

## THE ESSENTIAL TO HAPPINESS

By Alden Truesdell

There is one Kingdom, the Kingdom of free Spirit, the Mind of God powerfully active with all the Divine Ideas which manifest and outpicture as creations of God. The Scripture informs us that "the Kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost."

In his natural state man is prone to believe that if he can get enough to eat and drink in this world that would be fulfillment enough. But we are beginning to understand that the sense of hunger for food and thirst for drink can never be satisfied in this world, no matter how much a man has to eat or drink. The hunger and thirst of the natural man lies deep and must be rightly understood before he can approximate satisfaction.

Everybody hungers for something. Everybody thirsts for satisfaction. However, the senses can never be satisfied. At best, they can be but temporarily hushed. After a short period of quiet, they arouse to demand further feeding. A person driven by his senses has to indulge them by administering ever increasing doses of whatever kind of food they demand. As changes occur in the body, additional stimuli are demanded until in its effort to meet the requirements imposed, the whole structure collapses into a disorganized state.

There is one principality where man can rule without interference. He can take dominion over his own consciousness. Jesus Christ gave the necessary mode of procedure. If a person hungers for food, he can easily become satisfied if he will accept the Word of God. Of course, it will be necessary that the person lift the attention of his mind above the desire for meat and bread; also, he will of necessity have to desire to know the Word of God. Jesus Christ fed often on the Word of God and said to his men at one time, when they were anxious about him, "I have meat to eat that ye know not of." Too, before he entered into active ministry, he lived forty days upon the nourishing Word of God.

The Word is the Substance of God. Anyone who partakes consciously of this Substance never hungers. You have discovered, no doubt, that as you develop more and more understanding of things spiritual, you desire for food decreases until at times you feel that you could very well do without eating. This is the experience of every sincere student.

Today many nations, having dissipated their Substance in riots and wars, hunger. The people perish because there was no vision. "O taste and see that the Lord is good: blessed is the man that trusteth in him." Eat of the Lord's body, which is the pure Substance of Being. This substance cannot be observed by the physical eyes but it is more real than the heavy elements we call our daily bread. If a man thirsts for drink - even a drink of cold water - he can be satisfied by turning to Jesus Christ. "If any man thirst, let him come unto me, and drink." Thirst but signifies the desire to know - a longing for knowledge. Man little knows that pure Intelligence may commandeer the intellect, and pure Love may confiscate the heart.

The mentals can never achieve all-knowledge. In your lifetime, so far, how much have you been able to learn? how much do you feel you ought to know?

do you feel as though you will ever know enough? Scholars, masters, teachers, and students - all are darkly ignorant on some point. The thirst for knowledge can be satisfied only by the living water given by Jesus Christ.

The mentality of man is symbolized by water. We are drawn through many waters in our unfoldment; that is, we change our mind often. New knowledge floods our thinking faculty from time to time. But unless such knowledge is the living water of the Lord, it never quenches the thirst but drives us to greater effort to know.

When man seeks to be satisfied through physical and mental practices alone, he suffers torment. Jesus put it thus (Mark 9: 44), "Where their worm dieth not, and the fire is not quenched." In Revelation 14:11, we read, "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

All of us want to be happy, but none of us has found happiness in physical practice or in mental practice. Everybody knows the physical body falls easily into a state of lethargy when the senses are indulged. However, not all of us realize that our active mental department is purely negative. Its real function is to reproduce Divine Ideas, not originate them. Although man believes he is very positive when his intellect is keenly active, when he is alert and on his toes, he experiences time after time that the intellect empties itself in its effort to guide his destiny, and he falls back instead of making progress.

"We which have believed do enter into rest: as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. ... Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." It is said that if a man could become as rested as God, he would do the works of God. All that people strive after in the world can be achieved easily in Spirit. Fulfillment can be experienced in every department of man's being; but, where else can it be found except in God. "Blessed is every one that feareth the Lord; that walketh in his ways."

"I shall be satisfied, when I awake, with thy likeness."

Who has the courage to lay hold on his invaluable spiritual estate and claim it as his own? Who will insist upon his entire being and environment conforming to this estate and its laws? Who has the presence of mind to let his mind (intellect) rest from labor? "They may rest from their labors; and their works do follow them."

This is a positive principle. It never fails, for it is based on the law of love. The Good loves that which is good and delights in witnessing the good coming into full bloom. God gives freely with no thought of return. We must accept just as freely in order to receive his gifts. Such receiving will give satisfaction, the satisfaction that comes from eating the meat and drinking the water of Spirit. But we must not try to hoard these riches. They are to flow as a current; then, there will be no lack of currency.

The doctrine of fear, so prevalent in popular religious teachings, is as insidious and harmful as a whispering campaign. Does your religion make you happy? Are you enjoying yourself? Have you found yourself? Are you yourself every moment? Remember the true Self is happy, joyous, righteous. No teaching is true unless it has that aim as its goal - to bring man into a consciousness

of his real Self. This is the gospel, the good tidings, that Jesus brought into the world. "Your heart shall rejoice, and your joy no man taketh from you."

Reverence toward God should induce joy in the heart. Only that which is genuine is of value. If reverence is genuine, so are the benefits derived from reverence. A false reverence, in simply honoring the Scripture because it is the customary thing to do, is something like attending the opera to be seen by friends and so be classed as a music-lover; or, visiting an art gallery in the hope of being classed as having an artistic temperament.

Only those who appreciate art enjoy art, and for them all art is a special gift. So it is with music and literature. The master artist is servant to him who is able to enjoy his masterpieces. So it is with composers and writers. So it is with the highest of all arts - the art of living - and the Master of that Art says, "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister."

A person does not require special training to learn how to be joyful. When the Scripture mentions joy, it means genuine joy. A person might be surprised to learn that when he is happy and joyful for any reason whatsoever he is close to the practice of spiritual principle.

Delight in anything is an art. Everything is lovely and beautiful when examined with appreciation. Appreciation of that which is beautiful develops finely attuned senses, and such are called aesthetic. An aesthete is a votary of fine taste and artistic culture. Through true appreciation, not criticism, one moves close to metaphysics. When this appreciation is trained toward the Lord of all beauty, of all joy, the senses are quickened and thrilled and true satisfaction is achieved. This is not a mark of special favor, but evidence of the ability to remember and return (respond) to God.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

Give God your most elaborate praises and you will find yourself elaborately groomed. Praise in your heart and on your lips is like seed cast into the earth. It causes righteousness and joy to spring forth.

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SPIRITICITY November 1948

INTEGRITY

By Robert Applegate

It is written in the Book of Proverbs, "The just man walketh in his integrity; his children are blessed after him." Integrity is oneness, wholeness, entirety. It is that which is not disintegrated. To integrate is to make one and to disintegrate is to make more than one or to break in pieces.

Every one's integrity is within him. It is his oneness with God. In this oneness, man is complete, entire, and whole. To walk in one's integrity is simply to be steadfastly conscious of this oneness, to cling to it in the face of all contrary appearances. This is to walk with God; all that is required to

man is "to do justly, and to love mercy, and to walk humbly with his God." When any one does this, he is blessed with an inner knowing and peace, and with outer success and prosperity. His children also, whether the children of his body or of his brain, are blessed with strength, long life, and usefulness.

If any one abides in his integrity, it will become more and more the reality to him until he learns to depend entirely on it and is concerned for nothing else than to maintain that integrity. It will care for him, guide him, and be his strength and protection. Through him it will shine forth to heal others and to guide them to their own integrity rock within. This is the fulfillment of Jesus' prayer, "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

To be disintegrated or dissipated is simply to lose consciousness of the oneness within. When that happens, a man seems to be distracted, to be pulled one way and another by conflicting desires. Such an experience leads to the theory that man is composed of different elements: such as reason, will, and appetite; but man is not many, he is one. All that is necessary is for him to return to the consciousness of that oneness and abide in it. Whenever any one strives, strains, or in any way denies his oneness with God, he has departed from his integrity; but, as Solomon declares, "Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool."

"The integrity of the upright shall guide them," Solomon also maintains. The upright are those who lookup. God created man upright; but, if man looks down, he is bent down and loses his sense of sonship. When man's gaze is fixed steadfastly upward, he is upright. He walks in the awareness of his oneness with the All and his entirety and perfection is that oneness. Then that consciousness guides him. With this guide, he not only does and says the right thing at the right time, but he does it "with authority and not as the scribes," or those who abide by custom and tradition. If any one builds on the integrity rock within, his house will stand, but every other foundation is as shifting sand.

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SPIRITICITY November 1948

GOD IS LOVE

By Nell Truesdell

No Christian can think about God without associating the quality of Love with him. Where love is there is compassion, tenderness, consideration, goodness.

We recall the adage, "Pity is akin to love." This is a negative approach to the desirable attribute of love. Whenever the heart experiences an active sensation of love toward anybody or anything, we are changed; we are renewed, are more alive, and are more thoughtful. We make every effort to render service to the object of our love.

Frequently, what is considered to be an expression of love toward someone else is but an indirect way of loving ourselves. Such a form of selfish devotion is not uncommon among human beings.

I read in the newspapers of a young girl's plight which is a good example of this perverted type of love sometimes found in intimate family groups. The girl is sixteen years old and her anguished plea is that her family give her some individual freedom. From grandmother down to the baby sister in the house, she is commanded, guarded, watched, and spied upon. Every letter that comes to her is opened by the one who chances to meet the postman, and is read by every member of the family before it is turned over to her. Sometimes a letter is actually misplaced before she is told she had received some mail. If she answers any mail, she has to read her letter to every member of her family before she can send it off. If she gets a telephone call, the group listens in and after the conversation has ceased, discusses in detail every word that was spoken.

This particular family would be frantic with grief if that girl suddenly left home. They would cry out against an unkind fate that placed such an unappreciative child in their midst. Were they not doing everything possible to protect, guard, and guide her because they loved her so much?

Everyone of us would instantly recognize the basic selfishness of that household. Each member loves herself so much that she is trying to live her life anew in this harassed young woman by controlling her in every conceivable way. Each is grasping after a vicarious enjoyment of the thrills of developing youth. They are a merciless, scheming, cold-blooded lot; still, their devotion is all given in the name of love.

It would be well to remind ourselves that we frequently protest our devotion to God while serving our own pleasures. If we claim to love God for the sole purpose of securing some favor or of experiencing some ecstasy, we should not be too disappointed if what we receive turns to ashes in our hands. Not that God gives imperfect gifts. We, who receive the best from him, are often unable, because unprepared, to appreciate and value what he so richly pours out upon us.

We accept the fact that God loves us, but loving him is something all of us must learn in greater degree. We must love him for his sake alone, not for the blessings we require of him. Loving the giver for the sake of the gift robs the gift of lasting benefits. Its powers of satisfaction are shortened; it becomes perishable.

Jesus Christ loved God so much that he could see "what the Father was doing." What he saw, he reproduced. And he admonished us to do as he did.

Being obedient to the challenge of love takes a great desire to know God for God's sake and not our own. The beautiful effect of loving devotion to him is that we experience all the goodness of God, and "all things are added."

"The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. The Lord preserveth all them that love him."

"It is not that we love him, but that he first loved us." If God cared not, we would not exist, for God is the Life of his creation, and God is Love. This all-encompassing love, which is Being Itself, is the only Source, the One Beginning of all. Who can speak of the glory of God's Love? his Kingdom? his Power? No one unless he loves God with all his heart, soul, mind, and strength.

Daily we remind ourselves that he care for us. "Cast all your care, for God careth for you." When we stumble and fall, we feel he will raise us up, and he does. When we are hungry, he feeds us. When we are alone, he is our Friend. When we fear, he is our shield and buckler. When we falter, he stands beside us and reveals a new path of safety and security. Whatever we need or desire, he gives freely, lovingly, and without strings. "The Lord is good to all."

There is no love that man can experience but that it is God, for God is love. "He that dwelleth in love dwelleth in God, and God in him." To understand God as love, we must remember him constantly. We must direct the attention of our mind him-ward without wavering or dispute. We must train our selves to see love everywhere expressing - or out-pressing - and exercise no judgments against our fellows except in the Light of God's pure Love (not "our" love).

So often we seek to be loved; but the keynote of Jesus Christ's teaching and ministry was that we must love God, and we must love one another. By this sign alone can we be counted his disciples.

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A DEMONSTRATION is a fraction of an IDEA that has been grasped by the attention and solidified sufficiently through the process of thought and speech so that it fills space by its apparent form.

-- Nell Truesdell

Alphabet of  
DAILY MEDITATIONS  
For Every Week Day of the Month

November 1948

1. ARISE, shine; for thy light is come.
2. O Lord, righteousness BELONGETH unto Thee.
3. He CARETH for you.
4. DISCERN between the righteous and the wicked.
5. Lift up now thine EYES.
6. FOLLOW me, and I will make you FISHERS of men.

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8. It is GOOD to sing praises unto the Lord.
9. Your HEAVENLY Father will forgive you.
10. The righteous shall INHERIT the land.
11. Live JOYFULLY.
12. I desired ... the KNOWLEDGE of God.
13. LAUNCH out into the deep.

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15. I am God, ... the Holy One in the MIDST of thee.
16. The Lord, he is God; there is NONE else.
17. Ye OUGHT to be quiet, and to do nothing rashly.
18. O Lord, teach me Thy PATHS.
19. QUENCH not the Spirit.
20. The Lord will REJOICE over you.

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22. I will SING a new SONG.
23. With THANKSGIVING let your requests be made known.
24. Establish your hearts UNBLAMEABLE in holiness before God.
25. I will sacrifice unto Thee with the VOICE of thanksgiving.
26. Make thy WAY straight.
27. My YOKE is easy, and my burden is light.

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29. Let our eye look upon ZION (peace).
30. In everything give thanks unto God.

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