

SPIRITICITY, September 1957

PROSPERITY MEDITATION

By Alden Truesdell

I KNOW that the Miracle-Worker of the ages is the Presence of Life, Intelligence, and Substance in which I live and move and have my being. As I learn to agree with the Divine Determinations of this Presence, I witness miracles of magnificent splendor transpiring in natural sequence to bless me with prosperity.

Therefore I shall pray: "'Teach me Thy way, O Lord, and lead me in a plain path.' Bless me with prosperity."

Prosperity is present and prosperity is at my service. It is my prerogative to command prosperity to manifest for my use, for prosperity is of God, and it is God's pleasure to give me all good. In my heart I hear the promise, "Son, thou art ever with Me, and all that I have is thine." Therefore I am assured that since all good belongs to God, it is mine to use and to enjoy to full advantage.

Now do I acknowledge my origin. Now do I accept my Inheritance. Now am I God's dearly beloved. Now have I enduring riches of the Spirit. Now am I in dominion over all my good. Now am I a partaker of all that the Father has. Now does all manifestation and all activity work together for my highest good and most profit. Now am I lifted up. Now will I praise my God. Now will I commit my spirit unto Him, for He has redeemed me. "In Thee, O Lord, do I put my trust."

There is no lack, no absence, no loss, no deprivation. There is no possibility of my being separated from God. I know that I live in the midst of plenty and that all that the Father has is mine.

Now am I assured that works of magnitude can be accomplished through the unfailing process of permitting my will to coordinate with God's Will. Now do I understand that the all-providing and accomplishing Principle called God is Itself the permanent Maker of miracles in this present time and throughout all the ages. It stands by and is ready to operate with unfailing efficiency to accomplish all the miracles of being for me - or for anyone who worships "in spirit and in truth." Miracles remind me that I possess a capacity to agree promptly with the Higher Intelligence that rules the universe.

In this realization I give thanks unto the Lord, who is my strength and my shield. As my heart trusts in Him, I am helped.

I will listen to the powerful Voice of the Lord that speaks in the midst of me. He is full of majesty. He is great. When He says, "Seek ye My face," my heart replies, "Thy face, Lord, will I seek." Amen.

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WHAT JESUS SAID ABOUT GOD

By Nell Truesdell

THE MOST important instruction that we may absorb into our consciousness is what Jesus Christ said about God. All learning is acquired by instruction, study, and experience. After we gain knowledge of Jesus' message, we may press further and attain understanding of the inner meaning of His teaching that will make the difference between knowing the letter and understanding the spirit of Christ's Words.

The following excerpts are from the four Gospels:

The hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship Him.

God is Spirit: and they that worship Him must worship Him in spirit and in truth.

My Father worketh hitherto (i.e., is still working), and I work.

The Father loveth the Son and showeth Him all things that Himself doeth.

The Father judgeth no man, but hath committed all judgment unto the Son.

As the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man.

The Kingdom of God is at hand. Be ye therefore merciful, as your Father also is merciful.

Thy Father which seeth in secret Himself shall reward thee openly.

Your Father knoweth what things ye have need of, before ye ask Him.

If ye forgive men their trespasses, your heavenly Father will also forgive you.

No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.

This is the work of God, that ye believe on Him whom He hath sent.

All that the Father giveth Me shall come to Me; . . . and this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing.

As My Father hath taught Me, I speak these things. And He that sent Me is with Me: the Father hath not left me alone; for I do always those things that please Him. . . . He that is of God heareth God's words.

I thank Thee, Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father; for so it seemed good in Thy sight.

As the Father knoweth Me, even so know I the Father.

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom.

God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you.

There is none good but One, that is, God.

With God all things are possible.

He is not the God of the dead, but the God of the living.

Call no man your father upon the earth: for One is your Father, which is in heaven.

I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. . . . But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things.

The Father Himself loveth you.

It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem (peace within), and in all Judea (voice of praise), and in Samaria (emotions), and unto the uttermost Part of the earth (consciousness).

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GOD: THE SUPREME

By Robert Applegate

(Concluded from last month)

THE BIBLE starts, "In the beginning God . . ."; and it ends, "The grace of our Lord Jesus Christ be with you all." In its pages there is no question about the Supremacy of God. There is no question about God's ruling in the affairs of

men. The Bible simply relates how this happened in the two thousand year history of the Hebrew people and in the Advent of Jesus Christ.

Arnold Toynbee, approaching the study of history from another angle, after thirty years of research, has similarly discovered that the crux of history lies in man's relation with his Creator. Many dislike his conclusions, but no one has been able to answer his arguments or refute his evidence.

The Fact of God is obvious. It is reflected in the events of history because "it lies at the heart of life." And all history, as Toynbee emphasizes, serves to confirm that "God hath chosen the foolish things of the world to confound the wise."

The Scripture uses poetic language to express what we try to communicate in the more exact and prosaic words we are accustomed to. We speak of the "Supremacy" of God. The Psalmist referred to Him as the "Most High": "Thou, Lord, art Most High for evermore." And Luke is fond of referring to Him as "the Highest." "The glory of the Highest shone round about them," we read of the shepherds, "and they were sore afraid."

We say that God is "omnipotent." John on Patmos was introduced to Him as "the Almighty": "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Later, John saw in a vision the twenty-four elders who addressed God with the words:

"We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and has reigned."

We try to express the same thing when we say that God is changeless, and that He is always fully present. God is not spread out through His creation as a sheet is spread over a bed. All of God is present at every point - a physical impossibility, but God is not physical.

We say God is "omnipresent," or "Omnipresence." Not only is God everywhere present, but He is the everywhere in which all things exist. Paul put it more succinctly: "In Him we live, and move, and have our being." The Psalmist who had experienced the Omnipresence of God sang, "Whither shall I go from Thy Spirit, or whither shall I flee from Thy Presence?"

We say that God is "omniscient." The Psalmist sang, "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off."

These men did not think about God; they knew Him as a present Reality.

Sir Arthur Eddington has said that "the stuff of the universe is Mind stuff." And the most advanced scientists are forced to agree with him. This unexpected conclusion is forced upon them by the considerations of quantum mechanics and relativity. And we are not surprised to find them arriving at this conclusion, for the greatest men of all ages have said essentially the same thing. Approaching the question from the intellectual angle, that is about as far as one can go - that there is an infinite and eternal Mind, beyond time and space, from which all things proceed and which sustains and directs all activity. Beyond this, it becomes a matter of direct experience, and words are inadequate to describe what is experienced.

Albert Einstein expressed his faith in the words: "To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and most radiant beauty which our dull faculties can comprehend only in their most primitive forms - this knowledge, this feeling, is at the center of true religiousness."

Jesus Christ did not try to describe God. He left that for the philosophers and the theologians. He was concerned with teaching men how to find God, each one for himself, knowing that only as each one became aware of the Presence within and around him would he know what God is.

The one point Jesus did emphasize is the supreme value of this awareness of God. "There is none good, but One," He said, "that is God" - "there is none good, but One." There is a wealth of instruction in that one statement. And the same lesson is brought out in the Parables of the Pearl of Great Price and the Treasure Hid in the Field and the Corner Stone Which the Builders Rejected. The consciousness of God's Presence is like a gem for which a man would sell all. That is what we need to know about God - that the consciousness of Him is worth more than anything else. Paul had found this to be true when he wrote, "I do count all things but dung, that I may win Christ."

And we may have this "pearl of great price." For God is not only the Supreme, the Infinite, the Incomprehensible. He is also the Father who wants to give His sons all good, who can be approached directly, as any earthly father is approached by his children.

There is no limit to God; and therefore we cannot comprehend Him; we cannot describe Him. We can only look toward Him and so move toward Him.

"Look unto Me, and be ye saved all the ends of the earth: for I am God, and there is none else."

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SPIRITICITY, September 1957

THE FRUIT OF THE SPIRIT

By H. B. Jeffery

(Continued from last month)

JOY

THE APOSTLE Paul mentions joy as being one of the fruits of the Spirit, which is to say that joy is caused to be, produced, or brought into being by the Spirit. Joy is a characteristic of the Spirit. Joy, then, is spiritual and is a result of the creative Activity of Spirit, or God.

The dictionary defines joy as "a vivid or lively emotion of pleasure or happiness." Joy is indeed alive and enlivening. It is buoyant, exhilarating, inspiring, and full of vigor. It is a power of God, who "giveth to all life, and breath, and all things." Anyone who experiences joy is feeling the Presence of God. And this is what the Psalmist realized when he wrote, "In Thy Presence is fulness of joy; at Thy right hand there are pleasures for evermore."

He who is joyous is knowingly or unknowingly declaring that he is in the Divine Presence, and that the Spirit of God is operative within him. Such active, living union with God is true religion.

The pious person who exhibits a long, sad, forbidding countenance, who dwells in thought and speech upon the woes, wrongs, misdoings, and delinquencies of the world, is denying the Presence of God in his life and is therefore a blasphemer rather than a worthy son of the Giver of life. His false attitude of mind acts as a deterrent to others and casts a blight upon those whom he contacts.

From the presence of such offenders, children flee; for children are of the Kingdom of Heaven and they intuitively sense the unheavenly and harming influence of heavy, dismal, impressiveness. They are repelled by it, and so they instinctively withdraw from these self-animated glooms who parade themselves as soul-savers. Since sin means falling short of the mark of Sonship, whom shall we pick out to consider as sinners?

It is joy that redeems and makes new. "A merry heart doeth good like a medicine." Religion "doeth good"; Joy "doeth good"; and to be truly religious is to be conscious of joy and to manifest it.

Jesus the Christ said, "Feed My sheep"; and he who is possessed of the spirit of joy has the wherewithal to feed others, for the Scriptures aver that "he that is of a merry heart hath a continual feast." Also, "a merry heart maketh a cheerful countenance"; and the mere sight of a happy, joyous countenance is quickening, heartening, and inspiring.

Joy is strengthening and energizing; and when awakened by the awareness of the Presence of God, it gives vigor, vitality, and a sense of inward power. This is "the joy of the Lord" which "is your strength." It is the joy that rejoices "as a strong man to run a race," and "as an eagle" - the bird that soars to heights invisible and is able to remain there indefinitely, the only creature that can steadfastly look into the face of the sun.

He that is truly joyous can face Deity without fear; and the godliness within enables him to behold godliness everywhere, thus divesting him of all fear of all things animate or inanimate, seen or unseen.

Joy enlivens the activities of the mind; for it is a "vivid emotion," an outward moving of the inner Light of Spirit - clear, bright, luminous. When the heart is joyous, mental work becomes easy; the intellect moves swiftly and skillfully; the powers of ratiocination are keenly alert; and the thinking faculty is refined, coherent, and logical.

Sadness and unhappiness confuse and dull the mind, destroying the ability to think coherently and rationally; while joy and gladness produce just the opposite result. Joy, then, is an antidote for dullness of mind and sluggishness of thought.

Joy creates interest, and the teacher who has joy in presenting his subject will awaken keen interest and response within his students. Also, joy in a student's mind increases and sustains his willingness to study; it can even transform a resistance into an enthusiasm and heighten capacity for learning.

Joy is a motivating power, an actualizing principle, ever inciting the soul to higher endeavor and nobler conduct; for if the heart is gladsome and the

mind joyous, lofty impulses will be engendered, and one's determination will tend toward purposeful achievement of high quality.

Joy stimulates the physiological processes, heightens all bodily functions, and increases muscular power. Note the immediate effect in both mind and body of the reception of good news, or the consummation of a favorable business deal. New strength thrills the frame; the body becomes more upright; deep, satisfying breathing is established, which elevates and expands the chest; there is a lifting of all the vital organs; the arms and hands evince an increase of capacity; a sense of springiness is felt in the legs; the heels are raised, and the individual is literally "on his toes."

(To Be Continued)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

SEPTEMBER 1957

2. The Lord saveth His ANOINTED.
3. He hath dealt BOUNTIFULLY with me.
4. The Lord is CLOTHED with majesty.
5. The right hand of the Lord DOETH valiantly.
6. I will lift up mine EYES unto the hills.
7. Let my mouth be FILLED with praise.

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9. The entrance of Thy words GIVETH life.
10. HALLOWED be Thy Name.
11. I have INCLINED my heart unto Thee.
12. Thy JUDGMENTS are good.
13. His merciful KINDNESS is Great.
14. The goodness of God LEADETH to repentance.

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16. The Voice of the Lord is full of MAJESTY.
17. The Lord is governor among the NATIONS.
18. The Lord God OMNIPOTENT reigneth.
19. The God of PEACE make you PERFECT.
20. Behold, I come QUICKLY.
21. I the Lord am thy REDEEMER.

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23. I will SAVE.
24. I shall TEACH THEE wisdom.
25. I Will UTTER things that have been kept secret.
26. I will open fountains in the midst of the VALLEYS.
27. WAIT on the Lord.
28. Remember thy Creator in the days of thy YOUTH.

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30. The ZEAL of the Lord will perform.

"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.