

## GOD IS VICTOR

By Alden Truesdell

HUMILITY, meekness, quietness, before the spiritual Source of life is highly recommended for those seeking spiritual understanding. For some, this impressionable state of being is hard to grasp - harder to attain. But all things come with practice.

The difficulty of practice lies in a reluctance to be stepped on by others. No one cares to be a doormat. But no one is required to be meek, lowly, or humble before men. The receptivity is to be exercised only before God. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." This is the way the Creator gets Himself into expression; this is how the consciousness of man becomes the activity of God. The practice of steadfast beholding, of almost incessant reception, makes of man anything but a doormat. For a new awareness of sufficiency emanates from this spiritual contact.

I can well remember the first realization I had of having contact with a Creative Principle within myself. I had not been at all religious; and yet I must have had a sense of spiritual deficiency, for the experience was overwhelming. A great sense of gratification came to me that I had access to God within my own self, my own soul; that I could have my own priest, my own sanctuary; that I could commune with my own Lord within the secrecy of my inner self.

Such a realization does not cause timidity; it does promote meekness, humility, a willingness to be receptive to the inner activity. It promotes a new kind of courage, a freedom from fear, a divine audacity that cannot be known in any other way.

It is in the following off of this spiritual discovery, in the willingness to go along with it, that man finds that his own unfoldment is helpful to others. In this way, one becomes an unconscious healer. He may notice also that he becomes aware of things he has never been taught. He experiences the "knowing that comes not by learning." He may find himself expressing talents he did not know he had, for he will be stirring up the "hidden riches of secret places."

Great confidence and assurance are set up through this release of formerly pent-up energies. We understand how a disciple could say, "I can do all things through Christ which strengtheneth me"; how Jesus could say, "All power is given unto Me in heaven and in earth."

When Spirit is functioning at its free-flowing best, there is absolutely nothing to contain It. It will do what should be done, because It has the authority, It has the capacity, to do so. It is the power, It is the glory; there is nothing can gainsay or resist. This exciting activity unfolds from within the soul and spirit of man.

oo0oo

SPIRITICITY October 1961

PAUL'S LETTER TO THE ROMANS

By Robert Applegate, Jr.

(Continued from last month)

IN THE FIRST part of his letter to the Christians at Rome, Paul has stated man's complete need for the Gospel by showing his condition without the Gospel. He has then gone on to say that the Good News is that all man's former mistakes and his resulting sense of separation from God are canceled out by Jesus Christ. Man accepts this liberation by faith. Paul illustrated this by the example of Abraham, who "won favor" with God by having faith in Him and by being obedient, not by the practice of religious observations. He then goes on (in what is today Romans, Chapter 5) to list some of the results of this freeing action. The translation of this section follows.

WE ARE EXONORATED from our former mistakes by faith. So we have peace with God through our Lord Jesus Christ. Through Him we have received access to this Grace in which we stand. And we exult in the hope of the glory of God.

Further, we exult in our pressures. We know that pressure produces endurance, endurance produces probity, probity produces expectation. Expectation does not disappoint us, because the Love of God is poured into our hearts by the Holy Breath that is given to us.

When we were still weak, at the right time, Christ died for the irreverent. A person would scarcely die even for the sake of a good man, although perhaps someone would dare to die for a good person. God shows His Love for us in this - that while we were still in our error, Christ died for us. We are now declared innocent of error by the death of Christ; even more certainly will we be delivered by Him from the wrath (i.e., the outworking of the law of cause and effect - the result of our own turning away from God in our hearts to glory in our personal achievements).

When we were at enmity with God, we were reconciled to Him through the death of His Son. Much more, now that we are reconciled, we will be delivered by the Life of His Son. And so we exult in God through our Lord Jesus Christ, through whom we have now received reconciliation.

That we have "peace with God through our Lord Jesus Christ" is the universal experience of all who have accepted the Good News. It is a priceless experience.

"We exult in the hope of the glory of God." Most of us are so busy exulting in our own achievements, or hope of achievements, that we give little thought to the greater attainment of conscious sonship to God. St. Jerome in his Latin translation of this sentence has: "We exult in the hope of the glory of the sons of God." Whether this is what Paul wrote or not, it must be what he meant.

"Blessed are you when all man speak evil of you," Jesus said. The pressures and frictions of daily life should be our greatest blessings, because they should turn us back to God; and anything that turns us back to Him is an immeasurable blessing. So Paul says that pressure (or friction) produces character and the expectation of a joyous deliverance.

The Holy Breath (or Holy Spirit) is the Breath of God which those who dedicate themselves to Christ become aware of as breathing into and through them. It purifies, strengthens, harmonizes, heals. It is That which sustains everyone, but only those who honestly give their hearts to understanding the Truth of God are aware of it.

Most men approach God with a feeling of guilt and a feeling of fear. This is what makes man "at enmity with God": man hates that of which he is afraid. It is in order to assuage these feelings of fear, guilt, and hatred that he engages in all his religious activities; but these only cover over the enmity. The Good News is that Jesus Christ destroyed it. This is the "reconciliation"; it brings man back into a friendly, homey relation with God. It uncovers what the English mystics called the "homeliness" of God - His comfortable, informal nearness.

(To be continued)

\*\*\*

SPIRITICITY October 1961

MAN'S CHOICE

By John Cassian

Translated by R.A. Applegate, Jr.

(JOHN CASSIAN lived from about 360 to 435 A.D. As a young man he studied with the noted solitaries in the deserts of Egypt. Later (about 415) he founded two monasteries near Marseilles in what is today southern France. For his students he wrote in Latin two books: the Institutes and the Conferences. The Institutes contains the rules for his students; the Conferences records his conversations with various of the solitaries that he had visited. The first Conference records a talk with a solitary named Moses, who discussed purity of heart, pointing to it as the first goal of the spiritual aspirant. I have translated a short portion of this dialogue, which we feel has a message for all who are seeking the Truth of Jesus Christ.

For "devil" I would like to have written "error," since the devil is nothing more than the personification of man's false belief in separation from his Creator. But I have translated the words as Cassian wrote them. The translation follows.)

Moses: IT IS INDEED impossible for a man still clothed in the weakness of this flesh to cling uninterruptedly to God and, as you say, to be wed inseparably to the contemplation of Him. But we ought to know where we should have the attention of our mind fixed and to what object we should always recall the eye of our soul. When the mind can obtain this contemplation, it rejoices. It grieves and sighs and feels that it has entirely departed from its highest good whenever it perceives itself separated from the vision. It considers as fornication even a moment's separation from the contemplation of Christ.

When our vision has strayed for a little while from Christ, we must wrench the eyes of our heart back to Him and recall the attention of our mind as though aligning it with a plumb line. For the power to do so abides entirely within the recesses of the soul. When the devil is expelled from there and weakness no

longer rule, it follows that the Kingdom of God is established in us, as the Evangelist says: "The Kingdom of God does not come with our looking for it; and they shall not say, 'Lo, here,' or, 'Lo, there'; for amen I say to you, The Kingdom of God is within you."

Within us there can be nothing else than either knowledge or ignorance of the Truth and the love of either weakness or strength,\* through which we prepare in our hearts a kingdom for either the devil or Christ. (\* I have translated the Latin vitia {usually rendered "vice"} as "weakness"; I have translated the Latin virtus {usually rendered "virtue"} as "strength." "Virtue" and "vice" have come to be associated too exclusively with sex. Vitia has always meant a weakness: that which vitiates, or destroys. Virtus originally meant manhood: then those qualities that make a man a man: fairness, endurance, self-control, judgment. To these the Christians added faith, meekness, love, etc. I know of no better word than "strength" to sum of these qualities.)

The Apostle describes the nature of Christ's Kingdom when he says: "The Kingdom of God is not food and drink, but goodness and peace and joy in the Holy Spirit." So if the Kingdom of God is within us and that Kingdom of God is goodness and peace and joy, it follows that whoever abides in these qualities is without doubt in the Kingdom of God. Similarly those who dwell in injustice and discord and the sadness that produces death are in the kingdom of the devil; they are living in the depths and in death. So by these indications we can discern the Kingdom of God and the kingdom of the devil.

Indeed if with the highest view of our mind we consider that state in which those celestial and supernal strengths that are of the Kingdom of God abide, what else can we believe it to be but perpetual, ceaseless Joy? What is more fitting, more appropriate, to true blessedness than ceaseless tranquility and eternal joy? And that you may know that this is so, not on my word, but on the authority of the Lord Himself, listen to Him describing clearly the nature of that World: "Behold I create new heavens and a new earth; the former condition shall not enter your mind or your heart. But you shall rejoice and exult for eternity in that which I create." And again: "Joy and gladness shall be found in her, the giving of thanks and the voicing of praise. This shall go on from month to month and from week to week." And again: "They shall obtain joy and gladness; sorrow and sighing shall flee away." . . .

The blessed Apostle does not pronounce all joy, without qualification, to be the Kingdom of God; but he specifies particularly that joy which is in the Holy Spirit. For he knew that there is another destructive joy. Of this it is said: "The world shall rejoice"; and again, "Woe to you who laugh, for you shall weep."

Therefore let every person know, while he is still in this body, that he will of necessity assign himself to that realm and way of life of which he has made himself in this life a partaker and a cultivator. Let him never doubt that he will consort for eternity with that of which he now shows himself to be the minister and companion. For so the Lord said: "If anyone will serve Me, let him follow Me; and where I am, there will My minister be also." For just as the kingdom of the devil is attained by surrendering to weaknesses, so the Kingdom of God is possessed by the exercising of strength, by purity of heart, and by spiritual knowing.

Where the Kingdom of God is, there without doubt is Eternal Life; where the Kingdom of the devil is, there without doubt are death and the depths - as the prophet says: "The dead shall not praise Thee, Lord, nor those who descend

into the depths (that is, of error). But we who live (not to weakness certainly, nor to this world, but to God) - we will praise the Lord from now unto eternity. For in death there is none who remembers God. In the depths (of error) who shall acknowledge the Lord?" This is as much as to say "No one."

For no one when he is in error acknowledges the Lord even though a thousand times he profess himself to be a Christian or a spiritual person. No one remembers God when he is doing those things that are an abomination to the Lord. No one shows himself a true servant of Him whose commands he willfully and rashly despises. So the blessed Apostle declares that widow who is living in pleasures to be in death; for he says: "She who is living in pleasures is dead while she is alive."

There are many living in this body who are dead and lying in the depths; they cannot praise God. So there are some who are physically dead who praise God in the spirit, who sing praises in unison - according to those sayings: "The spirits and the souls of the good shall praise the Lord"; and, "Let every spirit praise the Lord." Further, in Revelation, the souls of the dead are said not only to praise the Lord, but to intercede (for us).

In the Gospel, the Lord says openly to the Sadducees: "Have you not read what God says to you, 'I am the God of Abraham and the God of Isaac and the God of Jacob.' For God is not a God of the dead, but of the living." For all live in Him.

oo0oo

SPIRITICITY October 1961

FOR BEGINNERS

Q. How can I escape the enveloping evil that is strangling me? Help!

A. "Be quiet from fear of evil." Quiet is the secret to freedom, to success on any plane. Have you ever observed a trapped animal? a mouse, for example? If it cannot run to safety it will huddle into stillness. Hunters say that fawns will lie so still that a man can almost step on them and they will not move.

Movement attracts attention. During the last war I read an account of an escapee who said that a man is caught because he cannot remain still long enough. His desperation drives him into captivity. We may extend this image to your personal experience. What are you running from? In Job it is written: "Let not his fear terrify me."

Be still. Seek the quiet that is around and within you. Take refuge in the aura of stillness that emanates from the center of your consciousness and spreads outward to enfold and shield you. This aura is God's Presence. You are in it always, but when you are afraid you cut yourself off - not from its protection, but from your acceptance of it. Others' fear plus your own depart when you are still and watch toward God in your midst. "Be steadfast, and thou shalt not fear: because thou shalt forget thy misery." (Job 11:16)

Q. It is said that with every pleasure there is an accompanying pain. Please explain.

A. Belief in duality is a human trait. From infancy, we accept the doctrine that there are two independent powers, one good and the other evil. Belief in these pairs of opposites is our point of departure from God - the One Presence, Power, and Knowing. As followers of Jesus Christ we are now trying to return to the One changeless, undividable, eternal Spiritual Principle that cannot move away from its own Perfection.

When we affirm belief in God we align our attention with the One, and train that attention to be steadfast in its purpose to dwell "in the secret place of the Most High" and "abide under the shadow of the Almighty."

Because our attention is untrained it flits from the "good" to the "evil." We magnify our own distorted images of "good" and "evil"; we believe that they are real. However, their changeability attests to their unreality.

In our study of the Christ Truth we seek to acquaint ourselves with the Principles that Jesus Christ taught and demonstrated: Man is a son of God, endowed with all the attributes of his Maker; we must return to our Source, consciously, before we can eradicate the false beliefs in duality that are common to humankind.

"Now is the accepted time." "Behold I shew you a new heaven and a new earth."

000

"I WILL HELP THEE; YEA, I WILL UPHOLD THEE WITH THE RIGHT HAND OF MY RIGHTEOUSNESS." (Isa.41:10)

OUR FATHER, today I shall know that while I hearken unto Thee, I shall dwell safely and, be free from fear. Thou art my confidence, my consolation. I shall not be afraid or anxious or disturbed. My outer strength comes from an inner Source of quietness and assurance. Peace and calm reign in my consciousness, for I am aware of Thy nearness and Thy goodness.

Who can make trouble? Thy Presence scatters negation so that its apparent power is dispelled and dissolved. Thou art the ONE Presence and the ONE Power that defends, upholds, sustains, supports, and frees me. My heart is glad and full of trust in Thee.

As I look to Thee, O Lord, I am shielded from the tumultuous activities of the world. No noise, no personality, no subtle influence can agitate me or interfere with my inner security, peace, and serene self-possession. My responses are toward Thee only, and in the midst of my necessary activities I am in command of my emotions. Composed in heart and in mind, I am self-possessed because I am God-possessed.

For this realization I am grateful to Thee, Almighty God. My thanks pour out to Thee, O loving Father, in songs of praise and sincere gratitude.

"Be not dismayed; for I am Thy God." (Isaiah 41:10)

000

I AM TRULY ENRICHED

COUNTERFEITERS make money, but they are never rich. When they are caught they are jailed.

In a similar manner anybody who attempts to misuse God's riches never reaps the rewards he thinks he will. Jesus told of the man whose crops were so

great that he had to build bigger barns to store them in; then he thought that he would take life easy - indulge himself by eating, drinking, and being marry. But after all that trouble and expense, the man died. Jesus ended the parable: "So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:16-21)

The point in the lesson is that a person who scrapes and saves for himself alone will fail to realize the true pleasures of existence. To be rich toward God does not mean that we are to give everything we own to worthy causes. It means that all effort to accomplish anything is to be based in an inner joy that gives God the glory for all that is achieved. Whoever gives himself to God, with no purpose of self-gain, will be swamped with God's good, and goods. This principle is always quietly ready to serve all who are rich toward God.

"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." (Malachi 3:10 )

oo0oo

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

OCTOBER 1961

2. The new AGREETH not with the old.
3. He hath made everything BEAUTIFUL in His time.
4. Be partakers of the Heavenly CALLING.
5. Wisdom is a DEFENSE.
6. ENCOURAGE and strengthen others.
7. FOLLOW righteousness.

\*

9. GODLINESS with contentment is GREAT GAIN.
10. I am the Lord that HEALETH thee.
11. The Lord shall INCREASE you more and more.
12. A JUST man . . . will increase in learning.
13. He that KNOWETH God, heareth.
14. In all LABOUR there is profit.

\*

16. God giveth not the Spirit by MEASURE.
17. Ask of the Father in My NAME.
18. A good man OBTAINETH favour of the Lord.
19. Watch with PERSEVERANCE.
20. Avoid foolish QUESTIONS.
21. REJOICE, and do good in this life.

\*

23. SHOW me the path of life.
24. Why are ye TROUBLED?
25. How UNSEARCHABLE are His judgments.
26. His Word runneth VERY swiftly.
27. WHOSO WALKETH WISELY, he shall be delivered.
28. YOURS is the Kingdom of God.

\*

30. Be glad then, ye children of ZION, and rejoice.
31. There is a time for every purpose, and for every work.

\*\*\*

"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.