

SPIRITICITY, July 1957

A PRAYER

By Robert Applegate

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness; come before His presence with singing.
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.
Psalm 100

This short and beautiful Psalm is an excellent prayer. It would benefit anyone to commit it to memory and to meditate upon its message.

"Make a joyful noise unto the Lord." In some religions, a lack of joyousness is considered a sin, and so it is. For it is a falling short of the glory of God, who is a joyful God; and any falling short is "sin," or error. Joy is vivifying and enlightening; while sadness or dejection is stultifying and deadening. To be despondent is an imposition upon those with whom we associate, for it casts a pall over the association. It is therefore incumbent upon us to be joyful. Further, we need joy in our following of Christ; for joy gives strength, and we need that strength, or endurance, to keep on in the way.

"As within, so without." If we are joyful in our inner association with our Creator, we will show forth that joy in our outward contact with our fellow men. And it will be a genuine joy, not simulated or stagy. Moreover, as we would rather be with a pleasant, agreeable person than with an ill-tempered grouch, so it will seem that the Lord accepts us more readily if we approach Him with joyful words.

"Serve the Lord with gladness." In the Scripture, it there is frequent mention of "serving" God, but by this is meant the service of worship. There is no thought in either the Old or New Testament of serving God in the sense of doing something for Him. The only thing that we can do for Him is to give Him our attention, to obey Him, and to receive that which He wants to give us - the Kingdom of Heaven. We speak of a religious "service," which is, or should be, a time of worship; and it is this worship that the Bible refers to when it speaks of serving the Lord. We are to thus wait upon Him "with gladness" as often as we can possibly remember to do so.

"Come before His presence with singing." Rhythm is inseparable from life. Everything has its own rhythm, and everybody and everything responds to the right kind of music. Should we, then, leave music out of our relation to our Creator? Should we not, rather, address Him inwardly with hymns of praise? with just such a psalm as this one is? If we sing to God while we work, walk, or ride, we will be immensely refreshed.

"Know ye that the Lord He is God: it is He that hath made us, and not we ourselves." This is the ground for our rejoicing and singing. God made us, and therefore He is responsible for us. We did not make ourselves, and we are not

responsible for ourselves. Religion likes to inculcate the idea of duty. It tells people that they ought to do this, that it is their duty to do that. And when anyone feels that he has done his "duty," then he is apt to feel quite righteous about it. He is liable to be like the Pharisees, who "trusted in themselves that they were righteous, and despised others."

But if we have any duty at all, it is to know "that the Lord He is God"; to know that God is in charge of His creation, that all things exist in Him and for Him. We can know this only by ceasing from all self-effort, becoming utterly still, and listening to Him. "Humble yourselves therefore under the mighty hand of God," we are told, "that He may exalt you in due time: casting all your care upon Him; for He careth for you."

"We are His people." We do not belong to some company, to a certain family, or to a nation. No one owns us or has a claim upon us except our Maker. We are His people. We have been so from eternity, and we will be so to eternity. We are, for a little while, associated with certain families and other groups for some purpose of which we may not yet be aware. We can best fulfill that purpose by knowing that we do not belong to those with whom we are associated, but to God.

"And the sheep of His pasture." Sheep have no responsibility. They follow where they are led, eat the best pasture the shepherd can find, and receive the best care he can give. "I am the good shepherd," said Jesus, "and know My sheep, and am known of Mine."

"Enter into His gates with thanksgiving." In ordinary human intercourse, ingratitude seems to be a particularly unattractive trait. And yet how often we are guilty of it in our relation with our Creator! Therefore "in everything give thanks." It is a good tonic.

"And into His courts with praise." We praise people for comparatively mediocre performances, and should we not praise God for Infinite Goodness? We bestow praise for personal charm; and should we not praise Him who is not only the Source of all beauty but is Himself Infinite Beauty? We praise a man if he is generous; shall we not praise the Lord, who is Pure Givingness? We laud a man who is efficient and industrious; shall we not praise Him who is Infinite Intelligence and who works on our behalf ceaselessly, for eternity?

The reason for our praise, for our thanksgiving, our joy, and our singing is: "The Lord is Good; His Mercy is everlasting; and His Truth endureth to all generations."

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SPIRITICITY, July 1957

THE PEARL OF GREAT PRICE

By Nell Truesdell

Like a foreign body that lodges in the soft tissues of an oyster and causes the mollusk to pour nacre over it until the speck is transformed into a precious pearl, the Christ Truth in a human consciousness is the divine Irritant that produces the "pearl of great price."

Anybody who has been stirred by the Christ Truth admits that, immediately, negative reactions take place in his consciousness. The Scripture confirms this in the statement: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other."

If a person entertains feelings of resentment and annoyance, so that he blames everybody and everything around him for his unhappy state, he shows that he does not understand that his negative reactions stem from his heart, which he has wrongfully set upon the things of the world. It is at the heart center that a man should turn and take command of his consciousness and, by so doing, allow the divine Irritant to draw to ITSELF the indwelling Substance that will produce in him a jewel of inestimable value.

Because negative reactions are habitual, the great majority of people are misled when the Spirit of God touches them. They refuse to wake up and, being only slightly aroused, are angry and resistant.

In his letter to the Corinthians Paul explained this reaction:

"The natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned."

The natural man is he who has incorporated into his consciousness all the lies that the world teaches as truth. Perhaps the lie most believed in is that life is but the short span of tremendous activity that stretches between two poles of helplessness: infancy and senility. The apparent shortness of this span grips men's hearts and causes them to exert their faculties to the utmost to gain the wealth of the world in any of its guises: fame, money, knowledge, power. Fear of failure terrorizes them because they do not know that Life is eternal.

Therefore, when the Christ Truth proclaims: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest"; "be not anxious for your life, what ye shall eat, . . . shall drink, . . . shall put on"; "it is your Father's good pleasure to give you the Kingdom"; "seek ye first the Kingdom of God, . . . and all these things shall be added unto you"; the natural man is apt to cry, "There is so much to do - and so little time!" He should, in his heart, turn to God and steadfastly declare the Christ Truth; for only by so doing can he produce in himself the pearl that is his price of admission to the Kingdom of God.

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SPIRITICITY, July 1957

THINKING AND LOOKING

By Alden Truesdell

Much is heard today of "positive thinking" from many pulpits and rostra. Sometimes it is presented as something new, but it is not new. There has always been much positive thinking, but simply being positive is no guarantee of rightness.

All the tyrants of history have been positive thinkers. Alexander the Great, Julius Caesar, Genghis Khan, Mussolini, Hitler, Stalin, and the modern strong men of today's international politics - all are, or were, positive thinkers and speakers. Nothing is so positive as arrogance.

There was a popular vaudeville skit some years past, in which one performer informed another, "Only a Jackass is positive"; and answered the other's question, "Are you sure?" with: "Sure, I'm positive."

Every new movement is certain of its own worth. Early Metaphysics was positive and taught positive thinking long before it became popular in pulpits and in print. Early psychology filled the American lecture platforms with far-fetched and positive claims for psychology, but the claims have since been tempered as the flood of lectures has abated. Should a list be compiled of the fantastic positive claims made by partially informed people in the metaphysical, psychological, and occult fields, the sum total of fantasy would be amazing.

To the degree the fantasy is maintained by willful determination, the mental and even psychic phenomena are demonstrable. Every vain imagining and every idle word is demonstrable to the extent of its maintenance by positive thinking. This is the cause of malformations.

Visualization is demonstrable and is an instrument for bringing forth whatever exists in the consciousness of man. But neither visualization nor the resulting demonstration is likely to give satisfaction. It is not positive thinking that we desire to practice, or need to practice; it is principled thinking that should engage the attention of our mind and direct all our thoughts and words.

Everything is governed by law. There are natural laws, mental laws, and spiritual laws; and man may choose which he will serve, and be served by. The Prodigal Son chose to have his portion of the inheritance divided from the main estates that he might experience a degree of prestige under the jurisdiction of the natural and mental laws. He soon found himself hungry and miserable.

The natural and the mental laws are good in their proper area of jurisdiction, but they are not adequate for the conduct of creation or for maintaining the welfare of all creatures. When they are regarded as the highest authority, they take to themselves all man's attention and, to this degree, withhold the Lord's portion - the acknowledgment of the more comprehensive and considerate spiritual law.

Every law is operative on its own plane, but is subject to the plane above its area of operation. The higher law always fulfills and utilizes the lesser law.

Man has the ability to think a thing and bring it to pass. But life is more than positive thinking and more than visualizing. There is something deeper, something truer, something more satisfying. We have discovered this something to be an uplook, rather than visualizing; and principled thinking, rather than positive thinking. We have discovered that "to be spiritually minded is life and peace"; that "all things work together for good to them that love God"; to them who, like the Prodigal, come to themselves and rise and return to the Father.

The doctrine of positive thinking states: "Man can form things in his thought and can cause the thing he thinks about to be created."

The Gospel of Jesus Christ says: "Your Father knoweth what things ye have need of"; "look up, and lift up your heads; for your redemption (from bondage to the mental and material laws) draweth nigh"; "it is your Father's good pleasure to give you the kingdom."

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SPIRITICITY, July 1957

THE FRUIT OF THE SPIRIT

By H. B. Jeffery

"THE FRUIT of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." - Gal. 5:22

LOVE

The devout and religious, down through the centuries and throughout the world, have accepted the Scriptural statement that "God is love"; and that therefore he that has love has God. Further, we see that if God is Love, then Love is God. Moreover, since God is All-in-all, all love is God; and this must be understood and accepted by the world.

Love may appear untrue, false, adulterated, selfish, and unclean. Nevertheless, Love is God and must ever be recognized as such, if man is to know God and eternally abide in Him. For "he that dwelleth in love dwelleth in God, and God in him."

We may say that we believe this, but in order to know it, we must constantly let our thoughts dwell on God and endeavor to understand Love in all its phases of expression. By doing this we shall perceive Love as the Divine Impulse impelling all activity, and we shall begin to realize that Love is the Principle of all harmony and coordination.

The recognition and realization of Love's presence will destroy in our consciousness the sense of conflict and misunderstanding. Inasmuch as we see Love to be God, and God to be Love, we are quickened with the sense of being alive, and we then realize that Love is Life. All life comes from God, "seeing He giveth to all life, and breath, and all things"; and thus Love is the great creative power."

But though God, Love, creates and gives life, God Himself is uncreated; and those who imagine that they can create love, or cause it to be manifest by their efforts of will or show of personal appearance, do deceive themselves with their misconception of love as charm and enchantment.

Love comes into appearance out of the realm of the Real to reveal itself as God in anyone whose faith is true and steadfast. But when love appears, it is not because that love was created by any external act. Love is always present and reveals itself radiantly in every true heart that beholds it as Divine.

The surprisingly sudden manner with which love has possessed certain hearts has sometimes been engulfing; and when it has come thus unsought, humanity - unknowing and uncomprehending - has been prone to attempt the crushing and killing of it. But these efforts are without success. Their result is a manifest grief of mind and heart, often with consequent disease of body.

The conventionalities and precedents of society, combined with the superciliousness of human personality, have generated such misjudgments concerning love that nothing but the absolute truth about God can restore the human heart to health and soundness. Indeed, nothing but the heart's knowledge of God as the omnipresent controlling Principle of all life and all living - and man as His image and likeness - can establish that true relation among men and women which shall reflect the harmony, purity, and joy of the heavens.

The worldly, having discovered that love brings the greatest joys, think to cause its manifestation by will power, sense attractions, and pleasures. But this beguiling deception leads only to those earthly unions that are so filled with unhappiness, misunderstanding, wretched wrenchings, and disappointments.

Love and Spirit are one and the same. And so what Jesus declared of the Spirit is likewise true of Love and its comings: "The Spirit breathes where It wills, and you hear the voice of It, but know not whence It comes or whither It goes." Therefore they who are wise wait patiently on God to give them the desires of their hearts, trusting all to the Divine Will with no fear of man's thinking or doing.

Love bears within itself its own recompense, and is its own joy - simply in loving. Love is not self-seeking, nor does it strive for possession or long for return. It is fully satisfied in expressing itself. God enjoins man to love, not to be loved; and Jesus Christ, voicing the Will of God, also admonishes man to love, not to be loved. "Thou shalt love the Lord thy God with all thy heart." "Love one another as I have loved you," or, "with the love with which I have loved you."

The eager yearning of the mortal to be loved is rooted in selfishness, in the desire to have and to hold. All such desire is but self-indulgence, or the pampering of personality, by those who are willing to receive without any thought of giving. "The Son of man came not to be ministered unto, but to minister," said Jesus.

When personal elements enter into a love they bring forth jealousy, confusion, bewilderment, uncertainty, and all sorts of false feelings and thoughts which submerge the lovers in anguishes of hell as their love seems to be lost. Man's misconception of love, and his ignorance as to the great difference between what is real love and what is merely temporal passion, is the cause of all the sorrow, all the misunderstanding and failure associated with love among mortals.

Man must be redeemed from this personality which has seemed to be his very self, but which is only the sum of all those traits, feelings, desires, and thoughts that are temporal and relative in expression. Of these he must be freed so that the eternal virtues of the true and perfect Self may shine in their pristine glory. For when man is free from his temporal personality, his Sonship to God shows forth in all its nobility and perfection of strength and beauty. Then the Real Self, Pure Spirit, is revealed as All-in-all - the manifestation of God in the flesh.

The realization of the truth that GOD IS LOVE is the most effectual way for man to experience redemption from false personality and have removed from his loving all adulterants and all mixtures. Then his heart may truly abide - that lofty, selfless, holy ideal which, here on earth, is heaven.

Not by crushing the human love, but by laying it upon the altar of immaculate, sincere, and whole-souled immolation of self to God is redemption wrought. So does man pass out of and away from all temptation to seek the temporal satisfaction of personality; and so, also, does he enter into the eternal bliss of real love - the God Love universal.

(To be continued)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

JULY 1957

1. God is ABLE to make ALL grace ABOUND.
2. BEHOLD who hath created.
3. Wait on thy God CONTINUALLY.
4. Teach me to DO Thy Will.
5. EVERY day will I bless thee.
6. You do FOLLOW the truth.

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8. GRACE to you and peace from Him who is.
9. HE is raised up out of HIS HOLY HABITATION.
10. The INWARD man IS renewed day by day.
11. By thy words shalt thou be JUSTIFIED.
12. Cause me to KNOW Thy way.
13. The LORD God hath given me the tongue of the LEARNED.

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15. MEN MOVED by the Holy Spirit spoke from God.
16. The Lord is NIGH unto all them that call upon Him.
17. Whatever OVERCOMES a man, to that he is enslaved.
18. He has granted to us His PRECIOUS and very great PROMISES.
19. QUICKEN me, O Lord, for Thy Name's sake.
20. The Lord knows how to RESCUE the godly from trial.

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22. Be SILENT, O all flesh, before the Lord.
23. TURN THOU TO THY God.
24. His Greatness is UNSEARCHABLE.
25. Supplement your faith with VIRTUE.
26. My WORDS have I put in thy mouth.
27. Build YOURSELVES up on your most holy faith.

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29. Be the more ZEALOUS to confirm your call.
30. The Lord is my shepherd, I shall not want.
31. He leadeth me beside the still waters.

"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.