

SPIRITICITY, September 1956

FAITH

By Nell Truesdell

Faith may be examined from two points of view: (1) the spiritual and (2) the mental-material.

From the spiritual viewpoint, faith is the Essence, or Reality, of things invisible and visible.

From the mental-material point of view, faith is an urge in man to get things. He makes a demand, and the spiritual Essence objectifies according to his faith.

In Hebrews, we read: "Faith is the substance of things hoped for, the evidence of things not seen." A proper understanding of this statement will lift a person's attention from mundane things to spiritual verities. To search out these verities, we may consider three points:

1) FAITH IS THE SUBSTANCE OF THINGS

Faith is the Essence of things; it is not the things in their objective or material forms. After the forms ultimately pass away, the Essence returns to Its original formless state, in the same way that air returns to its formless state when a balloon is broken.

2) HOPED FOR

In the world, because man is not in a perfect state of security - the heavenly state - he hopes for many things: intellectual knowledge, psychic thrills, and material possessions. Not one of these is lasting.

3) THE EVIDENCE OF THINGS NOT SEEN

Faith in the consciousness of the believer is an indication or sign (invisible but known to him) that becomes in him an undeniable conviction that something not yet materialized is completely prepared and immediately available.

Faith, then, is not only the Essence of the things that man wants; it is also the producing power that causes the conversion of the invisible Substance into the visible form. Faith makes Substance "substantial" or apparent to the sense man, either as a silent thought, a spoken word, or a materialized object.

What is Substance?

Substance is made of spiritual elements, just as water is made of material elements. Water is a compound of two colorless, odorless gases: hydrogen (two parts) and oxygen (one part) which, when electrified, fuse and manifest as a transparent liquid. In like manner, Substance is a compound of Life (Activity) and Intelligence (Knowing). When these spiritual elements are fused by the quickening power of Divine Love, they are inseparably bound together as Substance. Substance is the invisible Essence or Spirit that interpenetrates all the numberless things that man can hope for or desire.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," wrote Paul to the Corinthians.

The "natural man" - the human being - wants worldly things. He may use faith as the means to get any thing that he desires. Jesus Christ promised:

"What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." We must remember that He was talking to men who wanted things. However, He reminded His followers to seek God first. "For your heavenly Father knoweth that ye have need of all these things. . . . All these things shall be added unto you."

How does faith work?

Faith operates through man's intellect - the mechanism in his consciousness through which he is able to think. The mental action that is called "thinking" starts when a person's attention is caught by something that interests him. If he desires that thing (loves it or lusts after it), he gives it steadfast attention. As he thinks about it, his desire quickens his faith until his mental image becomes a matrix sufficiently strong to mold the spiritual Substance that is everywhere present. Then the thing he thinks about is made manifest according to his faith.

Thoughts, the invisible first formulations of things, are as material as the tangible objects that they mold. All the designs of men and all the resultant objects are demonstrations of faith.

Thought shapes Substance, but it does not contaminate It. Substance remains forever immaculate and formless. Through faith man may impress his thought upon Substance and appear to cause It to manifest in chosen forms; but all the formulations of man eventually pass away, though they may last for centuries.

The thoughts of man's mind and the words of his mouth are vain.

"Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil (futile) thoughts: . . . these are the thing's which defile a man," warned Jesus Christ.

"Seek those things which are above. . . . Set your affections (heart) on things above, not on things on the earth," Paul told the Collossians.

Jesus Christ, the Master, earnestly pointed man's faith and love (desire) toward the only eternal value that man may consider, God Almighty. He knew that man should love God so much that his faith would assure him of security - the heavenly state - the only lasting goal. He said:

"Love the Lord thy God."  
"Have faith in God."

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HEALING

By Alden Truesdell

A High Churchman I listened to recently in a fashionable church service claimed that he had been identified with healing research for a period of thirty years. But from the quality of his talk, it was quite certain that he had never healed anyone. Healing is not study or research; healing is a dedication.

When one is dedicated, spiritual activities swing into action and we may tabulate them as essential in healing.

Every record of successful healing has set forth faith as a primary essential. It is requisite in any form of healing. Even the jungle medicine man must generate in his patients a belief in his magic. In medicine, there must be a faith in the doctor and an expectant optimism concerning the medicinal value of the prescription.

Faith in itself, even though no person or medium is involved, is a healing agency. One may say, "I have faith" - without specifying what he has faith in - and he will be healed.

So, in healing, we must try to generate a faith in God's Ability to heal the sick, raise the dead, or cast out demons, as the demand may be. It is not always easy to quicken a fully developed faith in one who is downcast or diseased. But sometimes a spark of hope can be kindled into a trust, which the intensity of treatment will nurse into a stronger belief - this, in turn, to develop into at least a blind faith.

Wherever Jesus found faith, He was able to heal. The Ninth Chapter of Matthew is an account of some of His works and also a treatise on faith - a handbook of healing. It starts with the account of a man sick with palsy, who was brought to Jesus by his friends; and reads:

"Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee."

Healing is forgiveness.

A woman who had been suffering twelve years with a hemorrhage displayed her faith by touching His robe. The account states:

"A woman which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment: for she said within herself, If I may but touch His garment, I shall be whole. But Jesus turned Him about, and when He saw her He said, Daughter, be of good comfort; thy faith hath made thee whole."

Healing is salvation.

A few verses further along we read:

"When Jesus departed thence, two blind men followed Him, crying, and saying, Thou son of David, have mercy on us. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened."

Healing is enlightenment.

In between the account of the woman's touching His garment and the healing of the blind men is the account of His bringing the ruler's daughter back to life:

"When Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose" - from death into life.

Healing is resurrection.

There were places where Jesus did no mighty works because of the little faith. He rebuked the disciples for their little faith, because they could not calm the storm. He commended the centurion for his great faith, because he understood the Word of Truth to be a word of authority, such as he would use in

giving a command to his men. Jesus marveled to find such faith, saying He had not found so great faith in all Israel.

Any such healing as was practiced by Jesus might be considered faith-healing; for without someone's faith, a healing would be difficult to accomplish and might have delayed action.

We have, then, considered faith in healing and have found it essential. But faith works by love. Without love, even faith is sterile and bleak; and without love, the fruits of faith are tasteless and unnourishing. But the faith that works by love is all-accomplishing. It is love that places the healer in right relation with the patient and with the Source of wholeness - with the origin of health.

The healer must learn of God as Love. Moreover, a healer must know that, when he is working, it is God working in him and through him; and that even the faith he has is God's Faith, and the love he feels is the Love of God. He sees God working and hears God saying, "I drew them with cords of a man, with bands of love."

One of the main reasons for the invocation of Love in healing is that "perfect Love casteth out fear." And it is fear that has punishment and is responsible for the disbelief and the disability.

Sometimes the sword of Truth is used in the prayer of faith, much as a surgeon uses a scalpel to cut out infected parts. But if this is necessary, it must always be followed by the anointing of Love. Often if the application of Love is made first, the operation can be avoided.

Faith works through love. And miracles are accomplished, for those who have faith, by a loving Father, a God who is Love.

(To be continued)

NOTE: The talk given at our Summer School July 1956.

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SPIRITICITY, September 1956

THE LORD'S SUPPER

By Robert Applegate

Every meal is, or should be, the Lord's Supper, a Holy Communion. This is the message that Jesus Christ sought to bring home to His disciples on His last night with them.

There are four accounts of this last meal that Jesus had with His disciples before His Crucifixion: one in each of the first three Gospels and one in I Corinthians. Of the four accounts, Paul's is the most complete, and it was also the first to be written. It will be well to quote it in its entirety, for it contains all that is in the others.

Paul writes (I Cor. 11:23-26):

"I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament (or, New Covenant - as contrasted to the old Mosaic Covenant) in My blood: this do ye,

as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

"This is My body." Everything we eat is the "body" of Christ - the embodiment, or manifestation, of the One Substance, from which all things proceed. Further, all physical things are but symbols of That which is Real. Instead of seeking them or desiring them as ends in themselves, we should let them remind us of what they symbolize. Christ is the "bread of life." The physical food that we eat should remind us of this.

"This do in remembrance of Me." This can refer only to what Jesus had done just before He spoke the words: namely, to give thanks and to share what was at hand. This is what He asked us to do, in remembrance of Him.

"This cup is the New Testament (or, Covenant) in My blood." The Mosaic Covenant was ratified at Mount Sinai by the blood of sacrificed animals. Similarly, the New Covenant which Jesus Christ inaugurated was ratified by His blood. Jesus went through the experience of humiliation and death to show us that we are sons of God. The Crucifixion and Resurrection show us that our life is not in the flesh nor in the world, but is in the Spirit and is eternal. Because Jesus did what He did, we know what we know, and can be what He is. He asked us only to remember what He did for us.

"As often as ye eat this bread, . . . ye do show the Lord's death." The Lord's death is the denial of all outer things as having power to affect our Real Life. This is the message of the Crucifixion. "Till He come" - to every individual who waits for Him, in the quietness of his own Soul.

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SPIRITICITY, September 1956

THE LORD'S PRAYER

By H. B. Jeffery  
(Continued from last month)

HALLOWED BE THY NAME

"Thy Name be revered"; or, more correctly, "Thy Name be intoned" - not only held sacred but never taken in vain. "Intoned" is the proper rendering from the Greek, for the whole Prayer in the Greek is a magical chant.

Those who know the laws of vibration, even in part, know that in the utterance of certain words or sounds, and particularly in the repetition of certain tones, a tremendous activity is set up in the body - not only in the physical organism but especially in the psychic centers.

The art of intonation was well understood by the ancient Greeks, whose common speech was chanted. And before them, this art was known by the Eastern adepts and swamis, whose mantras are practiced even today and are well known to students of the Vedas. The same results obtain, to a greater or lesser degree, in the singing of sacred songs.

Music is of the soul; and since the soul responds to the things that are of itself, it always responds to music. Moreover, each individual soul has its individual musical key of discernment, certain music appealing to it to a greater degree than other music of a different mode or character. But all souls

respond, more or less, to the sound of whatever name is used to designate their Creator.

The intoning of the sacred Name brings about an entire change on the physical, mental, and spiritual planes. It brings about a harmonizing of all the forces of one's being, an establishing of unity or wholeness, which, in its completeness, is holiness. The mind is renewed, the body transformed, and the whole being is made ready for the baptism of the Spirit.

The baptism of Spirit is that quickening light which permeates a man's entire consciousness with the realization of the Divine Presence within his own self. It is the establishment of the state of consciousness in which a man knows and can truthfully say, "I and my Father are one."

"Intoned" is a combination of in and the word tonus, which means sound. The Name is sounded in us. If we hold a thing to be revered, or hallowed, we become a part of it and it of us; we become it. It produces a certain feeling in us, a vibration. Vibration is sound, and sound can be felt; feeling can be heard.

With the higher and finer feelings, we are raised to a greater realization of who and what we are. We express more perfectly the calling wherein we are called. We ring true to our real nature, which is divine. We sound true. We know that we are gods, keyed to the note or tone of the Divine Name. "My Name is in him." "Glorious and fearful Name." He who is conscious of that Name in him is free from all danger. "The Name of the Lord is a strong tower."

The words name and nature are in essence the same. "Hallowed be Thy Name" means the reverencing of that spiritual center that is God's Nature, or Name, within us; and the recognition of the whole universe as His vesture.

When we understandingly reverence the Presence of God within ourselves, we experience an inward glow, which, moving outward, fills our whole being and attunes us to the rhythmic harmony of the universe, wherein we hear the music of the spheres.

#### THY KINGDOM COME

"Thy realm return." "Thy realm be restored."

The word "realm" here refers to "the realm of the immortals," as mentioned before. It is the state of divine seership - a state of consciousness, not a place. "The Kingdom of God is within you." The Kingdom of Heaven is with men. It is now here. But this truth must be realized. The coming, or returning, is on our part. The Kingdom was before the world was, and is from everlasting to everlasting. It is the state of harmony and order, the perfect expression of the Divine Law.

The coming or returning of the Kingdom is the establishment of the Divine Law in each man, or the adjustment of each one's self to the working of the Law, whereby he enters into a consciousness of perfect harmony and order.

Who are they that inherit the Kingdom? "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven." "The meek will He teach His way." "Blessed are the meek: for they shall inherit the earth."

Meekness is always transmuted into power. Meekness is power. The meek are the mighty ones who in their own powers rule the states of being. They are the ones who already have the Kingdom in them, for the Kingdom is already come to all who can receive it. And because of this, they are the ones who also inherit the earth.

This meekness, however, is not toward men or the world, but is always toward the Most High. It is the meekness that Moses exercised before the Lord, making him the bold leader and fearless defender of his people. It is the meekness of Jesus ("I am meek and lowly in heart"), giving Him the authority with which to rebuke and denounce the hypocrites, and to drive the moneychangers from the Temple.

This is the meekness that breeds the divine audacity, which Jesus exhibited before men, especially toward self-appointed leaders and self-authorized agents. It is the meekness that creates masterfulness, the power to command in all spheres. Meekness is the secret of the Kingdom of Heaven, for the Kingdom of Heaven is mastership.

(To be continued)

Alphabet of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

SEPTEMBER 1956

1. ASCRIBE strength unto God.  
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3. In the BEGINNING was the Word.
4. To Him shalt thou CLEAVE.
5. He shall DIRECT thy paths.
6. He will ESTABLISH the heart of the humble.
7. Our FELLOWSHIP is with the FATHER.
8. The entrance of Thy Words GIVETH light.  
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10. The Lord will be the HOPE of HIS People.
11. The Lord make you to INCREASE in love.
12. The Father JUDGETH no man.
13. We receive a KINGDOM that cannot be moved.
14. LOOK unto Him, and be LIGHTENED.
15. The voice of the Lord is full of MAJESTY,  
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17. NOW therefore ye are NO more strangers.
18. Whosoever is born of God OVERCOMETH the world.
19. Wisdom is PROFITABLE.
20. Thou shalt QUICKEN me again.
21. The eternal God is thy REFUGE.
22. Ye are the SALT of the earth.  
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24. TAKE no THOUGHT.
25. UNDERNEATH are the everlasting arms.
26. Thine, O Lord, is the VICTORY.
27. WALK in My WAY.
28. My YOKE is easy.
29. It is good to be ZEALOUSLY affected.

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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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SPIRITICITY is the working Power of the Spiritual Principle,  
As electricity is the working power of the electrical principle.