

## EASTER MESSAGE

By Alden Truesdell

When the race celebrates the achievements of Jesus Christ, it honors its own potentiality. The triumph of Jesus Christ over all mortal powers and the final overcoming of even death itself are indicative of a positive and constructive Principle that may be invoked and applied to the problems of mankind and that, when so applied, never fails to demonstrate Its superiority and ultimate triumph. Every member of the race we call mankind is actually aware of the effects of the Principle, even though he has never heard of religion or righteousness, sin or salvation. He has had times of enjoying a certain state of well-being. Things have seemed to go well; his environment has tended to cooperate. Experience - and of course history itself, correctly read - teaches that certain practices produce pleasure and well-being; while other indulgences tend to pain and poverty. One way of life integrates all usable objects into its purpose. Another way, which has come to be known as "the line of least resistance," leads to disintegration and destruction.

Jesus Christ is the Way-Shower of the right way - in fact the only way, for in actuality other ways are not ways at all; they are but detours. Jesus was completely aware of this fact, and He left no room for compromise when He told His followers how to follow Him.

"I am the way, the truth, and the life," He said.

"I am the resurrection, and the life."

"I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life."

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

There are many way-showers for those who desire to study some other way of life, but no one actually desires to study a destructive way of life; he is tricked into doing so. He is led to believe that there is merit in ambition for worldly achievement. He is distracted from his own judgments by well-meaning but uninformed instructors. He is harassed by blind guides, leading up blind alleys. The wonder is not that man has refused to be saved, but that he has endured in the face of the popular concept of salvation.

It takes courage of a high order to admit not only that man is capable of making mistakes, but that man's entire concept of life is wrong and most of his cherished standards are misleading. It takes a high degree of audacity to "let God be true, but every man a liar." It takes a zealot to declare an unknown God.

Jesus Christ did not teach patience in enduring persecution, nor advise compromise with human beliefs. He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Those who have followed Him have returned with a changed tone, reporting a new thing. Some of the reports have been ordinary, some inspired, some prosaic, some classic; but all the reports of this way of life have been fraught with newness and originality. The Disciples of Jesus had such a difference in quality of speech that the authorities knew instantly "that they had been with Jesus." While the newness

is not in the Truth - for Truth is as old as God - each follower of Christ and finder of Truth seems to strike a new tone and teach a new doctrine.

First principles must be adhered to if high truths are to be exposed. This is no occasion to settle back into mediocrity, but to seek the higher concepts of Truth, which are much more interesting and vital than the static, smug complacency and studied compromise of the accepted modes of life.

Throughout the most envied strata of our society, there is an underlying sense of defeatism. The persons who are generally admired have attained and experienced every reward that the world has to offer. They have everything, they go everywhere, they see everything of interest; and yet their ultimate reaction is often boredom and bafflement. This example is mentioned to emphasize the necessity for a higher goal than the world has to offer.

Today much attention is being given to the practice of joining monasteries in the hopes of finding sanctuary and satisfaction. But, unless someone perceives and declares the transcendent fact of the resurrection and brings the future into the present, the sacrifice is in vain; the reward is not there.

Paul, who called himself "the least of the apostles," did the most prolific works; and his ideas in this matter are worthy:

"If Christ be not risen, then is our preaching vain, and your faith is also vain.

. . . If in this life only we have hope in Christ, we are of all men most miserable. . . . For as in Adam (the natural man) all die, even so in Christ shall all be made alive."

Jesus Christ is "the resurrection and the life," and Jesus Christ is in every person. At this Christ center, everyone can and should say, "I am the resurrection and the life"; for the resurrection is the "pearl of great price," "the prize of the high calling of God in Christ Jesus."

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I SHALL NOT BE MOVED

By Nell Truesdell

The doctrine of Jesus Christ gives all the necessary information incident to the life and well-being of humankind; but man discards this doctrine because he misunderstands it, and because he wills to believe the doctrine to be an unsatisfactory rule of life for any man forced to cope with existing conditions in the world. He uses the future as an alibi for not participating in Jesus' teaching here and now, declaring that in an after-life he will experience its blessings. Since man has looked and still continues to search in the outer fringes of his earthly existence for a successful life, he binds himself in a domain called "the world," and subjects himself to the rules that prevail in that sphere. Consequently, his life span is limited to the number of years that he manages to live between two experiences - birth and death; and his well-being is governed by a combination of chance and his own ingenious handling of untried schemes.

If a man is born at a better than average level of human existence, and if the circumstances in the midst of which he lives out his life span are good, he is the envy of all his contemporaries. He is said to have been born with a silver spoon in his mouth. On the other hand, if a man is born at a level lower than average, he is destined for a life of struggle against an adverse fate, to which eventually he, along with the majority of mankind, will succumb in failure and sorrow. The few who conquer adversity usually do so on the material plane; for that is the easiest realm in which to further one's interests and desires. Anyone successful in this realm is called a man of the world, and his success is held before others as a fine example of individual enterprise and triumphant gain. Money and the power that money awards are lauded. Inquiry about the degree of satisfaction attained is seldom made; all interest is centered in the outer apparent rewards and the means employed to gain them.

Jesus asked, "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Today a man will ask, "If I give up my place in the world, how shall I live, and how shall I provide for my family?" Understanding is essential at this point, for without it a man who sacrifices his worldly goods and opportunities for what he thinks is the spiritual life will be no better off in the new state than he was before. In fact, he will probably be worse off, for, added to his apparent lack, he will have remorse and regret for his foolhardiness. Attitudes such as these will hardly be conducive to a wholly spiritual existence.

Man is often confused in his interpretation of the terms religious and spiritual. A religious man can be devoid of spiritual qualities; but a truly spiritual man will perforce be religious. If a man surrenders all his worldly goods simply to become religious, he will miss the mark. If, on the other hand, a man sells all that he has, then actually follows Jesus Christ, he will be given wisdom and a new love for God; and, added to that gain, he will be given, in time, a hundred percent increase of all the things that he had surrendered. However, at this point, he will have ceased to rejoice in material gain; he will rejoice only that he has the privilege of redeeming his life from the round of birth and death that plagues the unawakened man. He will have done with the world and its ways forever, and he will never feel any sense of loss. "If any man will come after me," declared the Master, "let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it."

The words "deny himself" frighten everybody. To most persons it implies a stark self-sacrifice that borders on insanity; for, they reason, no person in his right mind will disown himself and subject himself to a lower standard of living than he was born to or has attained by his efforts. Such an erroneous interpretation has caused many to turn back into the world (after a definite, but brief urge to investigate God), in preference to facing the usual supposition that a man must live like a beggar in order to follow Jesus Christ. However, if the teaching of the Master were actually too hard to bear, it would have passed away centuries ago; instead, man hopefully continues to reach toward it, for he senses that in it he will find a new life. He makes his task hard, however, by trying to interpret Jesus' teaching literally. He searches in the letter of the instruction for the understanding that can be gained only in the spirit of it. Jesus censured this practice with this declaration, "Ye search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. . . . I know you, that ye have not the love of God in you." In this admonition Jesus touched the secret of the good life, here and now, as well as for all time to come. Love of God is the answer. Who will love God for God's sake, instead

of for his own sake? There is a difference. To perceive and choose the right side of the equation is to enter into life everlasting. Instead men prefer to search Scripture and to put off the day of enlightenment for themselves. "But here we are in the world!" they cry. "What shall we do? where shall we start?"

Start now. Start here. It is as simple as that. Now is the time, and here is the place. The Master, and every teacher who is trying to follow in His steps, has compassion on every person who will stop long enough to make such inquiries.

It makes no difference on what level man finds himself in this world, when he comes to himself. The time, the place, and the prevailing conditions do not matter; they neither advantage nor disadvantage the man whose heart is set on God.

Many years ago, we, in the Christ Truth League, discovered for our own use a few simple exercises that helped to stabilize us in our first steps toward a new understanding of God. In the March 1953 issue of SPIRITICITY, we set forth in detail an exercise by which a student can find the secret place of the Most High God at the center of his own consciousness. After he locates this spiritual center, he is able to commune with God in a new way. Here he realizes that God is Spirit, as the Master taught. He understands that God is Omnipresent - with him every instant of time - and that he can turn to God in the midst of himself and receive instruction from his Heavenly Father whenever he needs it. Here he can approach God as readily as a beloved son can approach his earthly parent; he can ask for needful gifts with the assurance of a prince able to command the resources of his father's earthly kingdom. "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?"

After a student has located the secret place within himself, he can locate himself in relation to the earth upon which he dwells as a human being. The earth is round and it has a center. Imagine the center of the earth. Then draw an imaginary line from the earth's center to the center of your own consciousness. This will turn out to be a radius from the center of earth to your center and you will realize that, by that radius, you are connected to the earth's center as fast as though you, were tied with a silken cord. You can never get off the earth's center. Wherever you travel upon the face of the globe, you are always in direct touch with that center. See how fast you are bound to earth!

Now, lift your sight from the earth's center to the zenith. An imaginary line passes from the center of earth (your nadir), through your center of consciousness (behind your heart) to the zenith directly overhead. You can never get off that line so long as you live upon the earth. A realization of this fact gives you a very substantial feeling. You know that you are in your right place, no matter where you go, what the condition of your mind or body is, or what outer circumstances prevail in the world. No person on earth can displace you. No one can throw you off center. No one can obstruct your contact with the sphere of your present existence - life on earth. With Moses, you accept the fact that "the place whereon thou standest is holy ground." An assurance grows within that dispells fear. You know that your place on earth and your relation to the people around you cannot be threatened; you know that your relation to God is intimate and established. You know that you are you, well grounded on earth, and permanently secure in God.

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## THE LORD'S PRAYER

By Robert Applegate

(Continued from last month)

The Lord's Prayer, the one prayer that Jesus Christ taught us, contains all that we can possibly desire. The words are spoken so frequently, however, and often so mechanically that they tend to lose all meaning. This is the reason for looking at the Prayer from a linguistic point of view. It is not suggested that anyone change the words with which he is accustomed to pray, but it is hoped that the customary words may be spoken with a greater realization of their significance.

Last month, several translations of the Lord's Prayer were given. A literal, word-for-word translation would run as follows:

"Father of us, the in the heavens,  
Let the Name of You be revered,  
Let the Kingdom of You come,  
Let the Will of You be done,  
As in heaven, so also upon earth.  
The bread of us, the spiritual, give us today,  
And cancel for us the debts of us,  
As we also have set free the debtors of us,  
And let us not fail in the testing,  
But deliver us from the painful (or, the worthless, or, useless)."

This is translation-English, for which a schoolboy would be reproved; but it will serve as a basis for looking at the Prayer in a new light.

The first words are "Our Father in the heavens." These words are a prayer in themselves. Simply the words "Our Father" will dissolve irritation or anger that is felt towards any person. The realization that you and your tormentor have one Father brings you into rapport and melts the feeling of antagonism. Try it. The next time that you are irritated with anyone, simply repeat silently, "Our Father," and see what happens.

Heaven, or "the heavens," is not a place. It is a plane of being, the spiritual plane, the plane of Reality. A man who does intellectual work, and therefore lives on the intellectual plane, actually lives in a different world from that of the laborer, who lives on the physical plane, although the two men may be close neighbors, or may be working in the same room. One may be working at a desk, while the other is sweeping the floor; but they are in different worlds. Similarly the spiritual plane of being is different from, but not separated from, the physical and mental planes. The "Father in heaven" is the Spiritual Father, the Holy Father; He is both within and about every person.

The first petition in the Lord's Prayer is "Let Thy Name be revered." It is right that this should be the first thing we ask for, because to stand in awe of God's "Name" to revere His Nature, is the first step towards an awareness of Him. The attitude of reverence makes us capable of receiving that which God is continually giving us, Himself. The "Name" of God is His Nature, of which Jesus Christ said, "I have manifested thy name unto the men which thou gavest me out of the world." It is worthy of reverence - It is the only thing worthy of

reverence. We too often make the mistake of revering the opinions of others (as when we govern our conduct by what the neighbors will think), of revering the power of money, of revering human titles and dignities, of revering aggressive personalities. When confronted with the infinitude of God, these things sink into insignificance. It is God's "Name" alone that we want to revere.

"Let Thy Kingdom come." The Kingdom of God is that realm where God is King. In other words, it is that state of consciousness in which all the motives, thoughts, and actions are ruled by God. The Kingdom of God is the Kingdom of health, the Kingdom of harmony, the Kingdom of happiness. We are told to "repent" (turn our hearts toward God), because that Kingdom is "at hand" and is in everyone of us. It "comes" into consciousness, into manifestation, into visibility, as we give our attention to It.

"Let Thy Will be done." The Will of God is for infinite good for every one of His children. This good is so great that it is exceedingly difficult for the human being to comprehend it, much less accept it. Even Jesus Christ quailed, when He was called upon to put off His mortal body, so that He might pick it up again, renewed into eternal splendor. So do we let go of our old selves, our comfortable errors, with reluctance and often with travail. Yet it is only through the crucifixion of the old selves that the new Self can emerge. The Will of God is our only hope, our only joy, our only satisfaction. The Will of God is never for bondage of any kind; It is for freedom, the only freedom that there is. "Our wills are ours," Augustine prayed, "to make them Thine; for our hearts are restless till they rest in Thee." We may pray from the bottom of our hearts, "Thy Will be done"; for therein is the sum of all we desire.

"As in heaven, so also on earth." Heaven is the realm of Reality; earth, of consciousness. In Reality God's Will is being done continually, for there is no other will. In Reality God's Kingdom is all that there is; It is in us, and we are in It. "The Lord God omnipotent reigneth," we are told. Since this is so, there is nothing for us to pray for, except that we may become conscious of the eternal Reality, that as it is in Reality, so also may it be in our consciousness; that we may become aware that God's good Kingdom is All, that His holy Will is done.

(To be continued)

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

APRIL 1953

1. Christ is ALL, AND in ALL.
2. In Him dwelleth all the fulness of the Godhead BODILY.
3. Ye are COMPLETE in Him.
4. Let the word of Christ DWELL in you richly.

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6. In EVERY thing ye are ENRICHED by Him.
7. The FATHER knoweth what things ye have need of.
8. Thou hast put GLADNESS in my heart.
9. The Lord is HOLY in all HIS works.
10. He INCREASETH strength.
11. It is God that JUSTIFIETH.

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13. The Lord is KING forever.
14. Where the Spirit of the Lord is, there is LIBERTY.
15. God hath MADE MAN upright.
16. He doeth marvelous things without NUMBER.
17. Thou wilt ORDAIN peace for us.
18. My PEOPLE shall dwell in a PEACEABLE habitation.

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20. Many waters cannot QUENCH love.
21. The Lord will RECEIVE my prayer.
22. God hath SHINED in our hearts.
23. God doth TALK with man.
24. Be ye steadfast, UNMOVABLE.
25. Add to your faith VIRTUE.

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27. WAIT thou only upon God.
28. Take my YOKE upon YOU.
29. He was ZEALOUS for my sake.
30. I and my Father are one.

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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.