

SPIRITICITY November 1955

THANKSGIVING

By Alden Truesdell

Life in the world promises much and delivers little. And that which comes from inner meekness seems so impotent, so inferior to all the outer hullabaloo, that it appears incapable of delivering anything of value; and yet it is the beginning of true riches. "Can there any good thing come out of Nazareth?" Can value come out of the commonplace, the despised? Only the Son of God, the Saviour of mankind. The unpopular and unheralded Christ emerges out of the lowly Nazareth within each individual.

The transposition of values that occurs as each one turns to the Rock of Truth within himself reveals an unsuspected relationship obtaining between himself and his Maker. The vindictive God of religion gives place to an amicable Almighty that is willing and able - yes, eager - to care for His people and keep them safe and secure. Here is the sort of God a man can appreciate.

Who has not been almost overwhelmed at times by a spontaneous upsurge in the inner man of feelings of gratitude and thanksgiving? This overwhelming upsurge of forces from unseen depths of being is the initial movement back to the Father's House. One could say, "Thank you, Lord," until his voice failed; but if this inner upsurge of gratification were absent, his words would be sterile. But if he speaks no words at all and still has this inner feeling of well-being, he will be rewarded by signs following and things added. Thanksgiving is akin to praise, and praise is the health of the soul.

Jesus Christ revealed a God for whom and to whom we can be thankful. And as we study the words of Jesus Christ, we are impressed by His own consistent attitude of thanksgiving toward His Heavenly Father. He said, "Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always." How much power must be contained in this simple practice of thanksgiving! Jesus looked up, gave thanks, and blessed the few loaves and fishes - and divided them to satisfy five thousand. He gave thanks to the Father in heaven - and brought Lazarus to life after he had been dead four days.

Thanksgiving opens wide the capacity to receive from God. Sometimes in the new and more vital realization of God as the creative and supporting Principle of life, with Christ as the Agency of action that opens the floodgates of blessing and benefit, it is difficult to contain the attitude of appreciation. Then thanksgiving seems to bubble over into all departments of life to perform and sustain miracles of provision and regeneration.

Do not be reluctant to express heartfelt gratitude. Be as wise as the Psalmist, who sang, "I will praise Thee, O Lord, with my whole heart." "O Lord my God, I will give thanks unto Thee for ever."

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THE SILENCE

By H. B. Jeffery

Much has been said about going into the silence. Silence transcends thought. When you get into the silence, you get into a place where you do not think. If you are thinking, you are not in the silence.

Paradoxically, however, before you can enter into the silence, you will have to think; and that thinking will translate itself into words. You have first to take words into your mind, if you are on the outer rings of consciousness; and by considering those words you will arrive at a place beyond words. As the Scripture states: "Take with you words, and turn to the Lord: say to him, Take away all iniquity, and receive us graciously."

If you are serious about entering the silence, you will consider what your words symbolize; and after your mental processes become still, you will pass beyond the words into a place where there are no thoughts or words. In the time when you think not - when you arrive at that place where thought ceases - then the Son of man comes. Your sonship arises within you. Divinity Itself is uncovered, and you perceive and understand the things of the Spirit.

These things cannot be communicated intellectually; they cannot be imparted by thought or word. Things of the Spirit are touched in the inner realm beyond mental action by faculties of the Spirit which are awakened and quickened by your having entered into the silence.

If you have never experienced going into the silence, you may practice by picturing the silence until you are able to transcend all thought and arrive at that place where even orderly thought moves not. In the hour of stillness you will touch the Divine Presence and you will know your relation with the Father of lights in whom there is no shadow. You will find the beatific light; you will behold Deity.

While you are trying to look through the mirror, or glass, of your conscious mind, you notice that it blurs your sight so that you do not see clearly. But when you transcend the trappings of your Intellect, you become aware of the realm of the Divine. That is when you will see His Likeness, His Spirit - not the likeness of mind (as we commonly know mind), but His Likeness.

In all attempts to go to God, you must take with you words, for they are the instruments of your thoughts. Often you may feel that you do not have the time to make the ascent, but you will have to practice if you want to reach the realm of the silence. Take with you the words of Truth that you can perceive as probably being true, and approach the Divine Presence with those words. Hold the thought (as we say) until you pass beyond the state of thinking. If you lose consciousness on the physical and mental planes and pass into another realm of being beyond the realm of intellectual activity so that you do not know your own mind, that is all right. It would be excellent for most of us if we could disconnect ourselves from our conscious mind, because it is the mind that gets us all tied up. The thoughts of our mind trap us and do peculiar things to us. The human mind is a funny thing. The Japanese call it a "monkey mind." If you have ever watched monkeys, you know that they are never still; they are never satisfied, and they never know what they want. The human mind is much like a

monkey. Consequently, we want to transcend the conscious mind and be lifted up; and we can begin by taking words and turning to our God and abiding in His Presence, until we touch the inner significance back of actuality.

Jesus Christ always taught the multitudes in parables. By His parables, He tried to lift His listener's attention through and beyond actuality - out of the plane of common thinking onto another plane of being. In this way He taught the Truth of the Spirit which cannot be described but can only be hinted at. Today, as we consider the parables, we may perceive the inner significance beyond the thought and word, and grasp what they symbolize. We may go from the outer back into the inner. This is what Jesus meant when He told us to enter into our closet and close the door and pray to the Father that sees in secret. Go in, in, in; back, back, back, until you are in the inner chamber of your being, away from the area of sensation and thought, and touch that inner realm which He called the "Kingdom of God . . . within you."

To reach the Kingdom of Heaven you break through the realms of thought and word, but you do not use your human will to force your entrance into the Realm of the Divine. Rather, you rest, you get still. "Be as still as a stone." When you transcend the realm of conscious thought, you touch what is sometimes called the fourth dimension. Here you find that you do not live a geographical life, a life limited by a certain location and a certain time. You find that you are not merely a human being moving around in a thought-limited area. You find instead that Heaven is your home - that Heaven is omnipresent. You become a stranger, more or less, to the outer things of human existence; they do not make the same appeal, and you do not have the same relation with them that you formerly had. This does not mean that you throw your possessions away and go off to live in a desert. It means that you have found that things that formerly were of much importance to you now mean little or nothing, and things that were dream-stuff are the only realities. You touch the Spirit, and life turns upside down and inside out. Things that before were very real to you fall into insignificance, and things that had no great value or that seemed to have no being at all, you find are the only worth-while commodities of existence. "If any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new."

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A NEW RELIGION

By Robert Applegate

(Continued from last month)

In recent years, many religious bodies have come into being on the basis of the rediscovery that there is in Christianity a healing power, of which orthodoxy had lost sight. The unctuous churchmen complain that these new movements are committing blasphemous idolatry by using God for the purpose of healing human maladies. And it is true that most of them put the emphasis more on what you can get from God than on God Himself. Yet it is quite natural to seek God first for His gifts, which include health, peace, and security. Most of us turn to God first for the sake of what we can get from Him, and it is only after we have come to know Him that we seek Him for Himself.

To the maimed, the blind, the sick, and the demented who were brought to Him Jesus did not say, "You should not seek to use God for your own ends." Nor did He give them "pastoral counseling." He healed them, and He instructed His disciples to do likewise. "As ye go," He told them, "preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." From first to last, Jesus taught that it is God's Will that His children be healthy, joyous, peaceful, and secure. In fact, He taught us to take these gifts for granted. "Do not be anxious," He said over and over. "Your Father knows." He taught us to be unconcerned about our human welfare; for it is only when we are free from concern for ourselves and our loved ones that we can give our hearts wholly to seeking God. Further, the reason why we are told to surrender our own personal desires - our petty plans and ambitions - is that what God wants for us is infinitely more satisfying than anything we can conceive for ourselves. For God "is able to do exceeding abundantly above all that we ask or think." This is the most difficult thing for a human being to grasp - that God's Plan for him is better than anything he can plan for himself.

The churchman tells us, "The heart of true religion has to do with offering ourselves to God." This is true. But the God that the churchman proclaims is not a God to whom we can gladly offer ourselves. The only God to whom we can freely surrender ourselves is the God who was revealed in Jesus Christ, the God who "knoweth what things ye have need of," the God who cares for us, the God who is Love and is omnipotent and omnipresent.

Both the orthodox churches and most of the new movements have strayed from the Gospel of Jesus Christ in one all-important point. The churchman states, "To try to use God for any purpose . . . is always wrong," but he fails to explain what he means by "wrong." He deprecates any unorthodox spiritual venture, and yet he fails to proclaim the simple Gospel of our Lord - the Good News that the Kingdom of Heaven (the realm of eternal good) is at hand for anyone who will accept it. On the other hand, the metaphysician (as the minister of one of the new groups is usually called) has often become so infatuated with the discovery that God will grant temporal benefits to all who seek them that he has lost sight of the fact that man is not a temporal being. Yet this is the central point of the Teaching of our Saviour.

Man is an eternal being. For man to be concerned about temporary benefits (health, security, prestige, etc.) is foolish; for they are ephemeral and he is eternal. They will pass away, but he will remain. He can enjoy them for but a brief minute, if indeed he enjoys them at all after he has attained them. But man can, if he will, be unconcerned about these things and give his heart to seeking that which will last. "Labour . . . for that meat which endureth unto everlasting life." "Lay up for yourselves treasures in Heaven (i.e., in the awareness of the presence of God), where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Man is an immortal being. His consciousness - his ordinary, everyday awareness, by which he knows that he is alive - is eternal. If he becomes aware of the Presence of God, of his oneness with God (which includes his oneness with Infinite Love, Infinite Joy, Infinite Peace), that awareness will be eternal. This is the "treasure in heaven." That this awareness is attainable, that it is the free gift of God through Jesus Christ, is the Good News. This Message must be restored in this century as the living Truth.

There must be, in this day, a rebirth of Christianity; a new, fresh, vital, simple, and forceful statement of the Gospel of Jesus Christ; and a new

and wholehearted practice of the way of life that Jesus declared to us and showed to us. For "as many as received Him, to them gave He power to become the sons of God."

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LITTLE LESSONS

By Nell Truesdell

What is the first thing that a small boy does when he gets a few pennies? He rushes out to buy something that he desires - usually some chewing gum or candy.

The adult is not much wiser in his discernment. A man who makes a good profit in business may rush out to buy some whiskey so that he can "throw a party." Or he may buy some needless luxury. And the same aimless practice is common among women. A little extra money may prompt a woman to have the ladies in for bridge or she may entertain at the club; she may go out and buy some bauble that she has wanted.

How do we spend the spiritual substance that we get in times of prayer and meditation? After a period of devotion to God, when we are particularly earnest in our attention toward Him, we are elated. If we are not careful, we may dissipate the spiritual uplift and quickening by indulging our energies in some activity that is not conducive to further spiritual development. We may even become enthusiastic about some venture in a field other than the spiritual, and waste our precious substance in a false gaiety that is frequently called "having fun."

Instructing His disciples, Jesus said, "Whosoever hath (spiritual discernment), to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath."

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God's Knowing is unlimited; my knowledge is limited.

The unlimited Knowing of God will move through my consciousness when I give my self up and let Him possess me wholly.

Only my unwillingness to let God have His way with me limits my ability to do the works of God. Only I stand in my own way to darken my understanding of God.

Jesus Christ saw straight to God. He got His self out of His way and became a channel for God's blessings, which He could not hold for Himself but had to give to others. And the more He gave, the more He had to give.

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God's blessing for my friend is unlimited; my blessing for my friend is limited by my beliefs about him and about God.

To bless my friend as God would bless him, I shall have to know him as God knows him: free, whole, joyous, unhampered, unrestricted, prospered.

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When Jesus said that a man must forsake everything to have everything, He meant that a man must give up his beliefs about his relation to and ownership of everything. The only bar to the inflow of good is a man's own beliefs. This bar is a shadow, but it is stronger than steel doors.

God has everything. And God is ready to give everything to whoever will accept what He has to give in the way that He knows how to give.

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Two young women stepped quickly out of a doorway of a store. They were the same size. Their hair had been tinted blonde; their bouffant, black taffeta dresses were street length; and their beautifully simple, black, cartwheel hats were elegant. A waiting limousine received them; and I realized that they were to represent that store in the Shriner's parade that was forming a few blocks off. As their car pulled away I turned my attention to the shopping at hand and soon forgot the girls. Not until after our evening meal did I think of them. Then I remembered the cut of their dresses, their shoes, gloves, and their lovely hats. As I reviewed the incident, I realized with a start that the clothes were wearing the girls! I could not recall any definite feature that would make either girl outstanding in memory. I had noticed their blonde cropped hair, but I knew it was fake. Either girl could have been a redhead or brunet - who could tell? In their carefully thought-out coloring and attire they were nonentities.

Then I recalled an older woman whom I had noticed earlier in another store. She was shopping in the yard-goods department at a counter marked "Remnants." As she carefully picked over the goods on display, I noticed her face - the face of a woman in her fifties, unlined, clear-skinned. Her gray eyes were large and bright. I could tell by the way that she used her hands that she could sew. Her own attire was simple but in good taste. Her clothes did not attract me. She did!

Such unimportant incidents give excellent lessons. We may ask ourselves: Does my body wear me or do I wear my body? If we find that we are slaves to the demands of the body - what it needs for nourishment, how it should be housed, . look ye to it.

Alphabet of
DAILY MEDITATIONS
For Every Week Day Of The Month

NOVEMBER 1955

1. Ye are heirs . . . ACCORDING to the promise.
2. Lord, I BELIEVE.
3. Thou CROWNEST the year with Thy goodness.
4. Have DELIGHT in the Almighty.
5. The goodness of God ENDURETH continually.

7. They which be of FAITH are blessed.
8. GIVE GOD the praise.
9. Blessed are they that HEAR the Word of God, and keep it.
10. IT IS he that talketh with thee.
11. Declare thou, that thou mayest be JUSTIFIED.
12. The Lord hath made KNOWN His salvation.

14. The Lord . . . daily LOADETH us with benefits.
15. MAGNIFY the Lord.
16. Behold, I will do a NEW thing; NOW shall it spring forth.
17. How were thine eyes OPENED?
18. Receive the PROMISE of the Spirit through faith.
19. If it be a QUESTION of words and names, . . .

21. They that wait upon the Lord shall RENEW their strength.
22. The Law was our SCHOOLMASTER.
23. As cold waters to a THIRSTY soul, so is good news.
24. The words of My mouth . . . are all plain to him that UNDERSTANDS.
25. In the VOLUME of the Book it is written of me.
26. The Law is WITHIN my heart.

28. YIELD YOURSELVES to the Lord.
29. Be ZEALOUS of spiritual gifts.
30. Truly our fellowship is with the Father.

"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.