

THINK ABOUT JESUS

By Robert Applegate

"THINK about the Apostle and High Priest whom we acknowledge: Jesus. . . . We must put off every weight and the error that easily ensnares us, so that we may run with endurance the race that lies before us, looking away from all else and towards the Beginner and Finisher of our faith: Jesus. . . . Think about Him who endured such opposition to Himself from those who were in error, so that you may not become weary and give up your spiritual efforts." (Heb. 3:1;12:1-3 my trans.)

Think about Jesus Christ. Many men from the First Century up to the present have recognized this practice to be an effective form of prayer. We are thinking about something all the time; why not think about something that will do us some good? If we do think of Jesus Christ - what He did (and how He did it), what He asked us to do, what He taught - it will do three things for us. First, the more we see what Jesus was and what He did, the more we (and our problems) will become as nothing in our own eyes. We will start to see things in proportion and will begin to rearrange our values. Second, the more we see what Jesus Christ was, the more we cannot help falling in love with Him and wanting to follow Him and obey Him. This is the Way of Life. Third, as we think about Jesus Christ, the life-forces within us will rise. Instead of going down to be wasted, they will rise to quicken and clarify the brain.

Mr. H. B. Jeffery wrote in one of his treatments: "I will meditate daily towards the perfect Mind of Christ." It was perhaps mainly this practice that gave him his great spiritual power. He once said to me:

"Think about Jesus Christ - what He did, what He asked us to do. Think about the Mind that was in Jesus - the sureness, the faith, the audacity, the compassion."

There is no conflict between this practice and recognizing that the same Jesus Christ is in every one of us right now. Rather thinking about the Man Jesus of Nazareth shows us the way to become aware of His Eternal Presence. It is true that there has been too much romancing about the Jesus of two thousand years ago, but an honest thinking about what He was and what He did does not lead to romancing. It leads to the sober realization that there is set before us this day Life and death (Deut. 30:19); and we are forced to choose this day - every day - which we will serve.

Read the Gospels - re-read them. When you have read them so often that you are just reading words, read them in another translation. The Gospel of Luke is probably still the best "Life of Christ" that has been written. It is the only Gospel that was written by a Gentile and it is written in terms that are natural to us Gentiles. Read it; think about what it says. It will quicken the love of God in you.

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HOW TO GET WHAT YOU DON'T WANT

By Nell Truesdell

A tender in a lighthouse in the North Pacific Ocean said that the sea is like a cage; its vastness confines a person to the tower and the small area on which it is built.

Another man who sought solitude had himself set off on a small island in the Aegean Sea. Though he had a good supply of food and bedding, and had made arrangements to be picked up at a certain time, his sense of loneliness so distressed him that in a few days he was beset with extreme anxiety and wondered if he would lose his mind before his rescue.

If you feel confined in your immediate environment - your work, your house, your relations with others - what, in you, put you there?

The most difficult and unpleasant mission that all of us must face is that we cannot hold another person or circumstance accountable for our plight. Each of us has put himself where he now exists. Each has followed some trait in his make-up that promised freedom, peace of mind, security, and satisfaction. Instead, bondage, frustration, lack, and emptiness closed in on all sides, and escape seems impossible. The cry of every heart is the same: Why did this happen to me?

"Each one is bound by the cords of his own mistakes." (Prov. 5:22) The seer's answer brutally exposes our need to dig out the cause of our errors that resulted from our disregard for principle or from bad judgment (following off desire). Our natural inclination is to cover errors, pat them down, and hope they will go away. One who wants to erase defects from his consciousness in order to achieve deliverance must never be afraid to face his limitations. His errors, he will find, will then become his best teachers; by them he learns that false desires make his paths rough. In his Letter to the Galatians the Apostle Paul was fierce in his exposure of the many cravings in the natural man that keep him out of the Kingdom of God.

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. . . . Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, reveling, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God."

"Who wants to inherit the Kingdom of God when he is not even sure of such a possibility?" a person asked me. He went on, "I know what I want, and I shall continue to go after it until I get it. What's the matter with that?"

"What matters," I replied, "is that after you get what you go after in the world, you won't have anything. Every goal in the world is an enticement of a desire that vexes the spirit. Achieve one goal and you are forced to run after another. The Preacher wrote in the Book of Ecclesiastes: 'God giveth to a man that is good in His sight, wisdom, and knowledge, and joy: but to the sinner (he

who makes mistakes) He giveth travail, to gather and to heap up, that he may give to him that is good before God.'" (Ecl. 2:26)

Any immediate experience will reveal its cause if we are not afraid to consider it. A woman said that she does not like to deny mistakes; she likes to affirm what she thinks is good for her. This practice is all right if a person knows what he is doing; if not, then the pleasant-sounding statements are simply a cover-up - they hide the cause of error. In themselves, errors are not important; we should search out the cause of errors. This does not mean that we must give all our time to hunting for it. It means that, when we become aware of an influence or an experience that makes us unhappy or restless, we may discover the cause and eradicate it. The cause is always closer to us than the miserable experience; we built the cause into our consciousness.

Nobody owns his life; nobody knows what is good for him; nobody acquires permanently what he believes will satisfy him. This statement is true. God owns us; He knows what is good for us; He has already prepared our rightful inheritance in His Kingdom. How attain it? By love for God. Love God. You are His son. Love Him.

I recently read a magazine story of a wealthy man who had strong religious beliefs about honesty, integrity, and moral virtues, but who in every transaction pressed his point so that he always came out with large gain. It was said that anybody who associated with him in business never got rich.

This dominant person who knew all the angles for profit was easily defrauded by smooth-talking importers who sold him art at five-figure prices. They were able to deceive him, not by their ability to cheat and lie, but by his own willful determination to gain in any deal, even in the field of art of which he was totally ignorant. By forcing his tricksters to reduce the price on pictures they knew were forgeries, he fed his ego and so sprang the trap on himself. He was the dupe of his own dexterity, for he was deceived by his own desire to win every point.

We victimize ourselves by our pleasure in striving to get what we want. Our mistakes are unimportant. They add to our fund of experience, but all experience is transient. Mistakes become our blessings when we force ourselves to discover their cause, and so are able to wipe it out. "Remove sorrow from thy heart, and put away evil from thy flesh. . . . Remember now thy Creator." "I will pour out My Spirit unto you, I will make known My Words unto you." (Ecl. 11:10; 12:1; Prov. 1:23)

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OVERCOMING

By Alden Truesdell

(Continued from last month)

IN OVERCOMING, one comes out of the mortal state of consciousness into the Christ-state, where God through Christ becomes the overcomer's "all-sufficiency in all things."

To His disciples Jesus said: "I have yet many things to say unto you, but ye cannot bear them now." When He washed their feet He said to Peter: "What I do thou knowest not now; but thou shalt know hereafter." These sayings show there is something to be learned; they indicate a higher way of life for those who are willing to come up to this Christ Way.

The Apostle John was one instrument by which Jesus Christ proclaimed the benefits of overcoming - of coming over into Truth. As John declares, he was an exile on the Island of Patmos and there Christ revealed Himself to him. But let us consider John's own description of his experience.

Rev. 1:10 "I WAS in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet, (11) saying, I am Alpha and Omega, the First and the Last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia. . . . And I turned (12) to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the (13) midst of the seven candlesticks one like unto the Son of man. . . . Out of His mouth went a sharp (16) twoedged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, (17) I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the First and the Last: I am He (18) that liveth, and was dead; and, behold, I am alive for evermore, Amen."

It is with a hungering and a thirsting that we give attention to the words of those who have been trusted to relay such valued communications. We cannot add to them; we will not take from them. We accept the privilege of noting that we too may become beneficiaries.

The names in the Old and the New Testaments have meanings, and it may be helpful to consider the meanings of the names of the seven churches to which John was told to write his transcendent messages. Please know that in such consideration, we are not trying to interpret, but are contemplating together a spiritual exhibit of rare beauty.

EPHESUS

The first recipient of John's message was "the angel of the church of Ephesus." Ephesus represents desire, and the message is:

"These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are Apostles and are not, and hast found them liars: and hast borne, hast patience, and for My name's sake hast laboured, and hast not fainted." (Rev. 2:1-3)

There follows a rebuke because of the Ephesians' leaving their "first love"; a warning to remember the original high aspiration to return to first principles; a threat of losing the Spiritual Light unless this is done, (sometimes we know only too well the sense of being disconnected from Spiritual Light and Power.) (See Rev. 2:6)

Another commendation follows for hating the Nicolaitans who are worthy of hatred. The Nicolaitans represent mixed and compromising thoughts about Truth. The reward promised for overcoming such is:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2:7)

All desire is really for more, better, and fuller life; and here is promised fulfillment from the Tree of Limitless Life in the perfect Presence of God. This is the ultimate for directed and disciplined desire.

SMYRNA

"Unto the angel of the church in Smyrna write; These things saith the First and the Last, which was dead and is alive." (Rev. 2:8)

Smyrna represents the department of consciousness that deals with substantiality. The name Smyrna means myrrh, which is a precious gum from a low, thorny tree found in Arabia. It was one of the ingredients of the holy ointment and was used also in medicine and as a perfume.

Consider then the import of John - who represents love - writing to the angel of the church of that which senses substantiality, that which considers form and desires to perpetuate form. We note that the report of John is a message from "the First and the Last, which, was dead, and is alive." The department of being that delights in form is interested in continued life in the body, or in the overcoming of death. So the message is from the One who has accomplished this.

Smyrna, having been commended for works and trials and seeming poverty (the awareness of Substance is a rich state of being), is warned against those who profess an interest in Truth only to partake of the substantial benefits. It is said that there will be other trials and testings; but to those who are faithful, even in the face of death, a crown of Life will be given. Such as these "shall not be hurt of the second death," for the allegiance has been to Life. (See: Rev. 2:9-11)

PERGAMOS

"To the angel of the church in Pergamos write; These things saith He which hath the sharp sword with two edges." (Rev. 2:12)

Pergamos represents the intellectual department of being. As we observe the intellectual control of the words we speak, we see why the communication to the church at Pergamos comes from the One who has the "sharp sword with two edges." The sharp sword represents the word of Truth which cuts off all non-essentials and so cuts back to the core of Reality.

In the intellect one finds the consideration of doctrines - some true, some false. Some intellectuals, practicing the "doctrine of Balaam," try to mingle malpractice with pure Truth. That which opposes Truth has its seat in the intellect but so also does the practice of exalting the Name of God and of Christ. (See: Rev. 2:14)

Pergamos is admonished to clean house - or else! "Repent; or else I will come unto thee quickly, and will fight against them (specious teachings and malpractice) with the sword of My mouth." (Rev. 2:16)

The alternative to this nemesis is the housecleaning and overcoming. The overcomer is promised "a white stone, and in the stone a new name written, which

no man knoweth saving he that receiveth it." (Rev. 2:17) A new mind, a new nature, a new character, will be given to the overcomer.

THYATIRA

"Unto the angel of the church in Thyatira write . . . " (Rev. 2:18)

Thyatira represents zeal, the department of being that enthuses in anticipation of achievement. The message to this department is from "the Son of God, who hath His eyes like unto a flame of fire." This is a worthy Communicant to the seething soul desire.

We know how enthusiasm can mislead and hamper the original determination to seek God and learn the Truth. We have seen many students start in the way of Truth, only to be distracted by siren calls from charlatans and false prophets. So Thyatira (zeal) is admonished for harboring Jezebel, the prophetess; while it is commended for other works - for faith, service, and patience. (See. Rev. 2:19-20)

Many persons have seen in the Truth movement an opportunity for self-aggrandizement and the gratification of cupidity. Jezebel, the prophetess, is representative of those who encourage this self-indulgence. Following such stops progress and diverts those who could be led in pleasanter and more profitable ways.

When enthusiasm is weaned from any semblance of compromise and directed only toward Spirit, it overcomes, or comes over into the state of consciousness that rules the nations.

"He that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the morning star." (Rev. 2:26-28)
(To be concluded next month)

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HEALING PRACTICE

By H. B. Jeffery

(Notes taken at a public lecture by Nell Truesdell - continued from last month)

EVERY CASE that appeals to you for help is a challenge to your consciousness - to your conscious knowing. Can you stand firm in the face of appearance and know only Truth? As Paul said, "Henceforth know we no man after the flesh." You must have confidence in the Reality of man's spiritual being and not become discouraged by appearances. It is because of the Principle of Life that there can be a science of life.

In healing, your first move, after becoming conscious of the Divine Presence, is to awaken a state of expectancy in the patient, a hope that he will improve. Faith has many degrees and you are not always able to arouse a full-grown faith, but you may arouse a hope. When you have done this, you have done

much towards healing. You have opened the soul of the patient to that Realm from which healing comes.

One whose mind is filled with information and knowledge, one who is intellectual, tends to argue; so you say very little to him and rely wholly on your own realization.

You will contact people who believe in medicine. Do not oppose this or disparage medical assistance. Hold the vision high; keep your direct contact with the Spirit and know that all agencies work together for good. Often much fear is eliminated when a medical man is working on a case. If there is any agency that will reduce fear in the mind of the patient or his family let it have its way.

The medical man will often unconsciously swing around to the thought that the patient imagines he is sick, and will change his diagnosis to a more hopeful one. This will further dispel fear.

Do not feel afraid to treat people in hospitals. You are not treating one specific case, but are breaking down some falsity in the race consciousness.

As you open your mind to the Presence of the Spiritual Principle, you heal the soul of man. Because of the correspondence between soul and flesh, healing shows forth in the outer.

Healing is the awaking of the individual soul to a union of the Within and the without. This is not an imposing of the will, but a realization that man is a living soul. As you awake, you will find that the Inner Essence is Divine Love; and as you see that, you will contact that Divine Love and your word will be quickened with this mysterious, subtle element.

A word is a symbol of a thought and a thought is a symbol of something deeper than thought; so in the highest form of healing you are devoid of language.

(To be continued)

Alphabet of
DAILY MEDITATIONS
For Every Day of the Month

August, 1967

1. Return to the ALMIGHTY.
2. BE BUILT up.
3. I will bless the Lord, who hath given me COUNSEL.
4. DAILY shall He be praised.
5. His Truth ENDURETH to all generations.
*
7. My FOOT hath held His steps.
8. Thy GENTLENESS hath made me GREAT.
9. Sing forth the HONOUR of HIS Name.
10. The Lord is the portion of mine INHERITANCE.
11. The meek will He guide in JUDGMENT.
12. I have KEPT the ways of the Lord.
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14. LIGHT shall shine upon thy ways.
15. I have put MY words in thy MOUTH.
16. Sing praise to the NAME of the Lord.
17. The Lord OUR God is ONE Lord.
18. In the days of PROSPERITY be joyful.
19. QUIT ye like men.
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21. I, the Lord, speak RIGHTEOUSNESS.
22. The Lord SUSTAINED me.
23. MY soul THIRSTETH for God.
24. UNTO the UPRIGHT there ariseth Light in the darkness.
25. The Dayspring from On High hath VISITED us.
26. Thy testimonies are WONDERFUL.
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28. Be found faithful.
29. Why reason YE?
30. I (Jesus) have prayed for thee, that thy faith fail not.
31. Let no man glory in men.

"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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