

Not until we begin to think about light do we realize how truly wonderful it is. What is light? The learned of the ages, including our own generation of scientists, cannot answer the question.

We can explain the effects of light in terms of things with which we are familiar, but we must remember that light antedates any of the things we might use to interpret it. It is much like trying to explain who and what God is. God was before the world, and anything we might use to illustrate God would of course lack the full essentials of God. We know the effects of God: his promises, how he acts toward us, the gifts he bestows upon us. But all our descriptives fall short, for God always is far above anything that can be used to depict him.

Those of us who are giving conscious attention to God are coming to know something of the transcendent principles of God. In telling of them, we fall short; we can tell only what is given us to tell. The truth is not true because we attempt to tell it; we tell what we can grasp of it because truth is true.

We name the transcendent qualities of God, Omnipresence, Omnipotence, Omniscience. Upon investigation, however, we discover that after we have named and explained, God still remains undescribed, the Unknown whence all-knowing comes. Such terms imply only the garments God wears, as it were. We realize that in describing the garments of a friend, we are not truly describing that person.

To return to light: there are no words in existence that can tell about light. But we know something of how light behaves and can, from that behavior, tell what we think light is. Light moves in straight lines; again, experiments exhibit that light is sometimes bent (diffracted). That beautiful iridescent light in soap-bubbles, in the feathers of some birds, and on the surface of greasy water is, in our common experience, bent light.

As we look out into the world, we may distinguish between luminous and non-luminous objects. In the daylight, we distinguish between the sun and everything else.

Velocity of light staggers the imagination. One of the few invariable facts in science is that light travels at the rate of 186,000 miles a second.

When God said, "Let there be light!" something happened. "And God saw the light, that it was good." As we learn to see in a measure with God's perspective, we, too, agree that light is good, for we know without it we should die.

It occurs to me that in the development of mankind, his concept and use of light greatly influenced his progress. In the dawn of man's history, he had only the light of the sun, moon, and stars to illuminate his way. Eventually he discovered fire and from then on his progress was steady. As his manipulation of light became more easy, increase in comprehension corresponded.

Some of the readers of this article came out of the coal-oil and gasoline lamp stage. Just a little while before that candles were the means of illuminating a house after dark. With the development of the oil lamp, the gas

light, and the electric light, we, as a race, made progress. It seems that man's scope in understanding and controlling his world increased in ratio to his mastery and use of light. All of us know man has made strides in every field since the discovery and perfection of the electric light.

We may extend this thought to help us understand something of the things of Spirit. The more inner light man is able to command, the more life he seems to encompass.

Life in us is our light. When we know our life to be the activity of God in us, we cease to confine our understanding of life to a measure of years. We turn it loose, as it were. We experiment with it and find to our gratitude that the more we know how to utilize and enjoy this life to better and better advantage, the more consciousness of life we have and the more refined that consciousness becomes. We move by easy stages into a fuller comprehension of life and light.

At first, the truth student is awed when he awakes into the new life with its resultant light. Sometimes he becomes fearful and does not accept the dawn, but slides back into darkness rather than face the light.

If a student is faithful to the truth he discovers about himself, he is further instructed as to the life and light within him. He begins to depend more upon that than upon his ability to think and do. After a time of reckoning God as the active agent in him, he begins to look up, and he sees in time that he need do nothing else but look toward the Most High God above thinking and above being.

When any person comes to an understanding of what life within him really is, his light is a steady burning, brilliant illumination without variableness or shadow caused by turning.

A dark object absorbs all the light beaming toward it; it reflects not, for it takes only unto itself. We can resolve to reflect and disseminate the light that so steadily shines within and upon us; a light not of our selves, nor of the world, but of God.

Remember that dark objects permit the light to enter in, but they swallow it up -- bury it in themselves. Light objects, ranging from gloomy to bright, permit the light not only to enter in, but to be diffused throughout and from them. The more light is reflected and refracted, the more brilliant the object becomes.

Though, as laymen, our knowledge of experiments in light is limited, we have grasped enough of its working principle to realize that we are to let our light shine. We are to show forth, give out, and reflect the light of life.

This is done easily by incorporating the fruits of the Spirit in mind and heart. We can love, be joyous, peaceful, patient, gentle, good, faithful, meek, and temperate. Through such practice, we can with Jesus Christ, glorify our God and become exhibit A of the Light that lighteth every man coming into the world.

SPIRITICITY September 1947

WHAT CAN WE GIVE?

By R. A. Applegate, Jr.

The way to the Kingdom of God is by giving. We may think that by our knowledge of Spirit we are released from the law of reciprocity. We may think to the extent that we are conscious of our oneness with God we are forgiven the effects of our former foolishness. But law is never abrogated; it may be tempered, but not annulled. "For-give, and ye shall be for-given: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

Jesus was not above this law. He gave his will, his life -- himself -- to God; therefore, all power was given unto him in heaven and in earth. He gave his attention to God so unwaveringly that by the ineluctable law he became God.

It is perhaps a paradox that the greatest service we can render anyone is to give our attention to God, but it is true. Jesus proved this. No man has given so much to the race as he. No man has given so much to any single individual as he has given to each of us.

His gift is not his preaching, his teaching, or his healing, but rather WHAT he became and now is. He became THAT toward which he looked; THAT to which he surrendered himself; THAT toward which he has directed us. "Lift up your eyes, and look on the fields." "Look up, and lift up your heads; for your redemption draweth nigh."

Again, he clearly described the way if we will accept it. "What I say unto you, I say unto all, 'Watch.'" "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The Gospel of Jesus Christ is not a code of ethics; rather, it instructs us how to attain the Good for which each soul is hungering and so blindly seeking. The very first step is that of giving the attention of our mind to God, first; then shall we be instructed what and how to give to our fellow man.

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SPIRITICITY September 1947

THE LIVING WORD

By Nell Truesdell

God not only made man upright, but he gave him the power of the word. Man can think, and he thinks in words. Words are the out-picturing of thinking and the tone of the words is determined by the quality of thinking in a man's mind. This quality, in turn is shaded and colored by man's conscious experience -- his knowledge -- what he knows. The conscious experience (knowledge) is the fruit of vision. Wherever the vision has been directed, the objectives lying there have been taken into the consciousness and have become part of the store of

knowledge in a man's mind. The grade, the kind, the nature of that knowledge affects all the new knowledge to be gained. For, we come to know in the light of what we already know.

We speak of the power of the word. It seems that the silent and spoken word of man has a certain power. It appears to cause changes, make effects, influence, carry weight, control, pull strings, dominate, impel, or work upon whatever it is directed toward.

However, even though man's word becomes manifest in some way or other, the truth is that the only word that has real power is the Word of God. The power in man's word is a sort of applied force that seems to cause things to move. But the power of God's Word energizes, activates, quickens, electrifies, -- it puts something into that which it touches that gives life, animates, and strengthens; whereas, man's word, void of such dynamics, only stirs up, or pushes around what is already objectified. It works upon in an outward manner, rather than injects into, infuses, or implants in an inward manner.

The first words a young child hears have a negative, disapproving tone. The phrases most common to his ears are, "Don't do that!" "Watch out!" "Stop that!" "Put that down!" "Get away!" The child, with no past conscious knowledge to use as a yardstick, reaches out aimlessly to experiment with everything within reach. Since his attempts to gain knowledge are frequently threats upon his very life, let alone the life of things and people around him, he is checked constantly so that he will not destroy the little world into which he has come.

So, the first words that have power in his little life are always restraining, correcting, disciplining, and setting him right. If he has the will to learn, the reprovals are light and their effects not punishment, but opportunities to remedy errors and help him move quickly into true, perfect, and unerring ways of doing and being.

The Mosaic Law is the don't type of instruction. "Thou shalt not" is the tone that checks and curbs a man's thoughts and actions so that he will not only not destroy himself, but others. The thoughtful man is glad for this governing action of the word. He is not strangled, repressed, or walled in by it. His freedom is not threatened. Rather, he becomes more free because through the instruction he is saved embarrassment, and is liberated and unshakled from ignorance.

The person who refuses the corrective word soon becomes a delinquent. He evades, violates, transgresses; he is a loafer, a time-killer; he abuses the generosity of his fellows and disregards privilege and his obligations as a human being living among other human beings.

The first movement we are introduced to when we take up the study of metaphysics is that of denial. Denials are the "don't - instructions" that cleanse the consciousness of bad habits in thinking and doing. They open the way for new knowledge to repair and make whole, flush and purify the intellect so that understanding might supplant ignorance and inexperience.

The wise person does not attempt to use denials to get rid of others around him, or to do anything to people or things. He uses denials much as he uses water to bathe in. Water is brushed on the soiled places and it loosens and floats away all foreign matter that might cling to the skin. So, with denials: they are used gently, with a sense of peace and serenity in

consciousness. They are applied in the thought processes just as water is applied on the surface being cleansed.

These "don't words" are marvelous aids to our spiritual development. They help us right ourselves in our own sight. Through them we drop the load of self-condemnation, misjudgment and criticism that has been taken on through the years.

With their cleansing action, making free and healing the whole man, the thoughts take up and incorporate new, strong words -- words of affirmation -- that add to and build the new consciousness of the good. The use of these words is more vigorous; they give a strength of themselves that fortifies and sustains. Their essence makes actual and certain the very Reality of Be-ing; through them a man comes to know who and what he is in truth.

Jesus Christ spoke many words in teaching his disciples and in talking to the multitudes. All of his words had a redeeming effect; they gave lessons in every phase of living. His parables poured the sweetness of right-living into the very marrow and bone of mankind. On the other hand, his reprimands dug out the error lying concealed in a tricky heart, as when he declared: "I know you, that ye have not the love of God in you." This statement was not made in heated anger, or mighty effort to put his finger on error; it was stated simply, quietly, but powerfully.

It is possible that of all the words spoken by man, those of Jesus Christ are the only ones containing a livingness that became the very dynamics in whatever they were directed toward. This is because the attention of his mind was always on God. He spoke not as a truth-student trying to make a demonstration might speak. He spoke as the Son of God, and the life, strength, defense, and provision of God filled his Word and became manifest wherever he went.

God still retains his Magic Word. No man has yet succeeded in wresting it from him. Jesus Christ is the one man who coordinated himself sufficiently with the Father to be able to speak as the Father.

The only worthwhile words we speak are words that declare the truth about our life, and the lives of others. The other words are like chips, pebbles, and ashes. They make heaps of rubbish that can be blown about by the slightest wind, and have nothing in them with which we can build anything. They litter the area where they are, but have little value. True words are like strong clean timber, concrete, and rock. They have within them that which can be used to construct something worthwhile, and they stand against the elements. They are a refuge, a defense, a supply, and a support. They are good.

I spoke to a young woman who said she had worked hard for two years trying to make Truth work in her life and affairs. I said, "You do not work the Truth in your behalf; you simply let the Truth work for you. Build a consciousness of Truth, and the Truth will work in the best way for you."

That is the point to remember. Students become fascinated with the possibility of being able to affirm and decree this or that to come to pass. They are not to be blamed -- only corrected -- for the metaphysical systems have taught that man can do anything he wishes by the power of his word.

This is not wholly so. Through his word man can formulate ideas. I would say that the primary use of words is to cleanse the consciousness of past error

and misunderstanding so that a man might make himself ready to receive the new, good Word which Itself will rebuild his consciousness, and attune it to the good. Even while a man is working to cleanse his consciousness, the redeeming Word of God vitalizes, energizes, and makes him whole, complete, nothing lacking. That Word does something. That Word has real power. A man need only hold himself in readiness to receive it. It comes as a thief in the night; it drops into the heart in a moment when "ye think not." It steals into the inner man while his vision is fixed on God, and suddenly he rejoices that it floods his being.

A man so richly blessed reconsecrates himself to God and dedicates his life in loving service to his fellowman. He does not try to do anything to others. He deals only with God. As he does he sees God everywhere filling man with newness of Spirit. No man can look steadily toward the Most High without affecting everybody within his orbit. This is what happens when a man feels the Living Word take root in him. Others, as well as he, are blessed, healed, happified, and prospered.

"Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O Living Word!"

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Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

September 1947

1. AWAKE, AWAKE, put on strength.
2. BELIEVE also in Me.
3. If ye love Me, keep My COMMANDMENTS.
4. Ye are My DISCIPLES.
5. My yoke is EASY.
6. It is FINISHED.

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8. GIVE and it shall be GIVEN unto you.
9. Your HEART shall rejoice.
10. The meek shall INHERIT the earth.
11. By thy words thou shalt be JUSTIFIED.
12. Put on KINDNESS.
13. I am meek and LOWLY in heart.

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15. Take no thought for the MORROW.
16. I make all things NEW.
17. OBTAIN joy and gladness.
18. Wisdom that is from above is PURE.
19. In QUIETNESS shall be thy strength.
20. Bring forth the best ROBE.

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22. STAND STILL and SEE.
23. We know that his TESTIMONY is TRUE.
24. Lean not UNTO thine own UNDERSTANDING.
25. Add to your faith VIRTUE.
26. Ye also shall bear WITNESS.
27. YIELD YOURSELVES to God.

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29. The ZEAL of the Lord will perform.
30. Teach me, O Lord.

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Please take a few minutes of DAILY MEDITATION with us.