

SPIRITICITY, August 1956
MEN OF WISDOM
By Nell Truesdell

The men who composed the sayings in the Book of Proverbs were known as "men of wisdom." They were the elders of their communities, who practiced the art of saying in a few words undying truths, which because they are true, are as vital today as they were when first expressed. It was the custom of such men to sit daily at the city gates, where they met any strangers who entered, discussed together the problems of the times, and taught the younger men who gathered about them. Their maxims were in the form of couplets and easily remembered. In the course of time, as the young men matured and added their contributions, the collections of sayings grew; and the individual aphorisms were polished and refined until they reached their present form.

The wise man of old was calm. He did not attempt to evangelize; he did not plead or threaten. Unlike the prophets, he did not demand ethical conduct; but he stated self-evident truths and allowed every listener the privilege of choice. He knew that the way of wisdom would ultimately point a man to God, who after all, is the final Authority in men's lives.

"Commit thy works unto the Lord, and thy thoughts shall be established."

The message of the wise man was for ordinary men, and it was practical. Each human being moves toward a goal that he sets for himself, and all his actions are his responses to the incentives that urge him toward achievement. The wise man pointed out that the incentives, or motives, must be right if a person expects a lasting reward. Evil intentions produce bad fruit; good intentions have good results.

"The memory of the righteous is blessed; but the name of the wicked shall rot."

Of himself, man is nothing. A terse statement expresses this fact clearly:

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches."

To us as Truth students, the gem of the wise sayings is:

"The way of life is above to the wise, that he may depart from hell beneath."

The sayings of the wise men furnish the imagination with a wealth of material, for the inner meanings of the teachings reveal themselves to the contemplative mind. When some grand statement opens its treasure to our understanding, we are struck with the realization that the truth, whether expressed now or hundreds of years ago, remains unchangeable, indestructible, eternal.

As did the men of old, we may at any time apply ourselves unto wisdom and thereby reap a just and satisfying reward.

SPIRITICITY, August 1956

CREATED BY HIM

By Alden Truesdell

We call God "Creator" and relegate to Him the responsibility for the situations in which we find ourselves. We say, "He created the universe with all the planetary systems including our own solar system and all the multitude or people like ourselves."

We assume that, because God is the Creator of all living, everything as it appears is the way that God intended it to be. We have attributed to God all the pleasant things of life and are likely to hold Him responsible for all the unpleasant factors of that life as well. Our attitude is much like that of the colored woman who declared that when God sent tribulations He expected her to "tribulate." This may seem to be an extreme example, but are we not in the same boat when we constantly wonder why God tolerates some of the injustices and inconsistencies of life?

We see a headline in the morning paper reporting that some innocent child has been killed; and we wonder why God permitted this to happen to a little child, who had never harmed any living creature. This happened because the question was not presented soon enough, and not to the right Authority. This happened because God as protection was not known.

The newspapers are recorders of what life can be when God is not taken into consideration by the race He has created. A newspaper is not a recorder of good doings or of God's Way of Life. Even though there is much evidence of God's availability, seldom does one read about it in the morning paper. The papers will tell of many new churches being built, or that a church supper will be held and bingo will be played. Most of us, however, will agree that we seldom read the morning paper to get the latest bulletin regarding God and His blessings. Mr. H. B. Jeffery used to say: "If you want to be in Heaven, look up to God the first thing in the morning. If you want to be in hell, read the morning paper."

Of course, there is much good in the world; but it is seldom publicized except at certain seasons of the year, and then mostly for the sake of profit. Newspapers, like everything else in the world, are run to make money. The fact that they do make money reporting the disasters and calamities, "the wars and rumours of wars," shows where our interest lies. If there had been, on the part of a small percentage of the population of this planet, an equal interest in knowing God and doing His Will, there had long since been an established millennium.

But what of those few sincere souls who have subscribed to this spiritual search? Are they to be penalized? Not unless they choose to be. Everyone who has believed that Jesus Christ is the Son of God has been given power to become a son of God. Everyone who has sought first the Kingdom of God has found it, and has either accepted or rejected it. Everyone who has accepted has had all required good added to him. Everyone who has rejected the gift has had to join the compromisers and complainers. They will all have to be born anew.

In a recent class here, one lady complained because she was told that she would have to do something for herself; whereas she wanted to rest entirely on

the fact that Jesus had died for her sins, to erase her shortcomings. Little does she, and others, realize that this is the sin Jesus died for: that man has neglected to take title to his spiritual heritage, that he has loved compromise more than repentance, and public approval more than Truth. "This is the condemnation, that light is come into the world, and men loved darkness rather than light. . . . They loved the praise of men more than the praise of God." Or, as Jesus said to the self-satisfied of His day, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

Jesus Christ came to teach man to stand upright as a creation of God, to acquit himself as a man of God, to let his light shine in such a way that he will glorify his Father in Heaven and show himself to be a son of that Heavenly Father. All man is asked to do is to remember that God has created him in His own Image and Likeness, and has given him dominion over the lesser creatures - even over the world itself.

All that God asks of man is his attention; all that God expects of man is his obedience. Everything else is provided by God. The realization of this vital relationship between creature and Creator makes the difference between the hearers and the doers of the Word. For the "doing" is obeying the command: "Look unto Me."

To the early Christians, James wrote:

"Be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh unto the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Now and then we are given direct and simple statements that aid us in our spiritual restoration. I should like to share with you a terse instruction, recently given to me in a period of meditation:

I do my best; God does the rest.

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SPIRITICITY, August 1956

GENTLENESS IS VICTORY

By Robert Applegate

"I say unto you, That ye resist not evil."

The lesson of non-resistance is not easy to learn; for it is natural for us to lash out, mentally or physically, at any opposition. When a person wants something and cannot get it, he is frustrated; and this frustration shows forth as belligerence. A person strikes out at what opposes him; or, if he is prevented from doing that, he takes out his belligerence on whatever is at hand; or else he holds it within himself until it becomes a festering sore of anger and discontent. Many doctors have "discovered" that this emotional conflict is the cause of most of the diseases and failures among mankind. It overstimulates

the endocrine glands; the whole body is thrown off balance; tiredness and sickness result; then the affairs start to show the ill effects. The doctors, however, are unable to prescribe the remedy, except in so far as they have recourse to such age-old, commonsense advice as: Avoid situations that produce anger. Take pleasure in the simple things of life, instead of striving for the unattainable. And turn the energy of anger into useful channels: i.e., chop wood or dig a ditch until you have let off steam. All these are sound practices, but they are palliatives and anodynes. Not one of them goes to the root of the matter - the desire that started the whole chain of negation.

Some men are strong enough to attain what they want by overriding all opposition. And the world admires them. History, however, reveals that whatever is attained by forceful means never endures. Violence is self-destructive. The mighty Roman Empire (thought in its day to be eternal, the greatest achievement of man) tried to crush the Christian congregations within its borders. But the non-resistant Christians conquered and supplanted the Empire. And in the ultimate, they were the only real beneficiaries of the Roman state, the Roman peace, the Roman roads and communications, the Roman imperial administration.

Non-resistance gives peace, power, healing, victory. It is not weakness or cowardice. It is the realization of the ineluctability of the statement: "Every plant, which My heavenly Father hath not planted, shall be rooted up." Jesus was supremely non-resistant, to the extent of offering up His life; but at the end, He could say, "I have overcome the world."

This gentleness, so strongly advocated by Jesus Christ and so convincingly demonstrated in His life, is the result of desiring supremely one thing: the "Kingdom of Heaven," the consciousness of the Omnipotence and Omnipresence of God. When desire is channeled in this direction, one becomes indifferent to everything else, and therefore non-resistant. Only in this way can peace and victory be known.

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SPIRITICITY, August 1956

THE LORD'S PRAYER
(Spiritually Interpreted)

By H. B. Jeffery

OUR FATHER

In the first words of that model Prayer which was given to us by the Master, we see His clear perception and thorough understanding of the unity of life, especially human life. And throughout His teachings, we find Him always declaring the great truth that all men are brothers, offspring of a common Father. Indeed, this truth is the most prominent feature of the Gospel (the Good Tidings) which Jesus commanded to be preached to every creature in all the world. "All ye are brethren. . . . For one is your Father."

An established understanding of this basic kinship is one of the foundation stones of that temple "not made with hands, eternal in the heavens." So one of the first lessons required in true mysticism is to apprehend the full meaning of universal brotherhood, and the first step that everyone must take in

"living the life" is to accept the fact of the spiritual unity of all being as the fundamental principle of existence. The very first word, "Our," contains a wondrous depth of meaning which it would be well for us to ponder. It at once lifts us into the spiritual unity. It breaks down all barriers of race and creed, and it places us all - the saint as well as the sinner, the scholar as well as the dullard, the civilized as well as the savage - on the equal footing of children acknowledging one Father, "who is above all, and through all, and in you all"; and on whom we all depend for our life and being.

But the words "Our Father" do more than unite us with every member of the human race. In their larger embrace, they take in even the animals; for animals also are children of the One Father, though on a plane different from ours.

He who clothes with beauty unrivaled the grass and the lily of the field, the mineral and the precious stone is the Origin and Sustenance of all living creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father."

The words "Our Father" unite all; and in their perfect all-inclusiveness, none is forgotten. For we must remember that it is spiritually that we are all children of God.

The human conception of the term "father" is that of the next male ancestor or male parent, but the spiritual conception includes no thought of this relationship. On the contrary, it is a realization that no man on earth is our father. The higher meaning of the word "father" is "one that gives origin, the ruler or governor of all, the ruler of the universe, the Lord, the creative power."

On the generation plane, man has within himself the power to establish certain conditions which in due time will evolve and bring forth a child. But the man is no more father of the child, in the real sense, than he is father of the corn when he plants seed in the proper environment and it becomes "first the blade, then the ear, after that the full corn in the ears." That which gives the increase is the Father - the Father of life, the Life Principle within all things - that is, OUR FATHER.

WHICH ART

In these words we see that the "One who gives origin" is no personality and is neither male nor female, the word "which" being of neuter gender. If we should make a deep study of this subject, we should find that this One is the Father-Mother God of the ancients, worshiped as both male and female; for the One has not only created us, but tends and nourishes and protects us as a mother does her child.

However, finite mind cannot comprehend Infinity; and God cannot be described in terms of the intellect. "We know only what God is not," said St. Clement. "Therefore, it was forbidden to represent Him by any form, or similitude, or even by His sacred name," writes Soher.

We say, "God is Love, God is Life, God is Power, God is Mind, God is Spirit"; but these are only descriptions. We know Him not. We know only some of His ways with men; and these ways can be described and comprehended only spiritually, not intellectually. They are unfolded to man only as man unfolds.

This unfoldment in man takes place when his whole attention, his will and his desire, is toward the I AM, the Source of life and love and light; for man increases in true knowledge only when his prayer is lifted out of the mere philosophic cognition and becomes a warm uplift of the heart, transforming cold intellectual truth into warm, living, vital realization.

Knowing about God and His ways is not knowing God. "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Prayer in its highest degree is not attained until the outer mind has been stilled and all images of the senses banished from the consciousness. For it is only through the heart, through the pure and quiet heart, that the Divine Presence can be realized and an abiding communion with that Presence be made possible.

IN HEAVEN

Literally, "in the heavens"; or, as the Greeks had it, "in the skies" - the upper regions of the air, which were thought by them to be the abode of the many ethereal beings whom they worshiped as gods. Heaven is always symbolic of government, the seat of control, the place of the ruler or higher power.

Spiritually, the heavens are the higher planes of consciousness. In the ancient occult sciences, "the realm of the skies" was the realm of the immortals, the abode of those who had attained divine seership or the "single eye," the home of the illuminati, who drew light, wisdom, and divine instruction direct from Deity.

To the Christian, the single eye is that eye which is too pure to behold iniquity, which sees nothing but good in all things; and the seer is one who sees, feels, and knows that "all is of God that is, or is to be, and God is Good." Such a one is illumined. His body is full of light, and there is healing in his presence; for light is life. "If therefore thine eye be single, thy whole body shall be full of light."

In the Scriptures, God is called "the Father of lights," and men are referred to as "children of light." John speaks of the Word, or Son, as "the true light, which lighteth every man that cometh into the world." Paul refers to man as "the temple of God"; and in Proverbs we read, "The spirit of man is the candle of the Lord." So the spiritual man is he who is letting his light shine.

As light is correspondent to love, the spiritual man is likewise he whose love-nature is awake and active, who sees in all things the Presence of God, who knows that all creation is the manifestation of the Infinite and that beside God there is none else: in other words, that God is the All-in-all.

Within such a man is the Kingdom of Heaven realized. He has become a governor, a ruler, a controller. He controls himself and all things under him, but always himself first; for no one can control things external until his entire being is under the control of the higher Self within him.

Nor does this controlling of things or persons in one's environment consist in domineering and forcing them into certain lines of activity through the agency of the human will. It consists rather in assuming a right attitude toward them, seeing them as in their right places, and establishing harmonious relations with and between them through the consciousness of the All-Presence - which is rest, the higher harmony, or "heaven."

Heaven then is within us, even as Jesus taught; and so we might paraphrase this much of the Prayer somewhat as follows:

Our Father which art within us, which art at the very center of our being, "closer than breathing and nearer than hands and feet"; our Father which art Life of our life, Soul of our soul; our Father which art our beginning and our end: That from which we came forth, That to which we return, That in which we eternally abide.

(To be continued)

Alphabet of
DAILY MEDITATIONS
For Every Week Day Of The Month.

AUGUST 1956

1. Rejoice ALWAYS.
2. We are BOUND to give thanks to God always.
3. Pray CONSTANTLY.
4. DESIRE spiritual gifts.
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6. ENCOURAGE one another and build one another up.
7. Hold FAST what is good, abstain FROM every FORM of evil.
8. GUARD what has been entrusted to you.
9. HELP the weak, be patient with them all.
10. The love of every one of you for one another IS INCREASING.
11. The God of hope fill you with all JOY.
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13. Let us not sleep, as others do, but let us KEEP awake.
14. LEARN in silence.
15. Behold, God is MIGHTY.
16. Walk in NEWNESS of life.
17. Ye are all ONE in Christ Jesus.
18. Grace to you and PEACE from God the Father.
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20. Do not QUENCH the Spirit.
21. RESPECT those who labor among you.
22. Always SEEK to do good to one another and to all.
23. Give THANKS in all circumstances.
24. Live sober, UPRIGHT, and godly lives in this world.
25. Be a VESSEL for noble use.
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27. May the God of peace sanctify you WHOLLY.
28. Be at peace among YOURSELVES.
29. Be ZEALOUS.
30. The Lord make His Face to shine upon thee.
31. Be of good cheer.

"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."

SPIRITICITY is the working Power of the Spiritual Principle,
As electricity is the working power of the electrical principle.