursuit and attainment of the creature comforts, and yet there is a great restlessness in the land.

Comfort, like every other form of Good, is not in things, nor in people, but in Spirit. This is a central doctrine of Christianity. This is also why there is so little comfort in the world today, and why men are so hungry for it. By our centuries of rationalism, we have denied the Spirit and alienated ourselves from It, though It is always present. Comfort is known in the heart, or it is not known at all. "Speak ye comfortably to Jerusalem," said the prophet Isaiah. Jerusalem is where God is worshipped, and that is in the heart of man; for, "The Most High dwelleth not in temples made with hands." Every man, therefore, can accept these words of the prophet as being directed to himself, to his own heart.

"I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth?"

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted."

The basis of our comfort is simply the Omnipotence of God. No matter what men may do, God is still in charge of His universe. This is the message of both the Old Testament and the New Testament, from the beginning to the end.

The Apostle John reports of his experience on Patmos:

"I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia (Praise God): for the Lord God omnipotent reigneth."

Similarly Isaiah reports a voice from heaven telling him to cry:

"All flesh is grass, and all the goodliness thereof as the flower of the field: the grass withereth, the flower fadeth: but the word of our God shall stand forever. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. All nations before him are as nothing; and they are counted to him less than nothing."

We need to catch a glimpse of the greatness of God, so that we may see the insignificance and impotence of everything that is less than God. God's Power is so incommensurably greater than any human achievement that the smallest degree of faith in Him has more power than the mightiest efforts of men. Thus it is that those who "become as little children" before Him are the greatest in the kingdom of heaven. We need to contemplate Infinite Wisdom, so that we may be willing to surrender our puny efforts at rationalization. There is comfort in God, but we must let go of our fears, our anxieties, our silly pride. Jesus Christ proved His doctrine. We do not need to reason about it; we need only accept it and try it.

An evangelist should be a person who announces good news: for the word evangelize is from the two Greek words: eu, meaning good; and angelo, to announce. There is little, however, that can be construed as good news in the flatulent pronouncements of the evangelists that all men are sinners and are condemned to suffer for their sins. That all have made mistakes, that all "have come short of the glory of God," is so obvious that it is hardly worth laboring the point. But this is not the Gospel of Jesus Christ. The Gospel is not that all men are sinners, but that, in Christ, all men's sins (and every mistake is a "sin") are forgiven. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The Good News is that God is All, and that man lives and moves and has his being in God. "There is one God and Father of all, who is above all, and through all, and in you all." The Good News is that the Holy Spirit, which is the Comforter, is both with us and within us, both protecting us and instructing us. "Let not your heart be troubled," Jesus said; and He added, "The Comforter, . . . whom the Father will send in my name, he shall teach you all things."

The Gospel is: "The kingdom of heaven is at hand." "Heaven" is our haven; it is where we find rest and comfort, peace and security. "The kingdom of heaven" is our awareness of the Allness and the Nearness, the Love and the Tenderness of God. All of us who turn to God may hear the words spoken to the blind man beside the road: "Be of good comfort, rise; he calleth thee."

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MAN CANNOT BE HURT

By Alden Truesdell

At one time a most religious woman came to me for help. She had prayed for one daughter, and the daughter died. She had prayed for her husband; he became an alcoholic. She had prayed for her other daughter, who promptly became a mental case. She had prayed for her sister, who promptly moved in to be waited upon, with the threat of breaking up what was left of the household.

The gods of the fathers, or the popular gods of the popular movements, will visit the sins of the fathers upon the children. Therefore, when a so-called "sinner" returns to his God, he should place that God high above the misrepresentations of those who preach false doctrine. If he returns, he should return to the Most High. The woman who caused such undesirable results in her immediate family had prayed to an impossible god for an unattainable commodity, which requires a person to die in order to receive the desired

reward. As she prayed therefore her family went in the only way they could possibly go, the way of disease and death.

The real God requires none of these conditions. "It is not the will of your Father which is in heaven, that one of these little ones should perish." But those who come to God must believe that He is What He is: Omnipotent, Omniscient, Omnipresent. They must believe that "he is a rewarder of them that diligently seek him," that He is willing, competent, immediate. Thus does the Scripture invite, "Acquaint now thyself with him, and be at peace." And Jesus Christ declared, "This is life eternal, that they might know thee the only true God." To know God as He IS is to be recipient of His care and comfort, and to know that your life is eternal because it is "hid with Christ in God."

Those who are aware of the Omnipresence, Omnipotence, and Omniscience of God are described as those who "fear" (or stand in awe of) the Lord. Thus we understand what is meant by the statement, "The fear of the Lord is the beginning of wisdom." We understand also the promise, "The angel of the Lord encampeth round about them that fear him, and delivereth them." As we consider this fact of the Omnipresence of God, we are in a reverent state of knowing that we are standing upon holy ground, spiritual Substance; and the enlightenment of this realization frees us from the effects of former misconceptions. Thus do we experience the deliverance described by the Psalmist: "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped."

They who walk in the consciousness of the Omnipresence of God are practicing the Christ Way of life, and this Way guarantees security in every phase of life. No protective device conceived by man can protect him completely, but a simple realization of his spiritual Origin and the acceptance of the pure doctrine of Jesus Christ will be his security and stability. This sense of security registers in a sensitive department of man's nature, a department known by many names: the outer spirit, the psychic body, or the animal soul of man.

A healer becomes familiar with this psychic body in the conduct of his work and endeavors to wean its reactions away from negative influences and into positive, spiritual channels. For when this department has the Gospel preached to it, it becomes an able assistant in establishing the complete well-being of man. Any healing in fact, to be permanent, must be a restoration of this department to its original office which is that of a carrier of the joy of the Lord. Here is the department that feels after God, to touch the hem of His garment and be made whole.

All the good feelings man has are lodged in this outer spirit; all the hurtings also register in this area. Just as the intellectual nature records thoughts, so this nature records feelings. This animal soul is not the true Soul of man, for it registers both good and evil; while the true Soul knows only Good. Nothing can injure the true Soul of man, but this outer soul can hurt intensely if it is not understandingly ministered to. The animal soul, however, is amenable to direction and will reproduce that to which the attention of the individual is given. It will report and reproduce what it receives rapidly, religiously. It may thus be the abode of demons or the locale of the Holy Spirit. When it is occupied by the Holy Spirit, it heals the whole man in mind, body, and affairs. In such a one there is no room for hurtings, harmings, losses, or lacks. There is a sense of immunity and a hearty well-being, such a well-being as made the Psalmist sing, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

To them who keep their attention on God the promise is fulfilled:

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

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May we suggest that you keep your copies of SPIRITICITY in a binder for future reading and study, As your consciousness of Truth expands you will want to study these writings more closely; for they are based on the deep things of God - principles that are hidden from the casual reader.

SPIRITICITY July 1954

THE REAL YOU

By Nell Truesdell

God is with you wherever you are regardless of your parentage, your social or professional standing, your educational attainments, your religious training, or your financial solvency.

You do not have to be a prominent man in education, religion, politics, or business; you do not have to be the queen of a nation, a president's wife, or an important club or business woman to merit God's blessings. All you have to be - whether man or woman - is YOU. God loves YOU as you are. He will always be with YOU because He is your Father; and, because, He is your Father, YOU bear His Name and His Nature. His Name is I AM; and His Nature is all His Divine Qualities: Love, Life, Intelligence, Power, Substance. He made YOU out of these ingredients and set YOU in the midst of the garden of Earth, so that YOU might take dominion over, and participate in, the wonders of His creation, and show forth His Presence in the realm of appearance. This is not only true about YOU; it is true about everybody: the neighbor down the street, the relative in a distant city, the friend at the club or office, and even the enemy who is trying to take advantage of you.

The way that you look at YOU and the way that God looks at YOU are different. You look at YOU from a point of view that is distorted by your own evaluations, shortcomings, lacks - the elements that make up the negative aspects of human existence. God looks at YOU from a point of view that is free from limitations; therefore His view is broader, simplified, gracious, kind, uplifting, and stimulatingly beneficial.

All the different people in the world are God-forms, through which the God-shine glows. Though your form may be daubed with the soot and grime of negation, your inner Light remains undimmed. Too, that Light is the same Light that lighted Jesus Christ into the world. If to you there appears to be an unlikeness between His Light and yours, it is only a difference in intensity of display. He made better use of His Light; you are learning to make better use of yours. We may say that He displayed His Light to the limit of His spiritual capacity; while you have been slow to reach the limit of your spiritual capacity. But you are now on the way.

A common electric light bulb will illustrate this point. A 25-watt bulb will give off light within its limited capacity. A 60-watt bulb will give better light; while a 100-watt bulb will give a satisfactory light for reading, sewing, or other types of work. The electric power remains the same for all bulbs; the difference in brilliance is a matter of capacity. Because the 25-watt bulb cannot give out a light as brilliant as that of a 100-watt bulb does not mean that it is defective. Its capacity is limited, that is all.

In the realm of human beings, each person has within him the power to increase his capacity to display more of the inner Light. The Light in each one comes from the same Source in the same dynamic flow. If a person limits his capacity to display a more brilliant illumination the fault does not lie at the Source. Whenever a person wishes, he may decide to make the necessary changes in himself to show forth more of the Light that is in him.

If a 25-watt bulb could suddenly express the notion that it had the capacity of a 100-watt bulb and strove to show forth more lights it would blow out. Then it would be in darkness. Similarly, the young, tender capacity in a person to show forth the inherent spiritual Light must be gently expanded. By gradual steps the consciousness that holds it grows stronger so that it can accommodate the effulgent Light of Spirit within. A man must be willing to take the time necessary for the laws governing growth to unfold in orderly sequence, for no living thing can grow faster than it is able. This does not imply that a man must be content with limitations; it means that he must be sufficiently wise to realize the joy and privilege of unfoldment and to value that privilege. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."

Where shall a person go to increase his capacity for spiritual illumination? Nowhere at all; for if he chances to run about in his effort to contact spiritual influences, he will do little except stir up a whirlwind. He will be so busy attending to the immediate demands for adjustment to a succession of new environments that he will have little time, and less inclination, to give attention to the Light that is in him. He should remain where he is; gather his forces about him; and, by centering his attention in the secret place in the midst of his own consciousness, seek understanding of the proceedings essential to spiritual development. "The Lord thy God in the midst of thee is mighty." And He has promised, "I will instruct thee and teach thee in the way which thou shalt go."

What shall a man do? Nothing at all. In spiritual development, the do-nothing state is more fruitful than any over-active effort to accomplish. If there is much effort to do something, ambition is aroused and soon robs a person of vital forces; for ambition turns a man's attention outward into the world and tempts him to compete with his fellows. There is no competition in the true Light; for there is nothing to oppose or struggle vigorously against. The Light is already established within consciousness and requires no activity except that of watchful waiting. "Be still, and know that I am God."

What shall a man think? Holding right thoughts appears to give the solution to many problems; but what thoughts are the right thoughts? We have observed Truth students who, by holding fast to set forms of "treatment" for themselves, simply threw a veil over themselves. How? By limiting themselves to the thoughts. For a given set of thoughts will not fit well into every state of consciousness.

Thought has but one function; it is formulative. Therefore it designs the forms into which spiritual Substance flows and takes shape. A person displays the trend of his thoughts, and all human thoughts are limited. One who likes to exercise his intellect on what he calls "a high plane" gets caught in the snare of his mortal notions just as surely as one who thinks on "a low plane." A thought-form is as material as a chair or a piece of money. Therefore a person, who cannot deliver himself from his sense of limitation by material means, can hardly expect to deliver himself by his thoughts. The Light of Spirit will remain concealed by that man's intellectual light. For the intellectual light is the light that is darkness, of which Jesus Christ said, "If therefore the light that is in thee be darkness, how great is that darkness!"

The Light of Spirit will diffuse through no consciousness except under the right of full possession. It will tolerate no half measures. It will not share Its glory with any showy pretense of no real worth. Jesus Christ's method of deliverance from the mortal state of limitation is the only exemplary plan to follow. His commands are simple and we have selected three to illustrate our point:

1. Be not anxious.
2. Watch.
3. Love God; love your fellowman.

From infancy a person is taught to give his attention to the outer world, and his thoughts formulate his responses to what he sees, hears, smells, tastes, and feels. By the time that he is ready to consider the study of Truth, his intellect is a storage center for a seething mass of contradictory impressions that are based upon what he has learned, fallaciously, to accept as true. A most difficult primary instruction to follow is, "Be still and know." Whenever we take time to be still we are rewarded with a different point of view toward God and toward the things that concern us. Fruitless search ends; we rest and, as anxiety ceases, we are suddenly flooded with new inspirations, so that we know new ways to do old things. Centuries before Jesus the Psalmist wrote, "Stand in awe, . . . commune with your own heart, . . . and be still."

As we achieve a measure of stillness, we begin to watch (or look) toward God in a new way. Jesus Christ definitely instructed, "Watch ye therefore; . . . and what I say unto you, I say unto all, Watch!"

To watch toward God leads to a new love for God in the heart. The first Commandment is to love God; the second, to love mankind.

The real YOU of you is the inner Self which longs for God; it is That in you which tugs at your heart until you are willing to be still, watch, and wait upon God with a new love for Him and for your fellowman.

Alphabet Of
DAILY MEDITATIONS
For Every Week Day of The Month

JULY 1954

1. We are bound to give thanks ALWAYS.
2. I know whom I have BELIEVED.
3. CONTINUE in prayer.
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5. He is a rewarder of them that DILIGENTLY seek Him.
6. Let us labour to ENTER into that rest.
7. FAITH is the substance of things hoped FOR.
8. Let us come boldly unto the throne of GRACE.
9. HE who HATH builded the HOUSE HATH more HONOUR than the HOUSE.
10. Be strengthened with might by His Spirit IN the INNER man.
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12. Rejoice with JOY unspeakable and full of glory.
13. The Lord KNOWETH them that are His.
14. The LAW is good, if a man use it LAWFULLY.
15. MAINTAIN good works for necessary uses.
16. As NEWBORN babes, desire the sincere milk of the Word.
17. Through faith (they) OBTAINED promises.
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19. PREACH the Word.
20. The Word of God is QUICK.
21. There REMAINETH a REST to the people of God.
22. STIR up the gift of God, which is in thee.
23. Just and TRUE are THY ways.
24. The Lord give thee UNDERSTANDING in all things.
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26. Glorify God in the day of VISITATION.
27. Blessed is he that WATCHETH.
28. Thy YEARS shall not fail.
29. Be ZEALOUS therefore, and repent.
30. Sanctify the Lord God in your heart.
31. Be strong in the grace that is in Christ Jesus.

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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.