

SPIRITICITY October 1954

MAN IS COMPLETE IN GOD

By Alden Truesdell

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power."

When one is in contemplation of God, there is no questioning. One does not wonder whether or not God exists; but rather is he to be found marveling at the obvious fact of God and at the realization, in that moment, that God is the one and only Presence. This realization obtains in contemplation, but is displaced by the recognition of seemingly obvious appearances when the attention is distracted from God. When contemplation becomes customary, the Reality which is God becomes more and more evident.

No one with any degree of wisdom ever questions the existence of God. It is the fool that "hath said in his heart, There is no God." The wise man says, "There is God." And the wiser man says, "God is all there is."

If God is All, this means, not only that God is the one Presence and the one Power, but that there is nothing in heaven or earth but God and the manifestation of God. Whatever is, it must be God. God, therefore, is the only Thinker, the only Believer, the only Knower, the only Actor, the only Doer - the only Reality of any situation.

Of necessity then, man must outpicture God. It is no particular credit to man that he is designed to represent Divinity. There is nothing else for him to represent if God is All. If God is the one Creator, and "God created man in His own image," how can man help but be a replica of That which caused him to be, That in whose Image and Likeness he is made?

However, until man remembers his divine origin, he endeavors to image many ideas and attitudes, most of them vanities. Man has permitted himself to become captive to many things: to persons of aggressive personality; to gadgets represented to be indispensable; to places, positions, and prestige. He is astonished at the changes taking place in all these fields of distraction when his honest intention is to return to the reality of his oneness with God; when, like the Prodigal, he comes to himself and says, "I will arise and go to my Father."

In the progress back to the Father's House, every aspirant will have many opportunities to desert his original objective. He will be promised many desirable things as distractions. He may decide that, because God is the Giver of all good gifts, God wants him to have great possessions. He may turn down this bypath in pursuit of wealth. About ninety-seven per cent of the persons to whom this opportunity is presented will decide in favor of it - or will weaken in some of the other major testings. Some will turn down the bypath of fame; some, of power; some, of culture; some, of knowledge. Of all such, Paul declared, "Professing themselves to be wise, they became fools, . . . who worshipped and served the creature more than the Creator."

Whatever form of good anyone chooses, which is less than God, he will find it partial and unsatisfactory. The person who has chosen wealth and has attained it will find that it places him in a position of authority as far as the worshippers of wealth are concerned. They will hang upon his words. They will look upon him as an oracle on all subjects. But he will know his own insufficiency. He will know himself to be incomplete, unwhole, which is the same as being unholy. For everything is unholy to the extent that it lacks completeness. Man is no exception.

Many men give their lives to serving this partial concept of wealth. Others give themselves to prestige, to maintaining a prominent position in the eyes of men, often to the neglect of talents that they would enjoy exercising. We know an outstanding baker who would like to sing, a wealthy engineer who cannot find time to play the organ as he would like. We often hear the expression that one would like to "get away from it all." What is actually meant is that each one would like to get away from the particular part, which is magnified out of proportion, and return to the Wholeness of Being, where all of him is immersed in God.

All the individual gifts of God are presented to man at a certain stage in his development, and he is given the privilege of correct selection. When the idea of provision was presented to Jesus in the wilderness, He rejected it as being insufficient,, saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He handled the ideas of fame and power in like manner and became, then, the first exponent of the wisdom of man's accepting his full measure of Sonship to God, rather than settling for a portion.

A part, even though it is magnified so as to exclude all other parts, will not substitute for the whole with all parts in right relation. Just so, the Prodigal, with his "portion" in his possession and in process of dissipation, is a far cry from the Son and Heir dwelling in the Father's House.

The way back to the Father's House (to conscious oneness with God) is narrow; the bypaths are alluring. Here is where each one will find the Name of Jesus Christ helpful and the words of Jesus Christ indispensable. We have all heard of the "indispensable man"; but there has never been but one indispensable man, and that one, Jesus Christ.

There are those who declare that there are many roads leading to God and to the Kingdom of God. There is no question that any sincere attempt to find God will be rewarded. But investigation of every road to the Kingdom will bring the seeker to a place where he cannot help but acknowledge the Advent of Jesus Christ and be enthusiastic in doing so. The desire of every ongoer to know that the way he has chosen is the best Way will cause him to seek the best authority. This must, sooner or later, bring him to the consultation of Christ and the example of Jesus.

To those who listened to Him, Jesus Christ said:

"Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

There are "many prophets and righteous men" who have traversed parts of the pathway leading to life and are dependable guides for those parts. Abraham offers an encouraging example of faith in the Unknown. Moses can be depended

upon to expound the right attitude that is preparatory to the "more excellent way." David bore witness to the indomitable quality of the Love of God. Others have demonstrated the proper use of some of God's gifts. But only one man of any nationality was proficient in the expression of all the qualities that make up the whole man. That one is Jesus Christ.

We hear the expression, "A man does not know his own strength." This is true of all man's capacities. A man does not know what he can do until he tries. When he does try, he is usually amazed at what he believes to be his own abilities. What he does not realize is that, when he works, it is actually God working. We realize that this is so because we remember that God is All and therefore God is the only Worker.

The best working arrangement is when a man loses his sense of personal sufficiency and becomes amenable to the more efficient and talented Christ. As long as a man is too aware of his outstanding traits as a person, he is stilted and self-conscious in his expression. When he loses his personality in his oneness with God, he is an un-self-conscious spiritual identity of eager efficiency and unhindered performance.

The man obsessed by an all-knowing, all-achieving Principle will be diligent in his task and will "stand before kings." Such a one will seldom be found working for a living. Rather will he be found living for the work that is being done through him. The "greater works" that Jesus Christ promised will be done when a man becomes aware of the Allness of THAT which has made him and is sustaining him. They will be done when a man actually, consciously knows himself to be one with God, made in God's own Image and Likeness. While it is eternally true that God is All, it is the knowing of this - not just believing it, but actually being aware of Almightyness - that enables man to do the "greater works." Then he sees that he does nothing of himself.

Man's awareness of his eternal oneness with God, who is All, is what Jesus called "the kingdom of God." We remember His saying, "My kingdom is not of this world." He did not say, however, that it is in an after-life. He said it is "within." He said it is "at hand." He taught by parable, such as that of the Prodigal, that a man need only depart from the precarious perimeter of life to become established at a secure center, that he need only discard all partiality to attain completeness. He spoke plainly of this matter to those who had ears to hear, saying that He was able to do what He did and be what He was because He was complete in God, and because God had seniority and priority in Him.

"Not My will, but Thine, be done."

"Thou, Father, art in Me, and I in Thee."

"He that hath seen Me hath seen the Father."

"I and My Father are one."

SPIRITICITY October 1954

PAUL'S LETTER TO THE COLOSSIANS

By Robert Applegate

"He is the image of the invisible God, the first-born of all creation; for in Him all things were created, in heaven and on earth, visible and invisible - all things were created through Him and for Him. He is before all things, and in Him all things hold together."\*

Thus Paul writes of Christ in the letter which he wrote from Rome to the church at Colosse. The Christians at Colosse were trying to mix Christianity with foreign cults, which stressed external observances, special days, fastings, regulations regarding food and clothing. With these unnecessary and unprofitable practices, they had combined the worship of angels and spirits - a practice not unnoticeable today. Epaphras, who had founded this church at Colosse, was concerned about the tendency of his people to chase after strange doctrines; and he made the long trip from Asia Minor to Rome in order to consult with Paul and to ask his help. Paul immediately wrote a letter to the Colossian church, explaining in unequivocal terms the truth of Christ and of the Christian way of life.

There is a dichotomy about the word Christ that is apt to cause confusion, although the Christian doctrine of Christ is clear and unambiguous. Christ is the Activity of God, "the power of God and the Wisdom of God." Therefore, Christ is eternal, unchanging, omnipresent. "He is before all things, and in Him all things hold together." Since Christ is omnipresent, He is in everyone. This is what Paul calls "the mystery hidden for ages and generations but now made manifest, . . . Christ in you."

Christ, however, is not only in everyone - Christ is the Reality of everyone, for only that which is eternal and changeless can be called Reality. Therefore, in a sense, every person is Christ. However, most persons are not aware of their Christhood; and, because it is a primal law of the universe that we manifest what we are conscious of, most persons do not show forth Christhood, but rather Its opposite.

Down through the ages, a few men have become aware of Christ. They may not have called It Christ, but they have realized that there was Something in them that is one with God and, therefore, eternal and glorious. These men have been known as sages, seers, and prophets. However, in all the history of mankind, only one individual was wholly aware of Christ. That was Jesus of Nazareth. Only He so completely surrendered Himself to Christ that He was Christ - not just in Reality (as everyone is Christ in Reality), but in entire manifestation. Only He could say, "He who has seen Me has seen the Father."

This Truth - that Jesus was the Christ - is the cornerstone of Christianity. It is the Rock upon which the true "church" is built. It is the Truth that renders all other doctrine unnecessary.

It is when we see what Jesus was that we find the Christ in ourselves. Therefore it is true, as He said, that "No one comes to the Father, but by Me." It is by seeing what He did two thousand years ago that we discover the eternal Christ in ourselves. For, if He had not been crucified and resurrected, we

should know nothing of Christ. We are all so lost in our concern for the outer and in the maze of our human reasoning that it was imperative that Someone show unmistakably to our dulled awareness that there is a lordship in us; that we can be aware of this lordship, that we can manifest it, that we can become identified with it. This Jesus Christ did.

It is this dual aspect of Christ that is apt to cause confusion to the uninitiated. Christ is eternal and is in us all; and Jesus was the Christ, manifestly, in a bodily form. Thus it is that, when Paul writes of Christ, he speaks of Him sometimes in the present tense and sometimes in the past. It is thus that he writes at one moment, "In Him all the fullness of God was pleased to dwell"; and a little farther on, he says that in Christ "are hid all the treasures of wisdom and knowledge." Both statements are true. Jesus was "the fullness of the Godhead bodily," and the fullness of the Godhead is also in the Christ in you.

Whatever way we look at Christ, whether as manifested in Jesus or as eternally abiding in us (and these two cannot be separated), one fact is abundantly clear: He is what we are seeking; He is all that we are seeking. This is the truth that Paul would bring home to the Colossians, who thought that it was necessary to add some other doctrine to the teaching of Christ. If Jesus was, and is, the Christ, then we need no other teacher; for none can teach like God. If Christ is in us, then He will teach us all things and reveal Himself to us. We need only look to Him, wait upon Him, become amenable to Him. All other practices are profitable only as they minister to this end. Any practice that hinders this end is deleterious.

Paul knew this. He had tried the method of earning God's favor by external observances, by obeying a multitude of prohibitions and injunctions. He knew the futility of this approach to God. He knew also the satisfying wonderfulness of the Christ within. "It is no longer I who live," he had written on another occasion, "But Christ who lives in me." And to the Colossians, he commanded:

"As therefore you received Christ Jesus the Lord, so live in (the awareness of) Him. . . . Here (in this awareness) there cannot be Greek and Jew, circumcised and uncircumcised, . . . but Christ is all, and in all."

It is the direction of your attention that determines what your life will be. You can become aware of something only by giving your attention to it. Therefore, if you give your attention only to things in the world - material objects, religious observances, human reasonings - you will be aware only of the confusion that reigns in the world. If you give your attention to Christ you will become aware of Him and of His infinite peace. "My peace I give to you; not as the world gives do I give to you." This is the key teaching of Christianity: Give your attention to Christ, and you will come to know Christ; give your attention to the world, and you will never find God, no matter how "virtuous" your actions. Thus Paul writes:

"Seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. . . .

"Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him. . . .

"Continue steadfast in prayer, being watchful in it with thanksgiving."

What other response can we make to Christ than thanksgiving, than to do all things for Him, than to be steadfast in seeking Him?

"Christ is all, and in all."

\* All quotations are from the Revised Standard Version.

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SPIRITICITY October 1954  
YOUR GARDEN IS CONSCIOUSNESS  
By Nell Truesdell

The garden is a good place to go to learn lessons in Truth. Our little enclosed area gives all of us valuable instructions through shrubs, vines, and flowers.

The ground of our garden is heavy red clay, hard to work, poor in nourishment, and (because our climate is dry) always without moisture. To begin we dug out and removed loads of clay where we planned to plant shrubs and flowers. We then filled the trenches with a mixture of rich compost and sandy loam. In the Spring we planted canna roots, flower seeds, and a few shrubs. The flower seeds came up at once, only to be cut down by the swarms of insects that materialized out of nowhere. We replanted and again the same thing happened. A third planting pulled through because we had used bug repellents and, too, by that time, that generation of bugs had lived out its span. After weeks of work and of careful watching, our reward came in a burst of lush green growth topped with countless flowers in colors ranging from purest white to darkest purple - a dazzling array that caused everybody who gazed upon the scene to smile. Too, there was a flawless carpet of Bermuda grass, picked so clean of weeds that it looked like a fur rug.

Consciousness is all the ground we have to work with. If it is uncultivated in spiritual values, it must be cleaned up, worked over, enriched and watered, so that it may give back its potential rich reward. For whatever we put into consciousness we get back increased and multiplied. No matter how unpromising consciousness appears, it is the only place where anyone can begin to prepare a place of retreat and peace and beauty for himself. The time to begin is now.

To clean up the consciousness we use the spade and the hoe and the rake of denials. With a will, we set to work; and in a short while we have places ready to receive the rich and nourishing substance that will support the words of Truth (seed) that we expect to flower in due season. Though our delicate plants may be cut down again and again, we continue to replant until we succeed in getting a few established. These we tend carefully and, because we are stronger for our labors of preparation and the experiences of loss of our first efforts, we all the more appreciate and value the overwhelmingly rich reward that is sure to appear.

"And let us not be weary in well doing:" wrote Paul to the Galatians, "for in due season we shall reap, if we faint not."

Each person is forced to live in his own consciousness. It may be a region of security, well-being, happiness, and peace; a dwelling-place of harmony (heaven). Such a consciousness does not "just happen"; it is built with diligent application of energies, with loving care, and with a faith that rewards us "exceeding abundantly above all that we ask or think."

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

OCTOBER 1954

1. ATTEND upon the Lord without distraction.
2. Ye are BOUGHT with a price.

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4. The testimony of CHRIST was CONFIRMED in you.
5. The Spirit of God DWELLETH in you.
6. Charity (love) EDIFIETH.
7. God is FAITHFUL.
8. Every man his proper GIFT of GOD.
9. Let us walk HONESTLY.

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11. I will INSTRUCT thee.
12. Be perfectly JOINED together . . . in the same JUDGMENT.
13. KNOW ye not that ye are the temple of God?
14. If any man LOVE God, the same is known of Him.
15. We have the MIND of Christ.
16. NOW ye are full, NOW ye are rich.

\*

18. There is none OTHER God but ONE.
19. There is no POWER but of God.
20. We enjoy great QUIETNESS.
21. Every man shall RECEIVE his own REWARD.
22. The SPIRIT SEARCHETH all things, yea, the deep things of God.
23. TAKE no THOUGHT.

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25. God . . . will also raise UP US by His own power.
26. Through God we shall do VALIANTLY.
27. The foolishness of God is WISER than men.
28. All things are YOURS.
29. He was ZEALOUS.
30. Forget not His benefits.

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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.