

GOD IS REAL

By Nell Truesdell

SEVEN college students called on me to ask about the study of metaphysics, because they could not find an explanation in any reference books. Since no student had had any experience in our study, my problem was to get the group onto a comfortable mental level so that we could communicate. I asked, "Why were the Pyramids of Egypt built?" All said that they were the royal tombs for ancient Egyptian kings. "What, then, prompted a king to build such a tomb for himself?" I asked. After some discussion, one member said, "I suppose he just had the idea."

Grasping the opportunity to press a point, I asked, "What is real about the Pyramids: the idea or the stones that form them?" The students' response to this question was interesting. Some said the stones were real. But when I pointed out that the Pyramids are disintegrating and will eventually be obliterated, all agreed that the idea is real because it will endure. I then called attention to the imposing buildings in the cities over the world and stressed the point that the structures eventually either will be outmoded and torn down or will fall into ruin, while the idea for the building of other structures will continue.

In our study of religious metaphysics we keep before us one truth: God IS. Our purpose is to substantiate this truth in our consciousness through our attention to God and to the teachings of Jesus Christ. Isaiah wrote:

"Thus saith the Lord: . . . Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Jesus said: "I and My Father are One."

The seer in Hebrews wrote: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

The field is open to all. Any person may know that God IS. But to know, a person must be able to comprehend a change that occurs, when within him inner forces shift after an encounter with God - the Divine Presence. Though apparently the person remains the same, he is aware of spiritual association with an internal and secret Presence that transcends any imagination or sense perception.

"Foolish was I, and ignorant; I was as a beast before Thee. Nevertheless, I am continually with thee; Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory.

"Whom have I in heaven but Thee: and there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." (Psm 73:22-26)

I cannot recall when I began to know that God IS. Perhaps I first accepted the idea from my mother, then strengthened my belief when I listened to lessons in Sunday school and to sermons in church. I do know this: never in my life did I allow apparent shortcomings in teachers or ministers or even in myself to shake my belief in God. As I grew older, my belief was so well

grounded that studies in philosophy, sociology, psychology, science, religion, and metaphysics never clouded my confidence that God IS. This is not the case with everybody. I know college students whose belief in God was so disturbed by the false opinions of their teachers that, rather than press past those notions to find God for themselves, they took the easy path of irresponsible disbelief. I know businessmen and women who have given up their faith in God because of some insurmountable hardship or an incurable disease. They have accepted defeat as their lot. All such surrender reveals an immature approach to challenges that, if met, would be gates opening on demand to new fields of achievement, unseen by the lazy-minded.

"Awake up, my glory; awake, . . . I myself will awake early."

Jesus Christ promised: "Ye shall know the Truth, and the Truth shall make you free." The metaphysical field teems with so many cults that a seeker for the Truth has difficulty selecting a study that fulfills this promise. Our suggestion to all new students of metaphysics is that they read and reread the Four Gospels, paying special attention to the teaching of Jesus Christ. For when anyone reaches an understanding of the inner meaning of Jesus' teaching, he will soon stumble on the book or person or school that will aid his progress. When the student is ready, the teacher appears.

Some students have fallen under the spell of schools that accent man as the important figure. This is a cult of self-realization. We point such students to the Master Jesus Christ, who said: "The Son can do nothing of Himself, but what He seeth the Father do. . . . I can of mine own self do nothing: . . . but I seek not mine own will, but the Will of the Father which hath sent Me."

For those who think they communicate with the Divine through enticements of the senses we cry: "The way of life is above to the wise, that he may depart from hell beneath." Ignore reports of the senses. If you see images of colored lights, of saints, of departed souls (good or evil), or of Christ; if you hear words in unknown tongues with covert meanings; if you smell sweet-scented and otherworldly odors; if you taste stimulating and delightful flavors; if you feel thrilling emotions of joy, sorrow, fear, hate, and love - beware. You are wasting energy that should be conserved and dedicated to God only. "Be still as a stone. . . . Be still, and know that I am God; . . . I will be exalted in the earth."

In their pursuit of metaphysical studies many persons hinder their growth by seeking supernatural influences to provide shortcuts to union with God. They do not understand that even their best "inspirations" are but a shifting of memories of past experiences, a dredging up and rearranging of elements already in consciousness. When images in the memory compose themselves in a new pattern, an event occurs and we call it an "inspiration." It merely animates the intellect and quickens the feelings. And because it has no spiritual substance, it very soon deteriorates.

Some students revel in these mental-emotional activities; they take excessive pleasure in their indulgence. They feel superior to those of "less perception."

Jesus Christ revealed and taught the Truth of God. The seeker for this Truth must not allow mental and emotional states to report themselves as real. He must not let himself be hypnotized by the sweetness of psychic influences and communications. His interest in such things indicates that he has itching ears

and a "spiritual sweet tooth." A great seer once declared that visions and sense-apprehensions cannot serve as a means for union with God since they do not conform to the teaching that we should love God with all our heart, mind, soul, and strength. Beside Him, there is nothing worthwhile. No one is a friend of God who ignores the need to give up personal gratification in mind, body, and affairs.

What is Real? Whatever will not disintegrate or change with the passing of time may be considered as Real. In our pursuit of God, we should build up our awareness of the Real - in the same way that our Master did. Often His family placed hindrances in His path. His friends at Nazareth refused to accept Him. The scribes, the Pharisees, the priests bitterly opposed His teaching. But the judgment of centuries admits that Jesus of Nazareth showed mankind not only His own Divine Being, but also that of every person.

Man's hardest trials are not in the material sphere. Rather it is in the weariness and monotony of grievous inward suffering that a person loses his hold on joy in God and often accuses God of forsaking him.

Jesus said: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

In the moment when you seem to have failed you will achieve your heart's longing if in that failure you are not afraid. Jesus Christ constantly fixed His attention on God only. He knew the Glory of the Supreme. We too may know that Glory when we know ourselves to be one with the One True God in the universe and with Jesus Christ our Lord and Master. These we must know are Real.

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"ACQUAINT now thyself with Him, and be at peace: thereby good shall come unto thee.

. . . If thou return to the Almighty, thou shalt be built up, thou shalt put away Iniquity far from thy tabernacles. . . . Thou shalt have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee, . . . and the light shall shine upon thy ways."

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SPIRITICITY, June 1965

I AM SATISFIED: A TREATMENT

By H. B. Jeffery

ALL THERE IS, is God; all there is, is perfect: Omnipresence is God Almighty.

All the intelligence there is, is perfect: Omniscience is God Almighty. Eternal, unchangeable, indivisible Truth is perfection.

Perfection is the universal necessity of all that is.

I am forced, compelled, obliged, immutably constituted, to be perfect.

I love to be just what I am; I am perfect; all are perfect.

I must be what I am, and I am perfect; there is nothing else.
All there is, is finished, complete, accomplished, attained, perfected.
Not hopes, not futures, not efforts; but now is my perfection of spirit.
My perfection is my rest in the living, unchangeable God.
Not stagnation, not growth, not change, not amilioration - but God.
I keep my saying of Jesus: "It is finished."
The eternal finishment, the eternal, beginingless completeness.
What is true of me is true now, perfectly true now; Truth is good.
I am perfectly good, perfectly blissful now - perfectly spiritual now.
Whatever is, is true of me now; I am perfectly healthy now.
I am not partly perfect, because Truth is indivisible perfection.
Crammed with perfection, pervaded with irresistible perfection, I am.
All creation is permanently perfect - permanently perfect.
All the race is permanently perfect - permanently perfect.
All my ancestors are permanently perfect - permanently perfect.
All my associates are permanently perfect - permanently perfect.
I acknowledge now this wondrous mystery of absolute and living perfection.
I perceive and glory in the wondrous mystery of living perfection.
All is perfect: I rest, I rest, I rest, in constant and living perfection.

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SPIRITICITY, June 1965

I I PETER

By Robert Applegate, Jr.

(Continued from last month)

II PETER 2:1-3:2

1 THERE WERE false prophets among the people. (As to the false prophets the best commentary is the words of Jeremiah [23:16,ff.]: "Thus says the Lord of hosts: Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes; they speak visions of their own minds, not from the mouth of the Lord. . . . Therefore, behold, I am against the prophets, says the Lord, who steal My words from one another, and who lead My people astray by their lies.") And so there will be false teachers among you. They will bring in destructive ideas; they will even deny the Master who bought them; they will bring upon themselves a swift death. ("Master who bought them." By His Crucifixion and Resurrection Jesus Christ "bought" us from the world, so that instead of being slaves to the world, we are now slaves to Him. This thought runs throughout the New Testament. So Paul says frequently that he is a slave to Christ and this slavery is "perfect freedom.") "A swift death." Any person who denies what Jesus Christ has done dies inwardly. Many - even many teachers and ministers - deny Him by not taking Him seriously.

2 Many will follow these sensuous teachers. Because of them the way of Truth will be discredited. For

3 with fair-sounding words they will exploit you because of their greed.
. . . .

9 The Lord knows how to deliver the devoted from testing and to keep the unjust for their nemesis in the "day of judgment" (For every action there is a reaction. The "day of judgment" is not a calendar day or the end of the world;

it is simply that time when what a person has given out [whether good or bad] comes back to him.)

10 most particularly those who follow the flesh, in defiling desire and scorn Divinity. Audacious, self-willed, they do not hesitate to malign spiritual teachers. . . .

12 These men are like unreasoning animals that are born to be hunted and killed. They malign that of which they are ignorant. They decay in the decay they have chosen.

(Everything physical [whether the mountains, the earth itself, or our own bodies] disintegrates. The constant contrast in the New Testament is between the decay of the physical and the permanence, the unchangeableness, the deathlessness, of the Spiritual. Those who identify themselves with the physical, or who deny the Truth of God and Christ [which amounts to the same thing], or who seek satisfaction in the world, choose decay for themselves.)

13 They are deprived even of the profit they thought to get through their self-seeking. They consider their continuous self-indulgence to be pleasure. They are spots and blemishes, who in their ignorance indulge themselves as they join in

14 your worship. . . . They lure away consciousnesses that are not yet strengthened. (Peter is referring to leaders [or self-styled "teachers"]; this is why his words are so strong. In this age of tolerance the general attitude is that it does not make much difference what anyone teaches about God so long as he makes some vague reference to Deity and makes people feel good. But since what we believe about God determines what we are and where we are going, it makes all the difference in the world what is taught about Him. So Socrates said that self-seeking, ignorant teachers are what discredits the Truth of God and keeps thinking men from taking it seriously.) They have hearts that are strong

15 in avarice; they are cursed. For they have left the straight road and have wandered off; they have followed the road of Balaam the son of Beor, who loved the reward

16 of self-seeking. (The story of how Balaam's donkey spoke to him and stopped him from cursing the Israelites is told in Numbers 22.) But he was reproved for his lack of scruple. A voiceless donkey, giving forth a human voice, stopped the prophet's foolishness.

17 But these teachers are waterless wells and mists driven by storm

18 winds; for them deep darkness is preserved. (In a dry country like Palestine a waterless well is an abomination; mists driven by the wind hide the light of the sun. The false teachers are not only men in the world, they are also false ideas and false purposes in us [which we expect to be producing wells but which disappoint us]. The promise is that all such will disappear into nothingness.) They pontificate with bombastic emptiness. They lead astray in physical desire those who have barely escaped from them that live in error.

19 They promise freedom to men, but they are the slaves to decay; for a man is a slave to whatever he is overcome by. So if by consciousness of

20 our Master and Liberator Jesus Christ they have escaped from the defilements of the world and are again overcome and swallowed up by them, then their latter state is worse than their former one. It would be better for them not

21 to know the way of Truth than to know it and then turn back from the Divine Command. In them the

22 true proverbs are fulfilled: "A dog returns to its vomit"; and "A pig that is washed returns to rolling in the mud."

3:1 Friends, this is the second letter that I have written to you as a reminder - to awaken your pure

2 minds to remember the words that were spoken by the prophets, the men of God, and the command of your Apostles, the Apostles of our Master and Liberator.

(To be continued)

SPIRITICITY, June 1965

TO HIM THAT HATH

By Alden Truesdell

"IN THE DAY of prosperity be joyful." Prosperity can be a much greater problem to cope with than penury. The penurious are always casting about for some method to assuage their needs. Since they have very little they are more apt than the prosperous to turn to invisible sources of supply. So "the poor have the gospel preached to them." But the time will come when these poor, if they are receptive, will be so filled with the Gospel (and the provision that it gives) that there will be no room in them for lack. Then they will have to cope with the problem of prosperity. We can see in this the futility of our judging who is, or who is not, pursuing the proper course. Hardship in early life has often been the push to a person's becoming rich; a consciousness of short-coming has often been the drive that has turned a man to God.

Being joyful in the day of prosperity is the protection of the prosperous one from the pressure of prosperity; for joy is always strengthening. "Rejoice in the Lord always: and again I say, Rejoice. . . . Be strong in the Lord, and in the power of His might."

The strength and stability that come from joy give us the feeling of having rather than of being have-nots. And "unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

"Except ye be converted (turned to the Lord)," Jesus said, "and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." (But how many who are possessed of expensive schooling can accept this plain teaching?) The little child is the one who has. He has everything, and he also has what it takes to get top service from everybody.

The least becoming the greatest and the last becoming the first is the theme of the Gospel that is unacceptable to those who believe they are established in the world. This is the age-old antithesis between the man who is considered a world-conqueror and the man who rules his own spirit. But the one who rules his spirit is able to say with all good conscience: "Greater is he that is within me than he that is in the world."

The Truth of God is so simple as to be obvious to those who have eyes to see and ears to hear. But its very simplicity hides it from those who look for complexity.

One reason Jesus Christ is unknown is that He has been misrepresented. We have made of Him a mythological character. This is understandable; but this

misrepresentation, this mythologizing, has put a gulf between God and man. The only solution would seem to be, as Jesus Christ said, for us to become as little children.

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Alphabet of
DAILY MEDITATIONS
For every Week Day of the Month

JUNE, 1965

1. He will ABUNDANTLY pardon.
2. Through wisdom is an house BUILDED.
3. Know the CERTAINTY of the words of Truth.
4. I say unto you, I am the DOOR of the sheep.
5. Let all things be done unto EDIFYING.
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7. Look on the FIELDS ripe for harvest.
8. The works of the Lord are GREAT.
9. HUMBLE yourselves in the sight of the Lord.
10. Take fast hold of INSTRUCTION.
11. He will JOY over thee with singing.
12. My lips shall utter KNOWLEDGE clearly.
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14. I have LOVED thee with an everlasting LOVE.
15. My MOUTH shall speak of wisdom.
16. Do all in the NAME of the Lord Jesus.
17. We will give OURSELVES continually to prayer.
18. He that is PERFECT in knowledge is with thee.
19. Many waters cannot QUENCH love.
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21. RICHES and honour are with Me, saith the Lord.
22. The SPIRIT SEARCHETH all things.
23. Be ye TRANSFORMED by the renewing of your mind.
24. The Lord . . . is longsuffering to US-WARD.
25. His Word runneth VERY swiftly,
26. A WISE man is strong.
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28. He shall lift YOU up.
29. Be ZEALOUS, therefore, and repent.
30. What I say unto you, said Jesus, I say unto all, Watch!

"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."

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