

SPIRITICITY September 1955

A NEW RELIGION

By Robert Applegate

Several months ago, an article in a popular magazine asked the question, "Have we a new religion?" The author, a prominent churchman, answered in the negative. We have, he declared, (1) a return to the orthodox churches and (2) a turning to what he calls "the cult of reassurance." This "cult," however, he finds unsatisfactory for two reasons. First, it teaches its adherents to use God for their own ends; whereas the function of religion is "to serve God and find His purposes." Second, he states, "What today's cult of reassurance most lacks - and indeed disavows - is a sense of life's inevitable failures." And he goes on, "All human effort, however noble, however achieving, contains within it an element of failure."

The first point which this author makes is well taken. There are today many who are trying to use God, who are teaching that you can get anything that you want from God, which is true, but is not Christianity. The goal of our life in this world should not be to use God for our purposes, but to let Him use us for His purposes, which are always infinitely more satisfying than anything we can think of or desire for ourselves.

The second point that the author makes is entirely wrong; and it reveals that, while at present we may not have a new religion, nevertheless we must have one. In this day, there must be a new religion, which will not be "new" in being a fresh discovery of Truth or formulation of doctrine, but will be a new statement of the Gospel of Jesus Christ and a new practice of it. This statement is necessary, and the author of the article shows clearly why it is necessary. "Classical christianity," he writes, has always insisted on "the defeats, the heartbreak, and the inevitable limitations of life." This may be the accepted doctrine of the orthodox churches, but it is not the Teaching of Jesus Christ and it is not Christianity. You may search the Gospels from one end to the other, and you will find no mention of "the inevitable limitations of life." You will find, instead, such statements as: "Be of good cheer; I have overcome the world"; "let not your heart be troubled, neither let it be afraid"; "lo, I am with you alway."

The theologian points to the Crucifixion of Jesus as an example of the inevitability of failure in human undertaking; and thereby he shows how materially-minded he is. The Crucifixion of Jesus was not failure; it was victory. It was Jesus' entrance into eternal life. By means of the Crucifixion Jesus Christ overcame, in the clear view of men, every human limitation, including death. The Resurrection was the demonstration - again in the sight of men - of what Jesus accomplished by going through the Crucifixion, "who for the joy that was set before Him endured the cross, despising the shame." Man's real enemies are within him. To be able, in the face of virulent persecution, to say, "Father, forgive them; for they know not what they do," is the greatest victory. The manifestation of this victory in the instance of Jesus was His Resurrection and His Ascension to complete, eternal oneness with His Father. We partake of this victory when we acknowledge it and give our hearts to understanding it. This is the Good News, the Gospel. As Paul declared, "Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel."

We limit our view to man's visible life, his three-score-and-ten years, and thus we judge entirely erroneous judgment. Orthodox religion talks about eternal life, but evidently it does not believe in it, or else it could not talk about "inevitable failures." Jesus Christ did not talk about them. The Good News says nothing about failure. Nor does it say anything about the nobility of human achievement. On the contrary, the Gospel teaches that nothing that man can accomplish is worth considering. "The Son can do nothing of himself." Man's sense of achievement, his sense of accomplishment, his belief that he can of himself accomplish anything, is a form of self-worship. It is idolatry, the idolization of the human self. Man's self-efforts are not noble; they are futile and foolish. Only by letting God have His way through him can man do anything worth-while, and then there is no limit. If there is anything to which the word noble can be applied, it is the complete, childlike surrender of the self to the Father; and in this there can be no failure, but rather inevitable joy, inevitable success, inevitable victory - and eternal life.

Man's life is eternal, whether he believes it or not. He "enters into" eternal life by acknowledging it and making it the basis of all his desires and aspirations. The new religion will point with insistence to this fact, for it is the core of Christianity. Jesus Christ came into the world to prove to man that he is an immortal being. The new teaching will also maintain - as Jesus insisted over and over - that whoever seeks his true life, which is "hid with Christ in God," will have everything that will administer to his happiness and well-being along the way. He will not need to ask for anything - except that God's Will be done - for if "your Father knoweth what things ye have need of." (To be continued)

SPIRITICITY September 1955

THE SILENCE*

By Alden Truesdell

(*NOTE: Mr. Truesdell was asked to conduct a Silence at the International New Thought Alliance Congress which met in Cincinnati, Ohio, July 17-22, 1955.)

Between the time of thinking old thoughts and the time of thinking new thoughts is the time of thinking no thoughts. This is the time when we "take no thought" as to the things of mortal existence - what we shall eat, drink, wear; how we shall be housed and make our living. We are confident that the Mind which caused us to be here and to be what we are has taken thought for all these things, and we partake of the fruits of that Providence.

This is the time when we should be ready. "For in such an hour as ye think not, the Son of man cometh." This is the time when we may search our hearts to inquire whether or not by taking thought we can add one cubit to our stature, or, for that matter, do anything at all.

It is the time of prayer. It is the time of silence. It is a time of waiting, resting, watching. It is a time of healing and miracleworking. It is a time when we know that we cannot force our good into manifestation by power of intellect or might of human will; for it is not by these that we make demonstrations of peace, health, joy, and supply; but "by My Spirit."

This is a time for keeping the heart with diligence, so that the issues of life may come forth.

This is the time when the prodigal comes to himself so that he may arise and go to his Father. This is the time when he is quiet - when he ceases all violent mental exercise and physical strain to achieve, and gazes - or looks - toward the Father's house.

The Silence is the prayer period and the rules governing it are simple and direct. They are (1) Stop being what you think you are; (2) Start looking within.

Let us learn to look in and to look upward from within, with the single eye so that the whole being may be flooded with Light, a Light that transcends the light of the sun, moon, stars, and all other light that we know in the world. Let us bask in that Light. As sun-bathers revel in the healing action of the sun's rays, we may bathe in the Radiance of Sonship.

As we look straight to the Father's house, we may give thanks for the fact that He knows what things we have need of before we ask. We may look to the spiritual Heights above the intellectual heights, to the Heavens above the heavens, to the Supreme, the Most High, the Divine, the Transcendent One who is above thinking and above being, yet who is all-thinking and all-being. Then shall we show forth our glory from divine center to divine circumference.

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SPIRITICITY September 1955

This is A lecture given on March 21, 1932
By H. B. Jeffery

In the Books of Matthew and Mark it is reported that Jesus spoke to the multitudes in parables and "without a parable spake He not unto them."

A parable is a short allegorical story, designed to convey some truth or moral lesson; it is an aid to bring before the conscious mind by means of familiar, everyday pictures the unseen states of Reality. To take the themes of actual experiences in the lives of people and, through them, to present that which is beyond the realm of human experience helps the listener to transcend the limits of his knowledge - his common consciousness - and so be lifted to another or new level of consciousness. He is taken through the realm of active thought to a Realm that transcends thought. In the process his conscious thinking is stilled and his attention rests in another realm of consciousness, the spiritual consciousness.

To tell a person who has not touched that level of consciousness that he may have the experience of touching a plane where there is no thinking (while he remains conscious of what is happening) seems to him to be rather foolish. Man has the notion that a continuous movement of thought through his intellect is all the action that goes on in his consciousness. He lays great stress on processes of thinking, but the most important thinking that a person can exercise is of very little consequence. When people ask me what I think about anything I always smile and say, "That is of very little consequence." It is what we know in the higher department of our mind that is important. We cultivate this capacity to know by thinking in a figurative manner. We take the

simple things of life as we understand them and look through them and beyond them. As we learn to practice this art we find that there is a spiritual significance to everything that happens around us. Every experience suggests a higher meaning than we are prone to give it. Very often we resent our experiences. We complain of our conditions; we think that our lot is hard and we cannot see any good in the place where we are. We even think that the Heavenly Father is against us.

But every outer experience or condition has behind it Spiritual Reality, which is always good. Jesus Christ took the simple things of human life and He talked simply to the people around Him about the inner meanings of life as they were able to catch them.

He spoke of the Kingdom of Heaven but He never told what it is. He always said that it is like unto something - then He told a story of some common experience of the people to illustrate what He meant. They could look through the story to the inner meaning and catch the significance of it. All His teaching to the multitudes was done in this way.

All teaching along spiritual lines is done that way. A great teacher uses parables; and Jesus is recognized as the Master of the figurative method in teaching. You may take the common experiences that occur around you and you may look through and beyond them and discover that you may touch a Realm transcending your thoughts. For a time you may try to analyze an experience, and you will not get very far; but if you are earnest, you will find yourself moving upward to another level of consciousness. You will be surprised to find that it is a realm of very intense activity, but it is not a realm of thought. It is one that transcends thought. With practice, you may develop your inner spiritual faculties so that you will be able to comprehend and understand the Realm of the Spirit. For the things of the Spirit are discerned spiritually. They are not discerned intellectually.

We have to transcend reason so that we may get above the plane of thinking and touch that inner Realm by means of quickened faculties and new powers of knowing. All of us have these faculties; but, like every thing else in the life of man, they grow by exercise, by our bringing them into action. And it is by the parabolic or figurative method of thinking that we are lifted above the plane of mental action and touch the plane of spiritual perception which opens to us the hidden Realm of the Spirit. Then we are able to see and understand life and its meanings. We are able to walk in the Spirit and work the works of the Spirit.

Thought is very harsh and it is unfeeling and hard. Though you have heard much about the power of thought, I shall have to tell you that there is no power in thought. Thought in itself has no power. Thought is simply a form, a symbol of something that is either happening or has already happened. After the experience is translated into thought (which is a symbol) you then reinterpret it in another symbol - the word. Words are symbols of symbols.

The everyday words that you use are the outer shells of living things. When you get involved in the words you get away from the center, the core, the Real; and you deal with the symbol. Words are the shape or mold by which you represent or interpret states of consciousness. The words (which are the symbols of the thoughts) have no potency of themselves, just as the thoughts have no power of themselves.

When the emotions - the feelings - are brought into play they seem to charge the thoughts and the words with power; but this power is of the human will; and, while it appears to be effective, it is impermanent, not lasting. Unless the emotions are centered in love for God they do not quicken the thoughts with the dynamic of pure Spirit; for it is only the thought of the heart - not of the intellect - that can actually do anything.

You remember that John was called the beloved disciple of Jesus. He wrote: "God is love; and he that dwelleth in love dwelleth in God, and God in him." When you rise in your emotional nature to the highest point possible you touch God as love. Out of your heart pours the love of God, and where the love of God is, there is joy; and where love and joy are, there is power; and where power is in eminence, there God is magnified; and where God is magnified and glorified, there love is.

And so you have the circle. You take the straight line (of reasoning) and you make a circle in which there is no beginning and no end. That is the only example of perpetual motion that the human mind has ever known. It begins with God and it ends with God; it moves round and round, ever repeating itself: God is love and love is joy and joy is power and power is God glorified; and where God is glorified, love is active.

That was the form of mind that Jesus had: God was All in all, the beginning and the end of all things. God was His life, and His life was an artistic expression - a life of High Feeling, of High Seeing, a Seeing that was as deep as His heart.

And it is with that same seeing that we shall accomplish all things. When we have that insight, that perception of the things of the Spirit, we accomplish the things of the Spirit - not by the power of human will or the might of worldly circumstance, but "by My Spirit." It is then that we transcend the realm of thought and of word and enter into the secret place, the Holy of Holies within, where all things are done according to the pattern on the Mount of High Understanding.

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SPIRITICITY September 1955

WHAT IS YOUR GOAL?

By Nell Truesdell

The only place that I may get in touch with God is in my own consciousness. The only place that I may get in touch with anything is in my own consciousness. I am one with whatever I entertain in my consciousness, from the most negative and destructive thought to the highest aspiration for holiness.

We are gradually becoming aware that we cannot know anything outside our consciousness - our mind. The vast unknown lies beyond the limits of our awareness. Only out of that realm can come anything new to supplement the store of knowledge that we already possess.

How does what is beyond the limit of our consciousness come into our field of awareness? It comes by means of our inner vision - our attention - set toward the unknown. When we want new inspiration along a certain line, we detach our attention from what we already know, and we daydream, or we gaze into

space, or we close our eyes and get still. Suddenly, we are quickened. We have a new slant, and the new understanding that reveals itself to us causes us to rearrange our thoughts concerning the thing that we sought to understand. Because something has been added to our fund of knowledge, we know an old thing in a new way.

Man's estimate of the universe may be cited to illustrate the principle involved in his learning anything new. Thousands of years ago, five bright stars that changed their positions swiftly from night to night, following apparently capricious paths as they drifted among the constellations, were watched uncomprehendingly by observers in the then civilized regions of the Euphrates and the Nile Rivers. Later, the Greek astronomers called them *planetes*, a word meaning, literally, "wanderers." The Greeks did not know that these were not true stars, but today we know that: like our Earth, they are cold companions of our sun, whose light they reflect. Too, where the ancients could observe only five bright wanderers, we now know that a total of nine planets (with their thirty-one satellites) follow their orbits around our sun.

Because the ancients kept their fascinated gaze upon the marvels of the heavenly bodies with the purpose of understanding the whys and wherefores of their apparent movements, the science of astronomy, with its full complement of associate sciences, has developed; and, where once man imagined that he knew, he now draws correct conclusions that are based on fact. In the light of our new knowledge we stand awed by the realization that it was not until the beginning of the last century that the focus of astronomy shifted from planets to stars, and that only within the last twenty-five years has it comprehended the galaxies of outer space.

Through the centuries, each astronomer who has dedicated himself to the fascinating work of observing the movements of planets and stars, who has sought in numerous ways to understand the tremendous distances involved in the relations of the heavenly bodies, or who has experimented with the field of colored light, gases, motions, and countless other details that reveal facts of our universal structure, has added to the total knowledge that has been passed on from man to man. Any new knowledge that remains to be gained will be received into some person's consciousness (mind) over the line of his vision (attention) toward the unknown. His interest in a specific object will channel his vision so that it may select the information that will add to his fund, bringing new knowledge into his field of awareness.

The inner visional faculty of man's consciousness is the most delicately balanced of all his faculties. Set toward any goal (good or bad), it will obediently select the information being sought and will conduct it into the field of man's mentality (intellect), where he can then grasp with his thoughts the new information that was formerly unknown to him. The most obedient servant in man's entire make-up, and his only true achieving power is his inner vision (attention). The one way to get it to work properly is to turn it loose from the grip of sense desire. For the illumined, using the attention to gather knowledge of things that perish is a waste of time and energy. His desire for material and intellectual knowledge is bypassed so that he may look directly to the one who is worth knowing.

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

SEPTEMBER 1955

1. Watch ye therefore, and pray ALWAYS.
2. BEHOLD Who hath created.
3. I am CONTINUALLY with thee.
5. Teach me to DO Thy Will.
6. EVERY day will I bless thee.
7. If the Lord be God, FOLLOW Him.
8. The Lord is GRACIOUS.
9. The HARVEST truly is great.
10. I AM the Lord.
12. Teach me good JUDGMENT and knowledge.
13. No man KNOWETH.
14. LET your LOINS be girded about, and your LIGHTS burning.
15. Unto whom MUCH is given, of him shall be MUCH required.
16. NOW Thou hast lifted me up.
17. OPEN unto HIM Immediately.
19. In your PATIENCE POSSESS ye your souls.
20. Study to be QUIET.
21. Be ye therefore READY.
22. STAND STILL and SEE the SALVATION of the Lord.
23. I have put my TRUST in the Lord God.
24. UNTO Thee, O Lord, do I lift UP my soul.
26. Thine is the VICTORY.
27. I may declare all Thy WORKS.
28. The Lord shall fight for YOU, and YE shall hold YOUR peace.
29. The Lord bless thee out of ZION (the within).
30. The earth shall be filled with the knowledge of the glory of the Lord.

"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.