

SPIRITICITY, April 1962

EASTER MESSAGE

By Alden Truesdell

"FEAR NOT. ... I am Alpha and Omega, the first and the last. ... I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

There is a sense of wonder in the minds of most of us regarding the Resurrection. For anything having to do with an afterlife or an eternal life is intriguing to us. Upon this subject we find our Authority telling His follower: "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards."

The disciples did not know why Jesus had to leave them; they could not understand what He meant by coming again. Later they understood that He did what He did because it was His assignment. It all had to be done this way to accomplish the results Jesus had to attain. Everything He did was a part of His assignment, because He did not do what He thought should be done, but only what the Father wanted done through Him.

The total achievement of His Ministry has not been described by historians or theologians. For the magnitude of His Mission is still being unfolded to a nonreceptive, indifferent race.

Jesus' "righteousness," or right use of the Principle of Life, exceeded not only the righteousness of the scribes and Pharisees, but the right use of the greatest men the world had produced up to that time - or has produced up to the Present time.

Jesus Christ, in doing what He did in the way He did it, enabled His followers to envision the magnitude of God-Love. When a man of the calibre of Jesus Christ, a man of great stature in his own right, a man who towered above all men, was willing to lay down all that greatness, to lay down that outstanding life for love of a Father no man has ever seen - this was service supreme. Of this He said, "Greater love hath no man than this, that a man lay down his life for his friends."

It was His love and His ability to let go of His will that made His service the greatest man has known. But He laid down His life that He might pick it up again, as He promised He would.

We sometimes wonder at the ease with which we are prone to succumb when the world, the flesh, or the devil uses its wiles to divert us from our ultimate goal, to disconnect us from our source of spiritual power. Yet in our religious passion plays, even in some of our operas, the devil is pictured as going out of business when sincere faith in the Name of Jesus Christ is expressed. And he does - just as he did when Jesus commanded him to get behind Him in His own time of tempting in the wilderness.

During this time of preparation this Great One overcame all the major drives by which man is distracted from his spiritual bent. He met and subdued every enemy mankind will meet in its sojourn here in this world.

We are familiar with the record: how the prompting came to turn stones into bread and how Jesus quoted the correct procedure of the Law of Life by saying: "It is written, Man, shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Jesus used the phrase "it is written" for the rebuttal of each temptation. He knew there is a spiritual set of rules for the playing of this game of life, which He intended to live and to play rightly. He did so, even up to the time when He was nailed to the Cross, surrounded by His murderers, at which time He looked up to heaven and said, "Father, forgive them; for they know not what they do." This supreme act of forgiveness enabled Him to complete His assignment of overcoming the world, and even man's most pernicious enemy, death.

As though this were not drama enough, it was preliminary; for the import of this action was to be revealed by the triumphant escape from the tomb and the appearance to many witnesses.

There have been other men reported as being transmuted into eternal life, but none so dramatically and conclusively as to confound all those who have tried to discredit the Event. And all this was done for the redemption of such seekers for Truth as the readers of this magazine.

To us, all of this comes mainly by hearsay. For we have not known or seen this Man personally; but most of us know Him to be more real than many of the people we have known. And certainly more vital than any. For we are those of whom Jesus spoke in His final prayer, when He said (regarding His disciples): "Neither pray I for these alone, but for them also which shall believe on Me through their word."

In the wilderness, when Jesus had confounded His tester by citing the laws covering the choices He was asked to make, then the "angels came and ministered unto Him." Just so, on the Cross, He persevered in the highest form of spiritual practice, so as to be lifted up to the right hand of the Father, to receive all power in heaven and on earth.

We know all this; we have heard all this, Sunday after Sunday and Easter after Easter. What does this have to do with us? Just this: it is our guide; it is our entree into what we and all the rest of the race are seeking - the better life, the "inheritance incorruptible." Jesus Christ is the assurance of our being the beneficiaries of the best that the Creator of Life has to offer. Jesus Christ is the Reality of our being. Jesus Christ is the Example of the potentiality of mankind. For Jesus Christ is the Soul of the race as well as the Son of God.

"Know ye not your own selves, how that Jesus Christ, is in you?"

"Blessed are they that have not seen, and yet have believed."

SPIRITICITY, April 1962

BREAK THE SPELL OF BONDAGE

By Nell Truesdell

"WOE TO you rebellious children,"
 is the oracle of the Lord,
"Who carry out a purpose that comes not from Me,
And who form an alliance that is
 not according to My mind -
Adding sin to sin -
Who set out on the way to Egypt,
 Without asking My advice,
To take refuge in the protection of Pharaoh,
And to take shelter in the shadow of Egypt!
Therefore the protection you seek in Pharaoh shall turn to your shame,
And the shelter you seek in the shadow of Egypt to your confusion. ...
All shall come to shame through a people that cannot benefit them,
That bring no help or benefit,
 But only shame and disgrace."

(THE BIBLE, The Old Testament, trans. by J.M. Powis Smith)

This poetic translation of Isaiah's denunciation of Israel for its alliance with Egypt makes clear the prophet's warning to his people that they will find no protection or peace by turning to a worldly power. Rather, the children of Israel "will carry their riches upon the shoulders of young asses, and their treasures upon the humps of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose."

The threat of invasion from Assyria had thrown the Israelites into a panic. In their desperation they forgot God and the help He always gives, and they turned to Egypt for defense. Isaiah cried out against his people's disloyalty and forgetfulness of the only Power on earth that could help them without despoiling them.

"Thus saith the Lord, the Holy One of Israel," he cried, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

How often, in times of fear and indecision, we subjugate ourselves, our homes, our loved ones, our resources, to the ruling powers of psychic influences, sensuality, commercial customs, self-centered intellectual judgments! At such times we seem not to realize that we are vainly reaching out and exposing ourselves to the treachery and disloyalty of plunderers who, instead of helping us, will strip us of our possessions and make us captive to the conflicting forces of human nature.

In Scripture, Egypt represents the dream-world of mortals who lack spiritual enlightenment. Pharaoh represents the willful though uncertain rulership of the sense-mind; he is a ruler whose consciousness is possessed by the animal nature. He displays great power, but his power is transient and temporal, lacking in feeling.

Israel represents the struggling soul that has discovered that God rules, and that the strength and life and resources of man stem from the Divine

Presence within him. Isaiah represents the higher Self in man that fearlessly proclaims that the dream-world of sense and its ruler (sense-mind), while promising protection to the spiritual nature, rob it of Divine Substance.

Isaiah urged: "For the Egyptians (the worldly) shall help in vain, and to no purpose: therefore have I cried concerning this, Their (i.e., your) strength is to sit still."

In our personal lives, the happiness, security, and satisfaction we crave will appear miraculously and immediately if we are patient enough to wait only on God - to be quiet from the fear of evil, to take refuge in the cell of Self-knowledge - the heart-of-hearts in our midst - where we and God meet in holy communion. There He will tell us what course to pursue, what things to accept or reject, what work to undertake, what investment in time, money, or energy to make. He teaches. He enlightens. He reveals the best way - the way that leads to the fullest rewards.

Trouble does not spring forth instantly in our affairs and in our lives. It is our own handiwork; we build it hair-line on hair-line until, at a given instant, its weight topples us and we lose our footing. We must train ourselves to realize that at such times we should remember to be quiet. Instead of tossing about in a confused heap we should turn the attention of our mind deliberately to God in our midst and wait until His help penetrates our bewildered consciousness. Then we shall think clearly and save ourselves and our resources from some impetuous act from which we may take a long time to recover.

In all human experience, our temptation in the midst of trial is to rely on our own will. We do not realize that we cannot see what opportunities lie beyond the veil of darkened intellect. All of us have inherited harmful notions from our ancestors. Parents make mistakes with their children, and the children repeat those mistakes with their offspring. In successive generations error is transmitted as a "sacred" heritage. Few there be that are able to break the spell of human bondage.

Each person is apt to think that he is the only one who carries secret burdens; but all humankind suffer the limitations of mortal existence - some more apparently than others. From the cradle, we have been taught that we must conform to the ways of the world, that we must shape our lives to their design if we are to survive. But what did Jesus Christ come into the world for? Was it not to declare anew that man is a son of God, not a son of flesh?

Why do we continue to avoid the call of God in our souls? We do so because we are afraid of being different from the crowd. Criticism by relatives and well-meaning friends shames us into renewed devotion to bondage. But the few who dare to consider God soon gain their spiritual equilibrium; the signs of their inner devotion to God appear and bear witness to their independence and liberty.

SPIRITICITY, April 1962

PAUL'S LETTER TO THE ROMANS

By Robert Applegate, Jr.

(Continued from last month)

MAN IS forever faced with the necessity to choose where he will give his attention. He may give his attention to the "world": i.e., the material things that seem desirable, the opinions of his associates, and the emotions of those around him. Or he may give his attention to the invisible, intangible "things of the Spirit," which have always proved to be the controlling forces in human affairs.

The great difference between the "world" and the Spirit is that "the world passes away," while the Spirit endures. Change is the law of the world. All things come into being, grow, deteriorate, and pass away. So Paul often designates this realm by its most obvious feature. He calls it simply "decay." The Spirit is not only changeless, but It gives of Its own qualities (Its Life, Its Beauty, Its Joy, Its Eternality) to whatever turns to It. Paul often designates the Realm of the Spirit by the one word "glory."

The message of all the prophets and saviors of mankind has been a call to turn to the things of the Spirit and to persevere in this practice. "We count them happy which endure," wrote James, the brother of Jesus Christ.

If anyone turns the attention of his heart to the invisible Spirit and expects his good to come from this Source, he will meet with ridicule and opposition - first from his old habits of thought and then from all his old associates. This is the "tribulation" and "persecution" that we read about in Scripture. It is a testing of our sincerity in choosing the things of the Spirit. Paul met this opposition continually; he rose above it by his steadfast clinging to Christ. "I determined not to know anything among you, save Jesus Christ," he wrote to the Corinthians, who ridiculed him behind his back. And to the Romans he wrote:

I FIGURE that the experiences of the present are not commensurate with the splendor that will be uncovered to us. The whole creation waits with eager longing for the uncovering of the sons of God. For creation has submitted to futility - not willingly, but through him who subjected it - in the hope that creation itself will be set free from its slavery to decay and will be brought into the freedom of the glory of the sons of God.

We know that the whole creation groans and labors within itself, right up to the present moment. Not only so; but we also who have the first gifts of the Spirit - we groan within ourselves, as we wait for our adoption as sons: i.e., the ransoming from our human nature.

We are delivered by hope. But hope that is seen is not hope. For who hopes for what he already sees? But if we hope for what we do not see, we wait for it with perseverance.

The Spirit Itself helps our weakness; for we do not know what

to pray for as we ought. But the Spirit prays for us with sighings that cannot be uttered. ... And we know that, for those who love God, all things worship together for good. For those whom God knew beforehand, He set apart beforehand, to share the Form of His Son, so that the Son should be the first-born of many brothers. Those whom he set aside beforehand, He called; those whom He called, He declared innocent; those whom He declared innocent, he spiritualized.

What shall we say to these things? If God is for us, what is against us? How shall He who did not spare His own Son, but gave Him up for all of us - how shall He not with Him also give us all things?

What will separate us from the Love of Christ - friction or pressure or persecution or hunger or nakedness or danger or violence? ...

But in all these things, we more than conquer through Him that loved us. For I believe that neither death nor life nor angels nor ruling powers nor things present nor things to come nor prodigies nor height nor depth nor any other created thing will separate us from the Love of God that is in Christ Jesus our Lord.

To elaborate upon this would be ridiculous. But I would like to point out three things:

1) When Paul says, "For those who love God, all things work together for good," he means it completely literally. Most modern translations render this passage differently because of an unwillingness to attribute to Paul such a seemingly Pollyannish statement. Yet Paul said of his own imprisonment that it had happened for his good and he wrote to Philippi that, if he were put to death, this would be a gain to him. So there is no difficulty in accepting the words at their face value.

2) When Paul speaks of hunger, danger, violence, etc., we may remember that he had faced all these things frequently.

3) The passage beginning "those whom God knew beforehand ..." is the basis of Calvin's ungodly, unchristian, and untrue doctrine of predestination - that some men are irrevocably consigned to eternal torment and others predestined to eternal bliss. This doctrine has been attributed to Paul and accepted as his teaching although he says in the same passage that God gave His Son for all of us and will with Him give us all things, and elsewhere he says that finally "every tongue shall confess to Christ." So the only predestination is that all are predestined to return to the God whence they came. "From Him and through Him and to Him are all things." But as Jesus said, "It is not for you to know the times or the seasons, which the Father hath put in His own power."

After his transcendent statement of the Allness of God's Love Paul returned again to the question that troubled him greatly - why his fellow religionists refused to accept the obvious truth of the Good News. His rather long discussion may be summed up in one short quotation, which aptly describes the condition of all overly "religious" persons:

I BEAR witness that they have a zeal for God, but not an enlightened zeal. For not knowing the Goodness

of God and trying to prove their own goodness, they have not submitted to the Goodness of God. But Christ is the purpose of religion.

Paul continues:

If you acknowledge with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be delivered. For we are acquitted of guilt by the belief of our heart; we are delivered from negation by the acknowledgment of our lips. So the Scripture says, "Whoever believes in Him will have no cause of shame." (Isaiah 25:16, Septuagint)

There is no favoritism between religionist and intellectual. The same Lord of all is bountiful to all who call upon Him. For "everyone who calls upon the Name of the Lord shall be delivered." (Joel 2:32)

Just as the Calvinists picked up Paul's statement about being predestined, misconstrued it, and treated it as though it were the whole Scripture, so the fundamentalists have done the same thing with his statement about acknowledging Christ as Lord. And yet Paul's words are completely true, and anyone may prove them for himself. The simple acceptance of the Crucifixion and Resurrection does remove our sense of guilt and self-condemnation; and calling upon the Name of Jesus Christ does deliver us from whatever we want to be delivered.

Everyone wants to be delivered from something. Try silently and persistently invoking the Name "Jesus Christ," and see if the promise is not true. "Everyone that calls upon the Name of the Lord shall be delivered."

Paul ends the expository part of his letter with an ascription of praise. It should stop us from trying to analyze too rigidly the workings of the Spirit or thinking that man is capable of understanding the Infinite.

O THE depth of the Riches and the Wisdom and the Knowledge of God, How unsearchable are His methods and how unanalyzable His ways! For who has known the Mind of the Lord? Who has given anything to Him, so that a recompense is owed? For from Him and through Him and to Him are all things. To Him be glory to eternity!

(To be continued)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day of the Month

APRIL 1962

2. God now ACCEPTETH thy works.
3. Thy BLESSING is upon Thy people.
4. CALL ye upon Him while He is near.
5. O, Thou, that DWELLEST in the heavens!
6. He hath done EXCELLENT things.
7. Christ hath made us FREE.

9. Who is like unto Thee, GLORIOUS is holiness?
10. Whatsoever ye do, do it HEARTILY, as to the Lord.
11. Thy God shall bless thee in all thine INCREASE.
12. JOY in the Holy Ghost.
13. His KINGDOM ruleth over all.
14. Ye have been called unto LIBERTY.

16. MY MOUTH shall speak of wisdom.
17. The Son can do NOTHING of himself.
18. Lean not to thine OWN understanding.
19. Do those things that are PLEASING in His sight.
20. In QUIETNESS ... shall be your strength.
21. Of the Lord ye shall RECEIVE the REWARD.

23. STAND fast.
24. My THOUGHTS are not your THOUGHTS, saith the Lord.
25. Thanks be to God for His UNSPEAKABLE gift.
26. Thy VISITATION Preserved my spirit.
27. The WISDOM that is from above is first pure.
28. All things are YOURS.

30. Have a ZEAL for God.

"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."

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

DECEMBER 1955

1. If ye shall ASK ANYTHING in My name, I will do it.
2. BLESS the Lord, O my soul.
3. For this CAUSE CAME I unto this hour.

5. Let us love . . . in DEED and in truth.
6. Walk with Me in peace and EQUITY.
7. The Lord make his FACE to shine upon thee.
8. The Father may be GLORIFIED in the Son.
9. I Am the Lord that HEALETH thee.

10. The Spirit maketh INTERCESSION for us.
12. The God of hope fill you with all JOY.
13. As the Father KNOWETH Me, even so KNOW I the Father.
14. He that LOVETH Me, shall be LOVED of my Father.
15. I will MANIFEST MYSELF to him.
16. Walk in NEWNESS of life.
17. Ye are all ONE in Christ Jesus.
19. I go to PREPARE a PLACE for you.
20. Make (me) of QUICK understanding.
21. Put Me in REMEMBRANCE.
22. SEEK ye first the Kingdom of God.
23. Where I am, THERE ye may be also.
24. When I was a child, I UNDERSTOOD as a child.
26. VERILY, VERILY, . . . your sorrow shall be turned into joy.
27. It shall be WELL with thee.
28. Whither I go YE know, and the way YE know.
29. Where is thy ZEAL and strength?
30. Keep yourselves in the love of God.
31. Where is your faith?

"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.