

THE PATTERN

By Robert Applegate, Jr.

THERE IS a pattern in the life of Moses. First, as a prince in the rich court of Egypt, he had everything. He was stripped of everything and was a fugitive in the desert. In the face of complete lack, he was provided for. But he was forced to spend years, as a shepherd, in solitude and silence - until he knew what he had to do. When he accepted what he had to do and started on it, he received power to accomplish it. He did the impossible and miracle followed miracle.

We see the same pattern in the life of David and of Paul. David was the favorite of the king; he was stripped of everything and became a fugitive in the desert. He returned with power and he did the impossible.

Paul was the son of well-to-do parents, was a Roman citizen, had a marvelous and highly-trained intellect. He was stripped of it all and was a fugitive in Arabia. He put in his years of solitude and silence. He returned with power and purpose. He too did the impossible.

We see the pattern in the lives of many Christians who were later called saints. Antony was a rich young man in Alexandria, Egypt. He gave away all that he had and after studying with the teachers he could find in Alexandria he retired into the desert. He never returned; he didn't have to. Men came to him and settled around him by the hundreds until it became so crowded that he had to move further into the desert. Men still sought him out. He started the practice of combining work, self-denial, continuous prayer. This practice, continually revived through the centuries, has been the life of Christianity up to the present day.

We see this same pattern in the life of Jesus. When at His baptism He knew that He had the very Power of God, He was "driven by the Spirit into the wilderness." There He was stripped of all self-seeking. Paul says, "He emptied himself." Afterwards He returned "in the power of the Spirit." He accomplished the Redemption of mankind.

There is a specific work for everyone. Most do not find or do not accomplish this work because they are unwilling to go through the process of being stripped of their self-importance. Paul said: "Have the purpose in you that was in Christ Jesus, who although He was one with God, . . . emptied Himself, became as a slave, . . . lowered Himself, was obedient." It is a hard assignment, but it is the only way. As Jesus said: "With men this is impossible; but not with God, for with God all things are possible."

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Our temptation is to compromise, and so put ourselves out of touch with God.

SPIRITICITY, April 1965

THE FIRST COMMAND

By Alden Truesdell

"THOU SHALT LOVE the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

The heart of man is that department that expresses affection. Affection rules the unconscious and directs the consciousness. Man is what he loves. Man gives attention to what he loves and he becomes like that to which the attention is given. So if a man loves God with all his heart, he becomes like God.

The unconscious can be likened to one of the IBM machines that provides the answers to all the problems that are fed into it. The consciousness can be compared to the men who prepare the questions and feed them into the machine. As man loves That which has caused him to be, all this God-given equipment swings into action; the soul also swings into action.

The soul is the recorder of all the outer experiences which have come to man during his conscious existence. The soul is impressed also by all the spiritual experience man has had since his inception. We can well understand why the Psalmist commanded his soul to wait "only upon God." The soul is the receptive matrix for the impressions it receives. If God is impressed upon the soul, God must be reproduced by the soul.

If one could love the Lord with all his soul, then the soul would give itself over to the object of its affections and would so merge with the Beloved as to become the Beloved and to be one with Love Itself. Anyone doing this could say, "I and my Father are one. I am in the Father, and the Father in me."

Suppose one had so majored in love of God as to attain this merger, and then loved his neighbor as himself - would not this be an ideal system of defense? If a man could practice this much, would he not be so enfolded in infinite security as to know the Fortress of Truth to be the only reality?

To love the Lord with all the mind is to stay the mind on God. The promise is: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." To stay the mind on God is to fulfill the command, "Let this mind be in you which was also in Christ Jesus." The Mind of Jesus Christ was so at peace and so at one with God that Jesus is known as the Prince of Peace and the Son of God.

The mind that is stayed on God could be compared to a telescope that magnifies what you look at when you put the small end to your eye, and minifies when you look through it the other way. If you keep the telescope pointed towards God, the small end will automatically be pointed towards the world and yourself. This will magnify God and minify the world. This will lessen the load you have to carry and also increase the carrying power.

This mind is also like a mirror that is trained towards the sun. Wherever the reflection is turned that area is illuminated. So the mind that is stayed on God will bring new light to whatever it directs its attention towards. In business it will reveal new methods and more efficient ways of operation; in

science it will uncover new laws and new concepts; in our private lives it will show us the answer to our problems.

To love God with all the heart, soul, and mind would seem to require great will power and possibly great effort. The opposite is true. Such complete practice requires no will but the Will of God. Just so, in loving God with all the strength, we find that it is God that provides the strength with which to love Him. The child walking with his hand in the Hand of his Father - God feels and behaves like the world-conqueror he was created to be.

We all search the Scripture, seeking for life; but neglect the Divine Identity within ourselves that is our Life. We hear the expression, "A man doesn't know his own strength." This is true of all of man's capacities. He does not know what he can do until he tries. When he tries, he is often amazed at what he believes are his own capabilities. But what he does not realize is that when he works, it is God working.

The best working relation is when a man loses the sense of his personal sufficiency and becomes amenable to That which is working in him. As long as he is aware of his outstanding traits as a person, he is stilted and self-conscious in his expression. When he loses his personal awareness, he becomes an un-self-conscious spiritual individual of eager efficiency and unhindered performance. He will then not be working for a living, but living for the work being done through him.

Many talk of the Omnipotence and Omnipresence of God. And yet few of these will concede that God is the only presence, except in an academic sense. Each one seems to have his personal reservation. If "God is All and God is Good" then God is the only Doer, the only Knower, the only Thinker. God is also the object of all love, for God is the only Good. So long as we look at the world or ourselves we can never see this. We do see it in Jesus Christ, who said: "I of mine own self can do nothing. . . . There is none good but One." He sealed His teaching by His Crucifixion and Resurrection.

So our work is to believe in Jesus Christ and to obey the instruction: "Look unto Me, and be ye saved: . . . for I am God, and there is none else." Only so can we begin to keep the First and Great Commandment.

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Not the capacity to endure persecutions, but the steadfastness of a pure heart guarantees merit.

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WALK BEFORE ME

By H. B. Jeffery

MAN is an immortal being. The first thing when you wake up in the morning, arise and say: "Man is immortal. He is not mortal; he is immortal. Man is immortal and I am that man."

Continue in that way, on that positive note. You will find that the affairs of the day will move forward and things will be done seemingly automatically. For the Father sends the spirit before you to make the way straight. He has promised: "My presence shall go with thee, and I will give thee rest."

This week I met a young man who had just recently returned from service in Korea. He had a widowed mother and he did not know how to support her. He had had a little experience with woodwork and had seen his father draw plans and make blueprints. He got a job in a mill that made sash, doors, blinds, etc.; there he learned how to operate the machinery. He wanted to start his own business, but he told me that he did not have any capital.

I talked to this boy's mother. I told her: "There are thousands and hundreds of thousands of dollars right here. The banks are full of money. They want to get it out into circulation by loaning it; loaning is one of their departments. They have to loan money at interest because they have to pay running expenses and interest on deposits."

She said: "I have no security."

I said: "You do not need any security. Go into the bank and tell them you want so much money, and they will give it to you."

She did just that. She went to the bank, sought the president, and said: "I want a loan."

"You do?"

"Yes."

"What are you doing?"

"I want a loan."

"How much do you want?"

"I want \$10,000."

"That's all you want?"

"Yes."

"You may have it."

So she was given a loan - enough to launch a building enterprise.

If you need money, realize that the money in all the banks does not belong to the banks; it belongs to God. "The silver is Mine and the gold is Mine, saith the Lord." Know that as a son of God, you have a right to all that the Father has. Know that you are doing the bank a favor by borrowing from it, for the bank needs borrowers. Whatever you can use will be given to you.

"I am the Almighty God; walk before Me, and be thou perfect." God would not have commanded that if it were not possible.

As we walk before God, listening only to that One, speaking Truth always to our neighbor, and accepting nothing - either good or bad - on the mortal plane, the soul begins to come into its own and to exercise power. The soul takes possession of the outer man and works in and through him to will and to do. So we move and work easily and freely, without labor.

All things in a home serve the child. He accepts them and uses them. In a quite parallel way, when we realize the Bounteousness of God, we think it quite natural for us to have it. We become as little children. And so not only the material things we can use but also the Kingdom of God comes to us without effort on our part and without strain. There comes to us a consciousness of power, an assurance, which is eternal. We have a feeling that our feet are planted in immortality. We know the eternality of man.

Paul wrote to Timothy:

"Be not thou therefore ashamed of the testimony of our Lord; . . . who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel."

Man is not mortal, but immortal.

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SPIRITICITY, April 1965
THE CIRCLE OF EXPERIENCE
By F. Bernadette Turner, Ph.D.

WE FIND in Genesis 30:27: "I have learned by experience that the Lord hath blessed me."

The word experience conveys many different things to different people. For the student of Truth, experience means a process of growth; it means unfoldment.

The Bible is replete with many accounts of man's experiences in his search for Divine identification. Such experiences as those lived through by the prophets of old (e.g., Ezekiel, Elisha, and Jeremiah) and those lived through by the multitude (e.g., Deliverance out of Egypt, Captivity in Babylon, and Return to the Holy City) are symbolic of man's experiences in his quest for God.

The Bible is a symphony of experiences. Every one of us has a counterpart in the Book of books.

As Truth students we learn that to change outer conditions (experiences), we must begin within, by the renewing of our thinking. In the Book of Jeremiah this idea of personal responsibility is set forth very clearly: "Thine eyes are open upon all the ways of the sons of men: to give every one according to his ways and according to the fruit of his doings."

To be meaningful, an experience should be a stepping-stone along our journey toward our spiritual unfoldment. Through experience we are given the

great opportunity to learn. This is a blessing, and for this we should say:
"Thank you, Father."

I believe there is a three-way approach to the understanding of experience which helps us to make our experiences more meaningful. This three-way approach is as follows:

- a) Cause (thought)
- b) Event or happening (experience per se)
- c) Residual (meaning of the experience).

These three aspects constitute the Circle of Experience.

By breaking down the concept of experience into these three steps we can more clearly evaluate the use to which we are putting our own personal experiences.

The significance of the residual of an experience is difficult to describe - I mean the contribution we have allowed an experience (pleasant or unpleasant) to make to our Divine unfoldment. This contribution is evidenced by an improved attitude, enriched philosophy of Life, and greater human understanding. The wisdom and knowledge which we have gained through the experience is ours alone - but ours alone in a very restricted sense. For in a larger sense it carries with it the very essence of brotherhood. We share with others through our greater human understanding. If we would remember that these experience-residuals are of our own making, we would exercise much more self-discipline by discriminating between thoughts which are good and constructive and those which are discordant and hostile. We manifest in experience what we think.

Man is ever seeking for greater understanding. Understanding is the gateway to fellowship and to satisfying human relations.

When we develop a feeling of Oneness with the Creation through an unwavering acceptance of the Omnipresence, we can more easily appreciate the three-way approach to experience. We discover (a) that our Thoughts are uplifted; (b) that the event, happening, or observation (experience) becomes a stepping-stone; (c) that an Inner Peace comes to us which makes it possible for us to transcend the appearances of the outer.

Some twenty-five years ago, I tried to express in one of my poems, "An Understanding Rose," what this residual meant to me.

I stole into a rose one night
and left my secret there -
And after I had whispered all,
I did not have a care.
So free was I from would-be smiles,
from Life's pretended pose -
For I had told my story to
an understanding rose.

Obviously we do not talk to a rose, but a rose can talk to us. Let us make the most of our experiences; for "I have learned by experience that the Lord hath blessed me."

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PAY ATTENTION TO GOD

By Nell Truesdell

BY EXPERIENCE, all of us have learned that we draw into our consciousness knowledge of whatever we give our attention to. We may choose to give attention to God or to worldly things. If we consider the transient things of the world, we collect information that is negative and that settles in the most receptive areas of our consciousness. When enough of the same kind of negation collects at any point, it breaks out as a sickness or a lack in body or affairs; for whatever we give our attention to shapes up as a demonstration.

Whatever we make manifest by our will is an ultimate loss. You may have tried sometime to visualize something you wanted and to take that apparently reasonable short-cut to get it: health or prosperity. You eventually lost more than you gained.

A true story may illustrate this point. A woman who had a heavy cold wanted to get rid of it quickly so that she could attend some important social functions. She asked her doctor for medicine and he gave her a prescription that contained some "new drugs." After she had dosed herself according to directions, her cold apparently disappeared. However, in a short time she had severe headaches and abdominal pains. Her suffering forced the woman to call for spiritual aid. She was told to keep her attention on God, for it is He that gives health and cure.

I want to make this point: if from the first the woman had turned to God as faithfully as she had tried to "get rid" of the cold by drugs, her recovery would have been complete.

Any discomfort in mind or body or affairs reveals that we have given our attention to the wrong things: pleasure in the world, arbitrary control over others, fear of world-war - any negation that we visualize even for a short while eventually outpictures as some sort of distress. That is the price we pay: it is always too high.

Our need to give attention to God cannot be overemphasized. Like a little child, this faculty of attention wanders off easily. Each person must learn to discipline himself; and each will find that it takes effort to direct the attention. But the effort is always well rewarded.

Faith in God is essential. When Jesus' disciples asked Him why they had failed to heal a boy who had periodic convulsions, He said: "Because of your unbelief. Truly I say to you, If you have faith as a grain of mustard seed, . . . nothing shall be impossible unto you." (Mt 7:20)

In Hebrews we read: "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb 11:6)

Alphabet of
DAILY MEDITATIONS
for every week day of the month

APRIL 1965

1. I AM not ALONE, because the Father is with me.
2. Our own God shall BLESS us.
3. CAUSE me to know the way wherein I should walk.
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5. The Spirit of God DWELLETH in you.
6. His Name alone is EXCELLENT.
7. We may know the things that are FREELY given to us, of God.
8. When He, the Spirit of Truth is come, He will GUIDE you into all truth.
9. HAPPY is HE that HATH God for HIS HELP.
10. Know ye that He IS INDEED the Christ.
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12. Thy JUDGMENTS have I laid before me.
13. As the Father KNOWETH me, even so KNOW I the Father.
14. Unto Thee, O Lord, do I LIFT up my soul.
15. The Lord thy God IN the MIDST of thee is MIGHTY.
16. NOW we have received . . . the Spirit which is of God.
17. By the OBEDIENCE of ONE shall many be made righteous.
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19. His love is PERFECTED in us.
20. QUICKEN me, Oh Lord, for Thy Name's sake.
21. He shall REWARD every man according to his works.
22. Praise God in His SANCTUARY.
23. I know the THOUGHTS that I THINK TOWARD you, saith the Lord.
24. Lead me into the land of UPRIGHTNESS.
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26. I was not disobedient unto the Heavenly VISION.
27. Keep His statutes . . . that it may go WELL WITH Thee.
28. It is good for a man that he bear the YOKE in his YOUTH.
29. Where is thy ZEAL and strength?
30. Seek righteousness, seek meekness.

"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.

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