

BE STILL, AND YOU WILL KNOW

By Nell Truesdell

SEVERAL PERSONS have called me by long distance to ask whether or not their visions and spiritual creations during periods of meditation were true or false. In the JUNE 1965 issue of SPIRITICITY I said that a person should ignore sensations during prayer. For in many instances a person originates the words and the activities of invisible sensations that he thinks God has revealed to him. In short, the person talks to and answers himself; or he indulges in stimulating emotions that entertain him. But he may judge whether or not his experiences are spiritual or are evidences of his pride in his unsettled state of mind. If a period of worship fails to beget silence, true humility, and a deep longing to be better, it may be classed as false.

I would caution a person not to talk about his so-called spiritual experiences to friends or relatives. Their skepticism may cause him to fall into the trap of his own sense of superiority. The absence or presence of communications during prayer periods is not important. It is better not to pay attention to any sensations that promote self-credit. What is important is a gladness and purity of heart that make a worshiper tremble before God in a spirit of self-annihilation. Worldly matters, knowledge, personal triumphs - all evaporate when one sets his attention toward the Holy of holies in the midst of his consciousness, and stands naked before the Presence of the Almighty. The senses are stilled. The person is stripped of all self-importance. In an instant his heart melts in an overwhelming longing to be dedicated to God.

"I am troubled at His Presence: when I consider, I am afraid of Him. For God maketh my heart soft; and the Almighty troubleth me." Job knew that God, who is invisible, reveals Himself to the person who longs for and is confident of God's mercy. The heart that is troubled and fearful is actually the heart that is experiencing a depth of reverence for God that cannot be translated into words. Awe opens the door to spiritual homage and divine reward.

The story of Hannah is a good example of how a deep spiritual longing is fulfilled. Hannah prayed for a son and vowed that if God gave her one, she would dedicate the child to Him. "She was in bitterness of soul, and prayed unto the Lord, and wept sore. . . . Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli (the priest) thought she had been drunken." Eli accused her. "Hannah answered and said, No, my lord; I am a woman of a sorrowful spirit: . . . but have poured out my soul before the Lord. . . . For out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him. . . . So the woman went her way, and did eat, and her countenance was no more sad." Hannah's prayer was answered; in the fullness of time she gave her son, Samuel, to God as she had promised. (Most persons neglect to pay their promises for answered prayer.)

We who study the Christ Truth no longer cringe before God when our hearts are weighted with longing. We interpret fear as a result of our deep debt to choose the love of God in Christ Jesus, which we know transcends all personal comfort.

A friend asked me if her vision of Jesus was right. She said that for an instant she had seen the Master standing in the bright light of an open window. I told her that hers had been a spiritual experience because she had not summoned the vision by means of her imagination. Another friend told me of seeing her room filled with golden light that obliterated every form as she prayed for her husband's recovery from a serious illness. I myself have seen golden light play about me while I walked praying in my yard. These and similar experiences of others were not sought by concentrated thought or visualizing. They happened by the Grace of God.

The Apostle Peter reported that he and the other disciples with him on the Mount of Transfiguration "had been eye-witnesses of His (Jesus') Majesty. He received from God the Father honor and glory when these words came to Him from the Magnificent Splendor: 'This is My beloved Son with whom I am well pleased.' We ourselves heard the words borne from heaven, for we were with Him on the Holy Mountain. So, we have the prophecies of the Old Testament more firmly established, to which you will do well to give your attention, as to a light shining in a gloomy place, until the day dawns and the sun arises in your hearts. But know this first of all - that no prophecy of Scripture admits of personal interpretation. For prophecy never came from the personal will of man; rather men who were compelled by the Holy Spirit spoke for God."

An idler may say that he meditates, but his mind thinks only of his physical-mental-emotional satisfaction. The malady of leisure stultifies him who conjures up vain imaginings that cast a spell over his attempts to pray.

Prayer and meditation should never be long exercises. I have been in groups where mental intensity of concentration rose and fell like ocean waves. (To me, an unholy exercise.) The soundless stillness that reveals a deep spiritual reverence for God was not there. Isaiah wrote: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters. . . . God shall rebuke them."

Communion with God is never a sense experience, but the result of a quiet watching toward the Divine Presence. The response is quick. A stunning revelation excludes any dreamlike trance that might rob the worshiper of the blessing of union with Almighty God.

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SPIRITICITY, July 1965

ALL IS GOOD: AN AFFIRMATION

By H. B. Jeffery

ALL-PRESENCE is God; therefore there is no presence of sin.
All-power is God; therefore there is no power of sin.
All-consciousness is God; therefore there is no consciousness of sin.
All presence, power, and intelligence is good; therefore there is no
presence, power, or intelligence of evil or sin or error.
There is no power of sin because all the power there is, is good.
There is no knowledge of sin because Omniscience is good.
There is no presence, power, or intelligence in the idea of sin.

There is no pride, selfishness, jealousy, envy, malice, cruelty, or revenge - none of those notions of sin are reflected in me at all. They do not exist for they are unreal; they are nothing at all; they are null and void; and by these words of Truth they are completely disintegrated fancies. They are bursted bubbles of vain opinions and empty belief.

The imaginary sins of the race are not reflected in my mind or body. The imaginary sins of the people with whom I associate are not reflected on my mind or body at all; all-presence is good.

My own imaginary sins are not reflected upon me at all; I am free from all notions of sin, sickness, and death; all there is, is good.

I am free from the notions of racial sin, sickness, and death.

I am free from the false beliefs of sin of my associates.

I am free from my own notions of sin, utterly free.

"There is therefore now no condemnation to them which are in Christ Jesus," Paul says.

I announce the nothingness of sin to every being in the universe; I declare this forgiveness of Truth to all creatures.

Because I perceive this truth of the complete nothingness of sin to be the true forgiveness of all creatures, I realize in my mind and body the most perfect forgiveness and the total extinction of the fallacy of sin, sickness, and death.

I perceive that everyone makes his own punishment for sin for himself and others; I refuse to pronounce judgment of sin upon any creature.

I perceive that all presence and power and consciousness is good, is perfect, is free from sin.

The perception of Truth has set me free from the notion of sin.

I do not condemn any creature; no creature can condemn me.

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SPIRITICITY, July 1965

GO WITHIN TO FIND GOD

By Alden Truesdell

IF WE WANT to find God, where should we go? whom should we see? what should we say?

Go within, for the Kingdom of God is found only there. Our Best Authority directed: "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."

The object of going within is to communicate with God, for God is found there. Even though you will not see God in His entirety still you will know that you are in the Presence of God.

The sincere seeker comes into contact with Something that rewards him with a sense of having returned home. Something has said to him: "What seek ye? . . . Come and see . . . Follow Me. . . . I that speak unto thee am He."

As you rest in the Presence of this Inner One, there is a sense of assurance, there is an awareness of light, there is a consciousness of seeing in a new and more penetrating way. Your attention will be spontaneously lifted up

over a bright line of light directed straight upward. This will be your private line of communication between you and your Maker. It has been called "the pathway of the Lord" and "the pathway of the angels." It has been called also the "path which no fowl knoweth, and which the vulture's eye hath not seen"; for the revelations descending over this line of communication are too fine for the reasoning mind to handle.

We go within and we speak to the Father (as any child speaks to its parent) with the words that our Lord gave us - the one Prayer that He taught us. This Prayer will expand in meaning until each word will become an essay, each sentence a book.

The object of prayer is to make the most direct contact with the Giver of every good and perfect gift. We are not heard for our much speaking, but we do put ourselves into the proper state for communication by the repetition of words which still the mind and make the consciousness receptive.

If we are earnest in prayer, there will be many revelations of portions of Truth. And there will be counterfeit truths, which will satisfy us in degree, until their deceptive content is exposed. But when the Real Truth comes, there will be no mistake. For it speaks with authority and is delighted to be tested and proved. It proclaims with assurance: "All that ever came before me are thieves and robbers. . . . I am come that you might have life, and that you might have it more abundantly. . . . I am the way, the truth, and the life."

The instructions in the Gospels are definite directions for making direct contact with Christ.

And unless spiritual teaching is constantly brought back to these fundamental principles, it loses its vitality. It is the salt that loses its savor.

Today there are many revivals, where the effort is made to restore the savor to the salt. But these efforts do little good because of the tendency to make religion acceptable to its members and attractive to its followers.

Many Truth-students shun the Teaching of Jesus Christ because of its association with orthodoxy and the established churchianity. For us the problem is not whether to include Jesus Christ in our ministry or to exclude Him. We have no choice. Our policy is to let our ministry be saturated with the Spirit that comes in the Name of the Resurrected Christ, who overcame the world and took His place "at the right hand of the Father" to receive all power in Heaven and on earth. He promised: "The Comforter, 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. . . . He shall testify of Me. . . . He will guide you into all Truth."

Emerson says that unregenerate man does not even speak the same language as Jesus Christ. Yet we know that everyone has the power to become regenerate and to see eye-to-eye with this Transcendent One.

The aspirer may try to express his awareness of the Presence of God in such inadequate words as these:

God is Force, God is Flow;
God is Essence, God is Glow,
God is here, God is there,

God is ever everywhere.

God is Life, God is Light;
God is far beyond man's sight.
God is Whole, God is Right;
God is permanently Bright.

God is Industry and Rest;
God is Nature at its best.
God is Might, God is Power;
God-strength fills each shining hour.

God is Future, God is Past;
God is First and God is Last.
God forgives the petty sin,
So His child may enter in.

God comes forth to meet the son;
God delights to have him come.
God is Beauty - God Sublime;
God says: Now it is the time.

God's own image He does see
When He looks at you and me.
And He says to you and me:
What seek ye? . . . Follow Me.

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Rabban Gamaliel used to say: Get for yourself a teacher; keep away from doubtful questions; and do not often tithe by guess. (Pirke Aboth 1:16. Paul "was brought up at the feet of Gamaliel.")

Rabbi Akiba said: "Tithes are a fence (protection) for riches; promises are a fence for dedication; for ability the fence is silence. (Pirke Aboth 3:17)

Trans. RAA, Jr.

SPIRITICITY, July 1965

II PETER

By Robert Applegate, Jr.
(Continued from last month)

II Peter 3:3-18

3 KNOW THIS above all: that in the last days mockers will come, pursuing
4 their own desires and saying: "Where is the promise of His Presence.
For . . . everything is just the same as it has been from the
beginning."* *(This happens in us. It has generally been thought that
Jesus taught that He would come again, physically, to judge and destroy
the "wicked" and to install a millennium, a Golden Age, upon this material
earth. And yet there have been many through the ages who have realized

that Jesus was speaking metaphorically when He said things that seem to support this idea. Biblical scholars are coming to recognize more and more that this is so. The "last days," the "judgment," the destruction of the world, are events that happen in us. For the "world" is the complex of ideas, instincts and emotions that make up what Paul called the "old man" and the "natural man." These must be crucified by anyone who wants to know his own eternal spiritual sonship to God. The "last days" are the period before we take a new step forward in this direction. At such times mocking ideas try to take us over and we condemn ourselves mercilessly.) They purposely overlook this: that the heavens have existed for a long time, and also the earth, which is founded on water and by water. . . .

5 But the present heavens and earth are treasured up and kept for fire on the day of judgment.* *(This too happens in us. It is the action of the Truth Itself in us that ultimately consumes all the negation of the natural man. This can happen very quickly, as many mystics have testified. The "heavens" represent high ideas - which seem to us very noble; the "earth" represents our consciousness; "water" represents mental activity - "the thoughts of the wise, that are vain." Such metaphysical interpretation of Scripture is looked down on today as being unscientific [i.e. childish]; but everything in the visible world is an evidence of something invisible. Sir Arthur Eddington writes: "The familiar material world of everyday conceptions . . . is a symbolic world. . . . Recognizing that the physical world is entirely abstract and without 'actuality' apart from its linkage to consciousness, we restore consciousness to the fundamental position." That is to say, the physical world has no reality in itself; it exists in our consciousness. It is a symbol of that which is real - eternal and unchanging. So "We look not at the things that are seen, but at the things that are not seen. For the things that are seen are temporary, but the things that are not seen are eternal.")

6 My friends, do not you forget this one thing: that one day is with the Lord as a thousand years and a thousand years as one day.* *(This is a poetic expression of the truth that there is no time in God. Since this is true, He can accomplish as much in what we call a "day" as we by our unaided efforts can in a thousand years. History bears this out. Often, after a person or a group has sought God for years, suddenly tremendous events have transpired very rapidly.)

7 The Lord does not delay in His promise, as men understand delay, but He is patient with us, not wishing that any should die, but that all should come to a change of purpose.* *(Since God is the One Life, anyone who is not to some degree aware of his oneness with this ONE is really dead, though he may be walking about on the earth. The Scripture very often uses the words "die" and "death" in this sense - i.e., to denote separation in consciousness from the ONE LIFE. "The dead praise not the Lord.")

8 The day of the Lord (i.e., the time when Christ is revealed in us) will come as a thief. Then the heavens (our old ideas) will disappear with a crash; the stars will be burned and destroyed; the earth (our old consciousness) and all its works will not be found.

9 Since all these things will perish, you should be as men who by their pure conduct and reverence,

10 look forward to, and hasten, the coming of the day of the Lord. . . .
For according to His promise, we

11 look for new heavens and a new earth, where Justice lives.* *(The "new heavens" and the "new earth" are in being now. For they have been from eternity and will be to eternity. They "come" into our consciousness at that time when we are awakened to them.) And so, my friends, since you

12 look forward to these things, be zealous to be found by Him in peace - spotless and blameless. Consider the patience of our Lord

13 as deliverance, as our friend and our brother Paul has written to you (by the understanding given to him) - as in all his letters he

14 speaks about these things.* *(Evidently by the time this letter was written the letters of Paul were already being regarded as Scripture. Note that misunderstanding and misrepresentation of the Scripture is nothing new, and that Peter does not regard it lightly.) In them there are some things hard to understand, which the untaught and unestablished twist - as they do the rest of the Scripture - to their own destruction.

15 But you, my friends, since you know these things beforehand, be on your guard that you do not be enmeshed in the deception of the unprincipled, and so fall from your integrity.

16 Rather, grow in graciousness and in the knowing of our Master and Deliverer Jesus Christ. To Him be glory both now and in the Eternal Day.

The End

Alphabet of
DAILY MEDITATIONS
For every week day of the month

JULY 1965

1. A man of understanding shall ATTAIN.
2. BEHOLD Who hath created!
3. I have CHOSEN you.

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5. I DREW them with bands of love.
6. My EXPECTATION is from Him.
7. FOLLOW the Truth.
8. GRACE to you and peace from Him who is the Lord.
9. A wise man will HEAR.
10. Take fast hold on INSTRUCTION.

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12. By thy words shall thou be JUSTIFIED.
13. The KINGDOM of Heaven is at hand.
14. LIVE a LIFE worthy of the LORD.
15. MEN MOVED by the Holy Spirit spoke from God.
16. A NOTABLE miracle hath been done.
17. We OUGHT to OBEY God.

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19. I go to PREPARE a PLACE for you, said Jesus Christ.
20. Thy Word hath QUICKENED me.
21. The Lord knows how to RESCUE us from trial.
22. Come before His Presence with SINGING.
23. My soul TRUSTETH in THEE.
24. My lips shall UTTER praise.

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26. Thy VISITATION hath preserved my spirit.
27. God shall WIPE away all tears.
28. YET will I rejoice in the Lord.
29. He hath a great ZEAL for you.
30. He shall give His angels charge over thee.
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."

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

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