

The heart of man is today crying after God for something or other just as it did ages ago and will continue to do in ages to come. Man has never been sufficient unto himself. He never will be. In the past, this cry, always the same in tone, has taken different forms and has expressed different desires.

The children of Israel, in bondage to the Egyptians, "sighed by reason of the bondage, and they cried, and their cry came up unto God . . . and God heard them." History records they were freed, but their cries for deliverance have not yet ceased.

Hannah, when accused by Eli for being drunken said, "Out of the abundance of my complaint and grief have I spoken." Her cry for a son was fulfilled when Samuel was born.

David had reason often to cry unto the Lord, and it is recorded that God was good to him. "In my distress I called upon the Lord, and cried to my God; and he did hear my voice out of his temple."

Solomon cried for understanding. He got it. It became to him the open door to vast riches and extensive power.

The king of Ninevah decreed that his people "cry mightily unto God." This, accompanied by the proper acts of repentance, brought them favor for "God saw their works."

All the prophets cried unto the Lord, and were heard. Even Jesus asked, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" And we recall that he himself cried unto God when there was great need.

The general cry in man's heart today is not so much for God as it is for things. He believes that if he can acquire more of the world's good he will be better satisfied. He forgets that the only satisfaction to be had lies in a state of being at peace. When a man is at peace he is satisfied no matter where he is or what his condition, economical, social, or political.

Peace is found in the stillness of man's soul, in the secret place within. It is a permanent commodity; an inner spiritual harmony. Whenever he discovers its abiding place in himself he then has touched the secret door to the treasure house from which he may draw all he ever wants whenever he wants it. He need only learn to let himself have the exquisite experience of heavenly peace.

Jesus demonstrated that peace afforded convenience and profit; that it was an element of wealth, an economic good. He instructed his men, as they traveled from place to place, to abide in houses worthy of the spiritual peace they brought into them. If by some chance they went to a place not worthy, they were to depart and let their peace return again to themselves.

Peace then was something the disciples carried with them and dispensed when conditions were favorable. They used peace in lieu of gold, silver, brass, or scrip for their journeys. It was so adaptable to their wants and necessities that it even substituted for extra coats and shoes. It was serviceable and

convenient for it did not have to be packed as cumbersome baggage and carried as a burden. It was a treasure they did not have to stay awake to guard as they lay at night by the wayside. Among thieves or friends they were safe from being robbed or envied for no one could wrest their wealth from them. Yet they could dispense it freely to aid all with whom they came in contact.

All the gospels record Jesus' teaching about this valuable asset. He suggested that his men cultivate peace one with another that they might, as a group, retain their spiritual savor.

Prayer often leads to this inner peace. As the heart is opened a man is warmed into a state of ready acceptance of the good inherent within him. By his increased awareness of it, he becomes more and more interested in it. As he learns about it he comes to know that it is real and that it is more substantial than the material things in the world with which he is familiar and on which he depends so much. The material goods are subject to change and destruction. The peace within -- the inner good -- is fixed, changeless. It is itself, always in full purity and bright energy.

Man, however, is not prepared to claim and use the good already existing, though unseen. Even if he glimpses it occasionally he repeatedly shuts himself off from it through the tumult in his mind and heart. Because he has been taught to place his faith in outer things, he is surprised and frustrated when what he thought had permanence dissolves before his eyes. Fear of loss soon sets in; he becomes suspicious and cowardly. A want of courage galvanizes him so fiercely that his affairs, as well as his body, become static.

Here is where he needs to learn to go to the secret place in search of peace as a way out of his dilemma. Instead, he searches frantically among other men to try to get them to cooperate with him; or, he tries to adjust conditions, and juggle things favorably for that which is essentially a spiritual support, resource, or source of strength.

A man cannot expect to find in one realm, or on one plane, something that abides in another, no matter how diligent his search. Since he seeks peace in a realm where there is no peace, he becomes discouraged and disheartened. The only cure for the terrible feeling of defeat most men companion with is a positive faith in God. A man must encourage himself to know and trust in the Omnipresence of a loving Father who willingly gives without restraint whatever is required for a full and completely happy life, in this present world.

Most men do not find it easy to communicate with God. Because they do not know where to find him they try to reach out after him as though he were removed from them. They cry aloud, they assume attitudes of mind, postures of body, use select phrases in prayer, and affect a love they do not feel. They little realize the only essential is to want, wholeheartedly, to associate with, to touch the Divine, and that he is found within their own consciousness.

"Let us make our appeal to the Infinite, and take up our position there." (Lao Tzu).

There is a meeting place between God and man. It is called the secret place because it can be discovered and entered by none other than the devotee and God. Make-believe or assumption of piety will not help a man discover this place. The chief interest of the worshipper must be that of finding God for the purpose of waiting on him alone and of receiving instruction from him.

The senses must be stilled; the thoughts must be subdued, guarded, restrained; the attention or inner vision must be set toward the Most High, willingly, lovingly, steadfastly.

"Wait, I say, on the Lord." A man must wait expectantly; he must remain awake, alert to receive the faintest whisper that comes from His Lord. As he waits quietly, he will slip into a deep silence that is unbroken even by thought. He will have found the secret place and out of it will come a prompting of Spirit in the form of what is usually called inspiration.

All of us have at one time or another experienced the moving power of inspiration. Its dynamic is overwhelming. It knows how to move us into our highest good if we do not resist or interfere. It is a power that can be ours to benefit by habitually if we will let ourselves be taught that there is within us a spiritual kingdom in which God himself dwells in all his glory, and out of which comes all our good.

The object of inspiration is not to stimulate and make man aware of the external. It floods him so that he might accept the opportunity to surrender himself more completely to it and to God whom it reveals. Instead, however, a man hardly waits for an inspiration to complete itself. He grabs at it with his limited perceptions and, holding a fragment tight in his intellectual grasp, rushes out into the world to cash it in.. As he moves from the within outward, the Light shining in the splendid ideal dims. Before he realizes his loss, he has wasted his substance and has failed to achieve anything.

We must understand something of God. The Object of God is himself. He possesses himself. He has himself, not as a man has money, or fame, or family. All that God is he gives to anyone willing to receive. But first a man must offer the supreme sacrifice of himself and all that he wants for himself in the world to become ready to be filled with all good and pleasant spiritual riches.

The greatness of this truth is ours at all times and in all places. Nothing and no one can thwart or deter its action in and for us if we will but choose to come into conscious knowledge of it. How shall we learn of it?

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Jesus invited, "Come unto me . . . and I will give you rest."

Why are we so unwilling to take time to draw nigh unto God? Our hourly command to ourselves should be, "Quiet! Peace! Be still!" For only out of an experienced peace in the heart will divine instructions come.

This does not mean that God requires man to grovel before him. It means that the violent intellectual activity which man believes to be so commendable and so essential to achievement must be subjugated to some seemingly irrational mystical union with the Divine. It is unreasonable in that it cannot be confined within the limits of personal experience and intellectual circumscription. It destroys all these; but it repays with a fuller consciousness of what is real and true value.

As a man gazes with an inward looking ability toward the Heights of Being he notices the action of an achieving power above thinking that works seeming miracles in his behalf, doing for him quickly what would require years to attain by mental and physical labor alone. How can this be experienced?

Become as a little child. We hear this suggestion all our lives. We read it in the Bible. We laugh at its implications for we feel that it suggests the childish attitude of mind that knows not the stupendous learning of our higher civilization. But the instruction does not mean this. It means that we are to become teachable, tractable, willing to put aside our own determinations that prevent us from entering the Holy of Holies and hearing the Word of the Lord.

Over and over man has proved the fallacy of trying to attain by thinking and by the exercise of his personal will. Both practices have always fruited into degradation and failure. Yet man pursues his way through the world and determines his own destiny, blind to the opportunities lying right within the stillness of his own consciousness.

Get the sense of being at peace. Look upward to a loving Father always waiting to give blessing. Receive his inspiration and hold it fast in a heart full of thanksgiving. Love him with the heart. Listen for his Word. A man will always hear the voice of his beloved. If he loves God he will hear God's word and it will give him joy.

A man may say that he has cried for a long time and has not received anything from God. It is not the crying that stirs God to action. It is the quiet that is the aftermath of the disturbed condition that is productive. Often the more violent the outburst the quicker the reaction. We should understand that it is in the silence that follows crying that the Lord appears, not in the storm of human emotion that peace draws near.

Learn quickly to take refuge in his blessed Presence. It is found within. Abide there and discover that man is in this world to demonstrate the presence of God just as Jesus did. Like a seed, it can unfold only according to its own pattern. Also, like a seed, it must have certain combinations of elements which cooperate to help it come forth into a living representative of the ideal within.

Seed, buried with an Egyptian mummy for thousands of years, has been known to grow when it was placed in favorable circumstances. So will the Presence of God within a humble human being stir to new life if he will cooperate by furnishing the proper elements essential to its demonstration through him. A tranquil mind, stilled thoughts, a willingness to be led within and upward by means of the inner vision trained Godward, and a steadfastness of purpose to wait on God with a heart full of love will give to any man insight into his holy estate as a Son. Be still! Be still my heart and drink the quiet of all around, for in stillness I shall find the permanent abiding place of my God and receive the peace that is my eternal security.

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SPIRITICITY May 1946

THE QUEST

By James A. Brady, Jr.

I sent a courier after God.
Into the courtroom of my Mind
As in obedience to the word,
"Seek, and ye shall find!"

"You'll seldom find Him here," Mind said,
"But -- hearken 'ere you start --
You'll never fail to contact him,
Within a seeking heart."

THE FREEING TRUTH
By A. J. Truesdell

The answer to our question, "What is truth?" must be wrapped up in the Word of God, for One who knew said, "Thy Word is truth."

In every field of research the majority must take the word of a leader about certain fundamentals regarding a specific study until others come to understand the findings and prove them to their satisfaction. All men have to take the word of Einstein for his theory of Relativity except those few who are able to enter into their study to a degree sufficient to allow them to come to the same conclusions as he. Then they know for themselves and their word and his agree.

When we search our Scriptures for the meaning of the Word, we discover some very wonderful statements.

"The Word of the Lord is tried."
"Every Word of God is pure."
"The Word of the Lord is right."
"The Word is very nigh unto thee."
"Good is the Word of the Lord."
"The Word of God is quick and powerful."
"Thy Word is truth."

If the Word of God is truth, we should do well to try to find out what his Word is, for Jesus stated, "The truth shall make you free." Someone has said, Truth is the steadfast fulfillment of the Divine Intention. The determination, the purpose of God is to be himself always. God is Good. God is All. This is one conclusion we can make and know to our joy that it will not be subject to change.

If it were possible to know truth simply by taking affirmations into mind, or by cramming the mentals with religious, occult, or metaphysical statements about truth, we could expect everyone who had studied courses designed to train the mind to the things of the Spirit to do the works of Spirit. Every Christian college and every occult or metaphysical school would turn out miracle workers. But we know this is not the case, just as we know that every graduate from any university is not completely educated.

Divinity is not something to be attained. It is something to be awakened to, something to be recognized and accepted. When a man is awake he is free from sleep until he falls to sleep again. "Awake thou that sleepest!" "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

In their pursuit of truth many students do all their research in a single realm. Some search for truth in the psychic realm, some in the intellectual realm, and some in the physical or material realm. In all of these departments there is duality, and the laws, Thou shalt! and, Thou shalt not! prevail.

Truth can be found, however, only in the spiritual realm, the realm where it alone abides. When the truth touches the consciousness of a man even in the slightest degree, if he is sincere in his search, he turns his attention to that. He no longer submits to the dictates of duality. As his understanding of the truth enlarges, what hitherto had been known by him appears to be darkness. This darkness is the result of viewing the old realizations from a higher vantage point. Much knowledge, which seemed very valuable to the mortal phase

of mind, becomes partial knowledge, or clouded, as a man ascends the mountain peak toward truth. The process of change in mind can be likened to climbing a mountain. As a man rises toward the heights, the valleys below appear to be in shadow. The darkness below is in ratio to his ascent into the light.

In a movement toward truth, whose light throws all else into shadow, there are periods of disturbance in a man's consciousness for it is sometimes difficult for him to relinquish pride of psychic revelations, or intellectual attainment, or physical prowess. Any degree of success on any plane is pleasing to the person but when pride enter a stumbling block of considerable proportions blocks his path to further progress. The college graduate who believes he has attained immortality when he gets his sheepskin is due for disappointment. Until pride is relinquished, he is not free from the limitations of inordinate self-esteem.

So it is with our study of truth. If we have done all in the way of study and preparation of the mind for truth we find we have done only what we were supposed to do. No credit should be taken for the hours, days, months, and years of devotion. These are nothing in themselves. They are good, but they are mere preparatory steps. They served to occupy us while our consciousness was being made ready to become a fit abiding place for truth. A wise man, when he discovered the building action of truth, looked out on all that he had built and said, "Vanity of vanities; all is vanity. What profit hath a man of all his labor which he taketh under the sun?"

We must continually remind ourselves that the current teachings claiming to offer students the truth are still subject to the x-ray of truth itself. None of the systems is truth; they are but partial steps toward truth. A great teacher once wrote. "When the mind no longer conceives itself to be the knower, recognizing free spirit as the knower and doer, then is man's liberation from the laws of mind and matter."

A story goes that once a man claimed that he and his brother knew all there was to know. On a certain day a friend approached him when he was alone and asked a question which he could not answer. The friend reminded him that he had stated he and his brother knew all there was to be known, whereupon the quick-witted young man answered, "Well, that's one of the things my brother knows." To take a leaf from this story, any of us could say that he and God knew everything. And if we should get a question we could not answer we could refer the questioner to God.

Truth knows that it is. Truth knows what it is to do. Truth knows it is free from bondage or limitation in any degree. Truth will teach anyone about itself.

Revelation of truth to the consciousness is so all-absorbing it seems too good to be true. But nothing is too good to be true, or too good for the sons of God.

Can you recall the first flush of truth that came to you? How thrilled you were! How sure you were that no one knew anything about truth except you. That was the correct way to feel about it, for this was prophecy of the time when you would accept without reservation the unaccountable fact of your divinity and would know that the only important knowledge was that which came from within you. You would recognize it as something from above your established states of mind, something higher and finer than all the knowledge you had hitherto gathered into your consciousness.

If you are receiving any enlightenment from within yourself at this moment while you read this page, it is more important than anything written thereon, or anything that you have ever read, or what you think someone else knows about truth. Your own interior illumination is actually more important to you than Scripture itself. That enlightenment is your Christ. That is the Light that brought you into the world, that causes you to think, that causes you to act. That little God-point of illumination will eventually swallow up all your enemies -- all that is opposed to your knowing the truth for its own sake.

You are to follow that light, for it is the way for you. That is your freedom, your manhood or your womanhood. That overcomes the world, the flesh, and the devil. But you must lift it up, high above all that you know and love; it cannot be hid in a napkin and buried. That must become your first love to which you return again and again.

In spiritual freedom all action is above what we commonly term the mind. Let us put it this way: it is above that action in mind known as intellect.

The intellect is an important department in consciousness. It is a repository for all knowledge gained through the senses. It hoards up opinions, observations, conclusions, and allows the person to draw on his supply at will.

The intellect also performs the office of messenger. A messenger, we admit, is less important than the message he has to deliver. The intellect will carry out inner wisdoms and higher truths as readily as it will some mundane assignment. It works to deliver whatever is given to it until it receives some new instruction.

We do caution the student against exalting the intellect to the office of judge of truth. It is a servant of truth. How, then can it be the judge?

Thinking correctly will free the thinker from the bondage of thinking incorrectly, from thinking foolishly and ignorantly. Good thinking is good; but, good thinking is not truth. Good thinking, whether it be original with the thinker or gleaned from books, papers, lectures, or instructors will not establish the truth for you, will not give you the freedom which is for the Son. Good thinking simply points the way in the right direction.

Some of the good thinking we are to do is this: Agree with thine adversary quickly, whiles thou art in the way with him. Swear not at all; Resist not evil; Give to him that asketh thee; Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; Be ye therefore perfect, even as your Father which is in heaven is perfect; Watch and pray.

We always look toward an object before thinking about it. If thinking were the solution to our problems of life why did not Jesus say so clearly? Just what did he say about thinking? "Take no thought." "In such an hour as ye think not." He instructed that we were not to follow after those who cried, Lo, here! or Lo, there! He said such things because he was teaching and practicing a way of life above the popular mental and religious conclusions of the day. He was teaching about God, the Father, who could not be thought about with the limited intellectual abilities of the double-minded man, but who could be look toward until he himself enlightened the mentals after all thought about him would cease.

Take no thought because God will think his thoughts through you if your mentalities are not obstructed with your own opinions and limited knowledge. The true Son sees what the Father is doing. He knows that God will teach him things unspeakable in common language. He knows that God will reveal his true spiritual nature, and that he is to let his mind be filled with God's wisdom and not that of the world or of men.

This is the true spiritual freedom. If a man has this and people try to hold him he will disappear from their midst. If people try to get rid of him, he will still be among them. For the Son is not subject to any power except the power of God. There is no power other than the power of God. There is no such thing as psychic power, or mental power, or physical power. There is no such thing as will power, contrary to popular belief. All the power there is to do anything is God. No one yet has wrested his power from him. It will remain inviolate and with him always.

Stand still. The Lord's arm is not shortened. His agents are everywhere. His intelligence, his ministry is more efficient than ten thousand spies. Let your thoughts stand at attention like good soldiers. And like good soldiers, keep that attention on the Captain of the Host, not on your companions. God the Almighty, the All-knowing will lead to safety and victory. God is with you, who can be against you?

This study requires only your attention, your willingness to be obedient to its mandates. It accomplishes miracles in any consciousness set toward it. It gives freedom from the mental practices which cause brain to become tense and the body tired. It makes you right-minded, righteous. All your appointed work, on whatever plane, will then be accomplished easily, freely, and in perfect ways as you wait on the Lord.

All any man really wants is freedom to live the free spiritual life of Jesus Christ. The freeing truth is the Christ truth.

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PRAYER WILL HELP YOU

We can help you through prayer if you want a better consciousness of health, happiness, and prosperity. If you will write to us, we shall pray for you and shall daily affirm God's blessings in your behalf and so help you to become more fully aware of His Omnipresent Good. All requests are held in confidence. No charge is made, but we accept the free will offerings of those who ask and receive help.

Alphabet of
DAILY MEDITATIONS

For Every Week Day of the Month

MAY 1946

1. ATTEND upon the Lord without distraction.
2. BELIEVE on the Name of His Son Jesus Christ.
3. We are CHILDREN of God.
4. DO all things without murmurings and DISPUTINGS.
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6. Seek that ye may EXCEL.
7. Wisdom . . . is . . . FULL of mercy and good FRUITS.
8. Thy GENTLENESS hath made me GREAT.
9. Thy right HAND HATH HOLDEN me up.
10. IN the IMAGE of God made He man.
11. Being JUSTIFIED by His Grace, we should be made heirs.
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13. He that KEEPETH his mouth KEEPETH his life.
14. LAUNCH out into the deep.
15. MY MOUTH shall speak of wisdom.
16. Peace . . . to him that is NEAR.
17. We are OF God.
18. Wisdom . . . is . . . without PARTIALITY.
*
20. Make him of QUICK understanding.
21. Give thanks at the REMEMBRANCE of His holiness.
22. Thou hast also given me the SHIELD of Thy SALVATION.
23. I will TRUST, and not be afraid.
24. UNITE my heart to fear Thy Name.
25. See VISIONS of peace.
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27. The true WORSHIPERS shall WORSHIP . . . in spirit.
28. Take My YOKE upon you, and learn of Me.
29. The Lord shall bless thee out of ZION.
30. Of His fulness have all we received.
31. Beloved, let us love one another.
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It is good for the consciousness to hold constructive words steadfastly in mind throughout the day. Please keep the MEDITATIONS with us for we shall remember you in prayer.