

OVERCOMING

By Alden Truesdell

After many sessions of individual instruction to the Disciples, Jesus said, "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The vital things He had spoken include all His sayings that we have preserved in the four Gospels. They are a treatise on the subject of overcoming the world. They are a handbook, setting forth the satisfactory way of life that has come to be identified with the New Testament and the Gospel of Jesus Christ. There is a well known religious practice that places the things of the Spirit beyond the reach of those living in the world and makes it compulsory to leave the world in order to be conversant with Truth. But here Jesus gives a formula for living in the world and enjoying peace at the same time. Even though the world seems hostile and unfriendly, and seems to belittle this formula and belabor its adherents, there is a way of living in the Spirit while making friends with mammon; of being in, but not of, the world.

If Jesus has overcome the world, this must mean that the world is subject to spiritual Authority. Then, again, is man brought to the necessity of choosing, either to exercise his spiritual heritage and accept his kingship, or to forget his nobility and subject himself to inferior supervision. There is no point in studying the behavior of worldly kings or rulers, because their sovereignty is limited to the world, which has been overcome by spiritual Authority. As a matter of rapid realization of the overcoming action, it is better to leave the world and all comparison alone until the Identity of Authority is considered. For, even if the whole world be gained and the soul subjected to material standards, nothing of permanent value has been gained. Rather, something of eternal value has been submerged for a season, although it will rise again; for the Immaculate Principle of Soul can never be injured.

Overcoming is inevitable for one who discovers his inner Genius; for one who listens to, and agrees with, that inner prompting referred to as the "still small voice," the Spirit of Truth which teaches all things and guides in the way of Truth. The way of Truth is the way of overcoming; and, once the machinery of Truth is swung into action, the way of overcoming is more enjoyable than the way of compromise. Overcoming is a restoration, a re-establishing; and it is the object of all man's aspiration and effort.

Overcoming limitation is the result of the exercise of unlimited potentials, and thus we find overcomers ever aspiring to higher expressions of finer skills and talents. Seeing the unlimited potentiality is what prompted the Psalmist to see the possibility that "he (man) should still live forever, and not see corruption"; and to rejoice that "God will redeem my soul from the power of the grave." Likewise, Isaiah declared: "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth." Here are brief examples of a unanimous report by competent chroniclers that the present practice of birth and death is no entree to an opportunity to go to heaven. The reservations in heaven must be attended to right here, right now, in this time, in this place, in this life.

There is, obviously room for improvement over all known practices. For improvement, we shall, then, be prepared to become imbued with that seemingly

secret commodity that deals almost entirely with the unknown, to bring about desirable changes in circumstance and environment.

Jesus Christ is a perfect object lesson for the one who seeks the way of Truth. In the temptation in the wilderness, He handled with skill the ruling ideas, which must be overcome and subdued. He replaced dependence upon accumulation with dependence on God. He rejected that which savored of the things of men. He refused to cast Himself down as an exhibit of His spiritual powers. He refused fortune, fame, and self-exaltation, preferring to love God and serve Him.

Jesus made little reference to the need for overcoming, as He knew that the keeping of His words would bring each seeker up to the point of vantage where he would be able to judge for himself the way to go, the thing to say, and the deed to do. He did say that He had overcome the world, and He did say that men could do the things He had done. He implied that they would do them if they kept His words.

Jesus Christ did not establish any institution, but many institutions have been founded in His Name. Since a Christ Truth College and a Church of the Christ Truth are now in process of being established, it may be profitable to consider the purpose of these projects. Colleges and churches are in evidence an every hand; and, were it not for the facts of growth and evolution, the present manifest equipment would seem to be adequate: that is, there would seem to be enough churches and colleges. And yet each institution has some outstanding quality. There are schools of religion, schools of metaphysics, schools of engineering, science, art, and medicine; but, as far as we know, there is no school devoted entirely to the consideration of the Christ Truth, to the Truth as lived and taught by Jesus Christ.

Many schools of Christianity are reluctant to consider the doctrine responsible for the name Christianity itself. Most schools teach the physical history of the man Jesus - and His teaching as a philosophy. But few, if any, attempt to teach and practice the way of life that made this Teacher superior. That He exercised powers unknown before His time is an acknowledged fact. That He used a higher Power and Intelligence, which are available to anyone who will use the commodities as He did, is not generally conceded; but this fact is the substance of the way of life that He represented. Therefore a school for the consideration of these facts of life seems to be in order, that those attending may learn for themselves to do those things He did, and to be where He is in consciousness. We believe that such a school is requisite to the understanding of life, and that all lesser objectives than the Christ facts of life are but means to an end.

Everyone attracted to a school such as this, is an overcomer to the extent that he has put his own spiritual welfare above his inclination to indulge his less aspiring habits. Whoever is motivated in the direction of Christ Truth is being weaned from the gregarious ways of humdrum habit and routine behavior. To go in the way of Truth is a great adventure of vital interest. The Psalmist describes the experience with the words, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

(To be continued)

Note: This is one of a series of addresses given at the Summer Session of the College of Metaphysics in Fort Worth, Texas.

SPIRITICITY August 1952

ROMANS

By Robert Applegate
(Continued from last month)

In the opening chapters of Romans, Paul has shown that man is delivered from negations not by any efforts of his own, but by faith in God, through which man appropriates and makes operative in his own life the Atonement of Jesus Christ. He has illustrated the all-sufficiency of faith (and its corollary, obedience) by the example of Abraham, who, at the time Paul wrote, and even today, was regarded as an outstanding example of a godly man, but whose sole claim to that title was his faith. This much of Paul's message comprises the first third of his letter; the rest of his communication is composed of an exposition of the results of surrender to God by faith, of answers to objections that had been raised to his teaching (and that are still being made today), and of exhortations in which he applies to the living of everyday life the logical conclusions of the truths he has stated.

What some of the immediate results of faith in God are, was examined last month. Peace, joy, and hope, Paul declares, are the first results of the new way of life. But they are only the beginning. Before Paul goes on, however, to set forth the further results of faith, he calls his readers' attention to the central point of all Christian teaching, the love of God. For Paul, as for John, and for Jesus Himself, love is the focal point about which every life must revolve, the basis upon which every endeavor must be founded. And the Beginning, the Source of love is God. God is "kind it to the ungrateful and the selfish" (All quotations are from the Revised Standard Version). Jesus declared; and John wrote, "In this is love, not that we loved God but that He loved us and sent His Son to be the expiation for our sins." Similarly Paul declares: "While we were yet helpless, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man - though perhaps for a good man one will dare even to die. But God shows His love for us in that while we were yet sinners Christ died for us."

This love of God is the basis of all Paul's instruction. It is actually his one axiom, from which all his other statements may be derived as logical consequences. It was something that he had experienced and that he knew as the one Reality - something of which he could say, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through Him who loved us." Paul, it will be remembered, had experienced also all these hardships, and he knew that they could not separate him from the love of God. He therefore emphasizes this all-important fact at the beginning of his discussion and throughout his letter. God's love is seen most clearly, he declares, in the life of Jesus Christ. Jesus chose to undergo the crucifixion for our sake. He did not need to do it. He had already made the attainment. He had already overcome death in His own person. He could have turned His back upon mankind, as Elijah did, and been translated into His spiritual estate; but He chose, rather, in the full sight of men, to go through the experience of death, so that He might make it clear to all men that death had been overcome. And He did this, not for the worthy - for no one was - but for the ungrateful as Paul says, "for the ungodly." Here is love, the love that makes us reorient our lives because we cannot help but respond to it.

Jesus Christ was crucified for the error of mankind, the error of turning away from God and indulging in self-assertion. Jesus picked up this error, as it were, and nailed it to the cross. The result of man's apostasy is death, but Jesus went through the experience of death and showed it to be nothing but a vain imagination, the result of belief in separation from God, a separation that could not possibly exist except in man's imagination. Man, moreover, in his downward looking and in his sense of separation, had come to look upon God as a hard taskmaster, and thus he hated God and feared Him (as most men still do in their hearts). But Jesus reconciled man to God by showing the enmity to be nothing but the reaction of man's false ideas. He made it possible for man to commune with God on terms of equality, rather than on the terms of slave and Master.

Jesus Christ permitted Himself to be crucified for the error of the race; He rose up out of death, for it was not possible for death to hold Him who was fully conscious of oneness with God; and He ascended into the spiritual realm, in which He had consciously lived while He was on the earth. He did not go to any place, but He returned to His oneness with the omnipresent God. "He sat down at the right hand of God." we are told. The right hand represents activity, that which does things; and thus Jesus Christ is now identified with the power of God. As He promised, "You will see the Son of man seated at the right hand of power." The Activity of God, which we now therefore know as Jesus Christ, is the life of man; for man has no life apart from God. Thus it is literally true that Jesus Christ is our life. As we become increasingly conscious of that life, we enter into Jesus' overcoming of all error, including death.

All this is brought out by Paul, who writes:

"If while we were enemies we were reconciled to God by the death of His Son, much more, now that we are reconciled, shall we be saved by His life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation."

The word "saved" unfortunately has a theological connotation that was not at all in Paul's mind when he wrote these words. It is the same term that is more frequently translated "healed," and it would clear up much confusion if this translation were used throughout the New Testament. We are healed of our errors, Paul declares, and of their outpicturings as disease and death, as we become conscious of our life as being Christ. As Christ is eternal, our life is also eternal; and, as we become aware of this fact, we enter into eternal life right now. To be unaware of this fact is to "sin," to "fall short of the glory of God." Thus we are told distinctly:

"Now that you have been set free from sin, . . . the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." (In the original Greek the "now" is emphatic, and this emphasis is best conveyed in English by the use of italics.)

(To be continued)

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WALK UNDER THE SHADOW OF GOD
By Nell Truesdell

Man worships his concept of God. Because in his general notion of God there is a mixture of good and evil, man reaps the results of belief in duality. Sometimes the experiences of his life are good; other times they are not. The man who believes in the good is not different from the man who believes in the evil; each believer has what amounts to the same faith, which charges whatever is believed in with an accomplishing power. Each one therefore shows forth in body and affairs exactly what his stimulative faith has aroused to the point of materializing.

The lesson to learn is that of turning the attention from all external and tangible things (whether labeled good or evil) to God Himself. It is a matter of selection. A man can have faith in God in such a way that objective things become his servants instead of being his masters. It was Jesus Christ's one-pointed view of the Universal Being that enabled Him to prove Its adequacy. He knew that material things did not restore a man's health or provide him with necessary food, shelter, or clothing. He had faith in the Power that Itself was able to provide anything needful for the comfort and well-being of man. "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you."

Everybody thinks, speaks, and acts according to the highest light he has received from childhood and on up through the years. Man's religion, especially, instructs him in concepts of right; but all along the line of human existence (particularly in the middle years of life) man senses an uneasiness and a mistrust within him concerning the merits of his accepted religious ministry and its effects upon him. He experiences ill health, disappointment, lack, grief, and an indefinite feeling of futility; while at the same time, he senses vaguely that his religion should protect him sufficiently and provide him abundantly enough to insure him against disaster of any nature and to fill his life with the good he longs for.

What man fails to understand is that eventually he reaches a point in his religious experience where he touches the height of its ministry upon him; and that, at that point, he is afflicted and sorely distressed. Neither does he understand that at the point where his religious influence leaves off and calamity begins, he must assemble the forces of his being so that he can spring past the limits of the religious influence upon him into a Light that is higher than, and uncircumscribed by, the light that his religion offers. Religion, as man accepts it, proclaims a definite end for every man. It teaches that every child born into the world is destined to flower into adulthood, grow old, and eventually die; and it teaches, too, that death confirms the sinful state of man. Religion then, plainly reveals that it has lost sight of the Allness and Oneness of God. The effect of the teaching that results from that loss, accepted by the impressionable child-mind, is rooted deep in the fabric of every man's life so that each lives, not in hope of a spiritual attainment that will free him from the hurts of the world and the grasp of death, but in the shadow of death itself. The seemingly inescapable fear that engulfs man stems from this spectre. It is the cause of every anxiety, every disappointment, every failure, and every death experienced by every human being. This is the shadow that Jesus Christ dispelled, once and for all time. As a whole, the race refuses to accept His demonstration.

Why? For the reason that man is more willing to abide in the chambers of imagery made by his progenitors and accepted without question for himself. He guards these so jealously and defends them so skillfully that no ordinary mortal can escape the magnitude of their influence. Yet, the influence is nothing; it is as a cloud that is easily dispelled by a sunlight that knows no darkness. The Divine Light, all around and above man, is touched when man turns his full attention to that same Light already within him. His conscious attention directed toward It, hidden in the depths of his Inmost Being, connects him with It and turns the flood of the Universal Illumination inward and upward, so that the man himself becomes a light of the world. "Ye are the light of the world," said Jesus Christ; "let your light shine."

This Light is the shadow of God to man. Under It, man is shielded from the heat of day and protected from the might of the flesh. By It he is refreshed and sustained. Its Power invigorates him with the inspiration that is the almighty of a Strength past human strength. It is the Livingness and the Knowing that is the Spirit of man.

To be conscious of this Spirit is the destiny of every person. How long each one puts off accepting and entering into that destiny is a matter of choice. Because man loves the "familiar spirits" more than the Spirit, he tarries with them; and while he tarries, he bemoans his fate - a fate inevitably predetermined by himself.

To learn to look toward the Spirit is an art easily cultivated. It demands no more time or effort than that required to hold oneself in darkness. Simple transfer of attention by anyone sincerely seeking the Light of Spirit gets quick results. The mystical connection between God and man is available to all alike. He who dares to give himself the advantage of it comes into possession of all the blessings of the Universe by a way that is neither an accident of opportunity nor the fruit of goodness.

Fear of all kind is lost when a man walks under the shadow of God. To make direct contact with God Himself in the midst of consciousness, to walk and to talk with Him in secret is to connect with the Love of God that casts out all fear and that binds man to the Almighty, Changeless God who IS the Light of his Life.

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

AUGUST 1952

1. He which hath ANOINTED us is God.
2. The Spirit Itself BEARETH witness.
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4. He CARETH for you.
5. The DAYSPRING from on High hath visited us.
6. Receive with meekness the ENGRAFTED word.
7. FREELY ye have received, FREELY give.
8. The desires of the righteous shall be GRANTED.
9. They that HEAR shall live.
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11. The Lord INCLINED unto me,
12. Shall not the JUDGE of all the earth do right?
13. The Lord KNOWETH the way of the righteous.
14. Therefore will I LOOK to the LORD.
15. The Lord your God is gracious and MERCIFUL.
16. His salvation is NIGH.
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18. OFFER to God thanksgiving.
19. PRAY without ceasing.
20. QUIETLY wait for the salvation of the Lord.
21. REPENT: for the kingdom of heaven is at hand.
22. SEEK ye first the Kingdom of God.
23. TURN TO God.
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25. He is able to save them to the UTTERMOST.
26. He will swallow up death in VICTORY.
27. The Lord WILL do WONDERS among you.
28. YOURS is the Kingdom of Heaven.
29. Unto Thee, O Lord, do I lift up my soul.
30. My God, I trust in Thee.

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