

## FORGIVENESS

By A. J. Truesdell

FORGIVENESS is a sort of selfish indulgence. There is a therapeutic benefit in forgiveness; there is a cathartic effect which relieves the one who forgives; there is a remission.

Inner grudges retard spiritual growth. Forgiveness releases the pent-up energies for positive and constructive use. Any practitioner who is vindictive or contemptuous is not a master. He is retarding his own progress.

Jesus advised: "When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."

If we forgive, we will be forgiven: the Gospel is just that simple. And the results are far-reaching. Forgiveness and remission precede the starting again with clean slate and high hopes.

Some feel they cannot forgive because of the magnitude of the violation; but in this attitude they bind themselves. They feel themselves to be innocent and the other person to be the culprit. They may be right according to the old way of thinking. But they should be learning of a higher way of life. They should be doing what they do that they may be the "children of your Father which is in heaven." Although this goal may seem far off, we are all being urged from within to know, and to show forth, our sonship to God. It is for this reason that we practice forgiveness.

Jesus practiced forgiveness for the whole race when He exonerated the men who were persecuting Him: "Father, forgive them; for they know not what they do." Had Jesus held any sense of resentment or condemnation for His murderers, He would have failed. We can see then how important this practice of forgiveness can be.

Yet forgiveness of others is not the most difficult practice. Forgiving oneself is often harder. Anyone trying to follow the instructions for spiritual development, is apt to be more rigid in his judgment of himself than he is of others. For his effort to practice puts him in the category of those who know what should be done, so he considers his lapses inexcusable. He feels like Peter, who when he saw the Godhood of Jesus cried out: "Depart from me: for I am a sinful man, O Lord." Forgiveness of self is necessary.

Many of you are familiar with the formula we use: "I forgive you, everybody and everything; everybody and everything forgives me. And I forgive myself."

We recommend that this be repeated at least three times whenever it is used, and that it be used until there is a noticeable result. This result is healing, salvation, restoration, regeneration, resurrection.

Such is the power of forgiveness.

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## LEARN TO TAKE INSTRUCTION

By H. B. Jeffery

PEOPLE will readily agree with a doctor when he tells them they have a bad liver or a bad heart. But when a metaphysician tells them of their shortcomings that cause the liver condition and the heart condition they become quite indignant. They don't like it at all. This is why doing healing work silently is often the best course.

Self-love causes much disease. It causes toenails to turn into the flesh. Greed to get things for oneself doubles up the stomach in knots. Joy and love are stimulants; peace is a sedative for overwrought persons. Sometimes a spirit of thankfulness is the medicine.

So-called sclerosis of the liver (which the doctors say is incurable) is curable. It comes from being engrossed in the sins of others. This enlarges the liver. The bile is affected, then the pelvic region, and even the heart. The heart is related to the liver and many people who think they have heart trouble really have liver trouble. It comes from seeing the sins of others and thinking how awful they are. Often the most "Christian" persons who are well thought of in their churches have the most diseases. Sometimes a person who says he doesn't want treatment is most easily helped; while he who thinks he knows the Truth and is most pious and joyous in singing its praises is the most difficult to help.

In one particular case a healer was herself suffering from a pain in her body. She went to several other healers for help, but did not like the words they told her. She appealed to me for help. Because I thought she could take it I told her of her shortcoming. She was indignant, and of course the healing was stopped. She left me to go to another metaphysician whom I knew. So I told him of the condition he would meet.

He said, "O. K., I will handle this."

When she appealed to him for help, he asked her if she thought he could help her.

She said, "Yes."

He said: "O. K., I'm the doctor you are the patient. You let me do the talking and tell you what is wrong. Don't you tell me."

When she heard of the shortcoming, she again started to become indignant; but now she controlled herself, with the result that the Spirit healed her. She told me afterward that she could see a little ball roll out of her, run along the floor, and disappear.

She did not believe it possible that this sin was in her.

On another occasion I was asked by a man to help his wife who had tried to commit suicide. She had jumped out of a second-story window and had broken the vertebrae of her spine. The vertebrae were crushed and the spinal cord was injured. The doctors said she was in a state worse than death. They felt sorry that she had not died in the fall. She could never be healed and it was only a matter of how long her physical vitality would keep her alive. She had already

lost the power of her motor nerves, so that no movement was possible in her body. Her brain also would be affected.

After two days of my treatment nothing had happened. As I left the bedside a younger sister, who was interested in metaphysics, insisted that I tell her why this had happened. Her sister, she said, was active in the church and had practically been brought up in the church. You could see the church steeple from her room. She was a pillar of the church. No person who came to her for help - money, clothes, food, anything - left her door without receiving aid. She made up all the deficits in the church budget and the people adored her. I tried to get out, for I knew this woman would not like to hear the truth, but she backed right in front of the door. So I told her:

"Selfishness. The greatest that I have come in contact with since I was called into healing."

She was indignant and practically insisted that I reverse my diagnosis. She again repeated all the good her sister had done.

On my next visit this younger sister opened the door. She wanted to tell me of something strange which had happened. Right after my last visit she was surprised to hear her sister sobbing and moaning. No sound had come from her before; now she just continued to cry.

Finally she said: "I have been so wicked - so wicked!"

The younger sister denied it. She told her how good she was and how much she had done for the church.

The older sister said: "That's it! I've been so wicked I don't know whether God will ever forgive me. I've been so selfish. The people adored me for giving so much - and I loved the adoration."

In a few days the nerves were restored; within three weeks she was out of bed; after six months she was fully recovered.

You can see where a virtue can become an evil when we indulge in self-love. In this case self-love first caused melancholia, then attempted suicide.

If you want to see healing done: "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God is a Righteous God. He will instruct you and teach you. He will guide you in all your ways. Prove Him in the day of adversity. "I am the Lord that healeth thee."

The greatest healers are those who become as nothing. God is the Servant of all. The Way of the Cross is not easy. Jesus tells us many things that are not easy to bear, but we have to do it. All must go before the Name of Jesus Christ.

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## THE LETTER OF JUDE

Translated by, Robert Applegate, Ph. D

The Letter of Jude is one of the shortest books in the New Testament and is scarcely known except to scholars. It seems to have little to offer modern men; yet the warnings it contains are timely and salutary. When read with understanding, it has something to offer to everyone.

The Jude who wrote this letter was probably one of the half-brothers of Jesus Christ and it is only modesty that keeps him from referring to himself by this designation. A translation of his letter follows.

JUDE, A SLAVE of Jesus Christ and brother of James, to those beloved in God the Father, called and protected by Jesus Christ: Grace (kindness) to you and fullness of love and peace.

When I was eager to write to you a general letter about our common deliverance, I was suddenly compelled to write urging you to strive for the Teaching that has once for all been given to the dedicated. For certain men have sneaked in - they were prophesied about long ago - irreverent men who turn the Grace of God to licentiousness and even deny our only Master and Lord Jesus Christ.

I want to remind you, although you once knew all this, that when the Lord saved the Israelites from Egypt, He later destroyed all those who did not remain faithful; and He is keeping in darkness and in eternal chains, saving for the judgment of the great day, those angels who did not keep their own place but left their own home. (The story of the angels who lusted after mortal women is told in Genesis Ch. 6, and in greatly expanded form, in the apocryphal Book of Enoch.)

Likewise Sodom and Gomorrah and the cities around them, like the angels, lusting and going after forbidden flesh, met their nemesis and are an example of the eternal fire.

Similarly, these men, who live in a dream-state, defile the flesh, despise the Lordship (of Jesus Christ), speak slightingly of spiritual powers. The Archangel Michael, when he argued with the devil about the body of Moses, did not dare to speak abusively to him, but said, "The Lord rebuke you." (The story is told in the apocryphal book The Assumption of Moses.) But these men speak abusively of what they do not understand. And what they understand naturally, like unthinking animals - in this they destroy themselves. Woe unto them; for they have gone in the way of Cain. For the sake of pay, they have given themselves free rein in the way of Balaam's error; they destroy themselves in a rebellion like that of Korah. These men are dirty spots in your friendship meals, as they dine with you, shamelessly stuffing themselves. They are waterless clouds carried about by the winds; they are twice dead; they are trees that are fruitless at the time of harvest; they should be up-rooted. Like wild waves of the sea, they throw up the evidence of their shame. They are like the reprobate stars, for whom deep darkness is preserved forever. (The story of the stars that failed to come forth in the morning when God called them is told in the Book of Enoch. There is an eternal hell, but it is of course not a place. It

is a state of consciousness, a consciousness of separation from God. Like the Kingdom of Heaven, it is "within you.")

Enoch, the seventh in descent from Adam, prophesied about these men: "The Lord comes with His tens of thousands of holy ones to execute judgment against all and to punish all the irreverent men for all their works of irreverence which they have irreverently done and for all the hard things that they have said against Him - the irreverent vagrants!"

These men are grumblers, discontented, following their own desires. Their mouths speak big things. They toady to men for the sake of gain.

But you, friends, remember the words spoken to you by the Apostles of our Lord Jesus Christ: "At the last time mockers will come, following their own irreverent desires." (This too happens within us. The "last time" or the "end of time," is the completion of any cycle - the time when something new is about to break forth. The Advent of Jesus Christ was the "end of time." The revelation of His Presence within each one of us is also the "end of time," or the "last time.") These are they who create divisions; they are natural men who do not have the Spirit.

But you, friends, build yourselves up in your spiritual faith; pray in the Holy Spirit; keep yourselves in the Love of God; expect the Compassion of our Lord Jesus Christ, unto Eternal Life. Have compassion on those who are wavering; deliver them, snatching them from the fire; have compassion on those who are held by fear; hate the garment that is spotted by the flesh.

To Him who is able to keep you from stumbling and to stand you, blameless and joyful, before His Glory; to the Only God and our Savior: be honor, power, and authority through Jesus Christ, before all time, now, and to the end of all ages.

Amen.

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SPIRITICITY, July 1966

AS I SEE IT

By Nell Truesdell

O LORD, permit us to perceive the Substance of Your Divine Presence and so glorify You with thanksgiving and songs of praise.

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Whoever opens his heart to God becomes a conductor for the Activity of God. He shines with the Christ Light and is radiant; for he receives, and is filled with, the Love of God.

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The Word of God brought forth on the Creative Breath sets Divine Ideas into motion. They in turn take form. "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." (Heb. 11:3)

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You would not deliberately bruise your physical body by hammering on it with a lead pipe. Why then bruise your emotional body by hammering on it with

anger, fear, sorrow, hate, remorse, lust, or any other negative urge. The resulting bruises outpicture on the flesh body as sickness and hurt; on the material body (the work by which you make your living) as failure and lack. Treatment will not heal the outer picture until the negative feeling is erased.

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Religion stresses "sin." Sin is nothing but our missing the mark, or goal, that Jesus Christ revealed to be the attainment of conscious sonship to God.

"I press toward the mark," Paul said, "for the prize of the high calling of God in Christ Jesus." So must we. The racecourse is within. Like a runner, we must keep our eye on the goal if we wish to attain it.

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Evil has within itself the seed of its own destruction. Evil is negation; all negation perishes, for it is the absence of something positive.

The world of appearances is the realm of nothingness. Since it is insubstantial, it disintegrates. Paul asked: "Do ye look on things after the outward appearance?" (2Cor. 10:7) And Jesus said: "Judge not according to the appearance." (Jn. 7:24)

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O GOD, make me see Your Way plainly; help me to follow Your Way without question or unsteady purpose. Amen.

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Whenever we affirm belief in God we align our attention with the One Presence and Power in the Universe. When we are steadfast, we learn what it means to dwell "in the secret place of the Most High" and "abide under the shadow of the Almighty." (Psa.91:1)

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The flesh body receives the most attention and greatest care of all the bodies that make up man's consciousness, though it is the least important of all. Flesh is of the earth, earthy, full of passion to have and to hold all that it feels will give it joy and satisfaction. In the flesh-consciousness dwell mortal man and irrational beasts whose main drives are self-preservation and the propagation of the species. Man enslaves himself by his lusts and loses his hold on the faculty of judgment that would shield him from the snares and deceptions of the world.

Though a man be strict in his observance of all moral and ethical rules, though he deprive himself of the benefits of riches, though he keep his religious vows, though he perform all the duties of kindness toward deprived persons and serve their needs with the utmost devotion, still his fervor and efforts bring him to a disappointing end. Why? Because among all his virtues, one is lacking: good judgment, or discretion. On the one hand he is foolishly presumptuous in thinking that he of himself could do anything for mankind and on the other he is slack in understanding spiritual prerequisites that would channel his zeal exclusively toward God, who knows and supplies the needs of all His creatures even before they themselves are aware of needs.

In good judgment lie Wisdom, Understanding and Knowledge, without which our inward house cannot be built, or can spiritual virtues be acquired, by which one may ascend to the summit of perfection. Without judgment one who sacrifices self most willingly cannot reach that height. Good judgment mothers all virtues as well as protecting and governing them.

"Let judgment run down as waters, and righteousness as a mighty stream."  
(Amos 5:24)

Judgment is a faculty in every person. Like a hidden talent, judgment must be cultivated: neglect destroys it; exercise perfects it. To obtain good

judgment: 1) hear the Word of God when It is revealed; 2) respond to that Word; 3) be obedient to the disciplines involved in your acceptance of that Word. If you endure, good judgment will open the doors of Wisdom, Understanding, and Knowledge of the things of God.

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The Substance of the Principle of Being is Divine Ideas: Life, Love, Intelligence, Power. The Creative Idea-Life-governs and holds all the Ideas in right relation. When our attention is steadfast toward the Principle of Being, all the Divine Ideas serve us without friction. When our attention descends to the world-level, we mishandle and interfere with their smooth operation and suffer the consequences of our transgression.

To comprehend the Principle of Being is to be liberated from the effects of our mistaken use of Divine Ideas.

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Alphabet of  
DAILY MEDITATIONS  
For Every Week Day of the Month

JULY 1966

1. Shall He not render to every man ACCORDING to his works?
2. BE BLAMELESS.

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4. CONSIDER the Apostle and High Priest of our profession, CHRIST JESUS.
5. He shall give thee the DESIRES of thine heart.
6. The ETERNAL God is thy refuge.
7. Have we not all one FATHER?
8. The GLORY of the Lord shall endure for ever,
9. Thy HANDS HAVE made me, and fashioned me.

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11. The Spirit maketh INTERCESSION for us.
12. I will make thee . . . a JOY of many generations.
13. He that KNOWETH God, heareth.
14. He LOVETH righteousness.
15. MY MEDITATION of Him shall be sweet.
16. Put on the NEW man, which after God is created in . . . holiness.

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18. Whatsoever is born of God OVERCOMETH the world.
19. In Thy PRESENCE is fulness of joy.
20. I have . . . QUIETED myself, as a child.
21. The Lord shall REJOICE in His works.
22. Thou wilt SHOW me the path of life.
23. The TABERNACLE of God is with men.

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25. Give me UNDERSTANDING, that I may learn Thy commandments.
26. Be VALIANT.
27. The WORLD is mine, and the fulness thereof.
28. Let . . .YOURSELF (be) like men that wait for their Lord.
29. My ZEAL (is) for the Lord.
30. We are all children of 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,  
So Spiriticity is the working Power of the Spiritual Principle.

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