

HIS COMPASSIONS FAIL NOT

By Alden Truesdell

"AS ONE whom his mother comforteth, so will I comfort you; and ye shall be comforted."

We have a common expression, "There's no place like home." We hear the expression too that the best part of a trip is returning home. I am of course emphasizing the obvious: that home is a good place, indeed the best place, to be.

There is a certain eager anticipation about going home. This nostalgic drawing power is duplicated with increase as we begin to move toward our Spiritual Home which is called in Scripture the "Father's House." "See my zeal for the Lord," cried one seeker. This Home we seek, as we move toward the Father's house, has the same familiar pull we feel toward our earthly home; but it is intensified. One description of it is the Father's drawing us with the bands of love, though we have not known that He has healed us.

Just as we leave a comfortable home to take an uncomfortable vacation, so have we come forth from God, and so shall we return to Him - with eagerness as our move gathers momentum.

The Prodigal Son presents himself as the classic example of the journey we describe and the reception the returning travelers get after their homeward trek is completed - or even before it is finished. For the Parable says that when the son was yet a great way off, "his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

This compassion of the Father for His children is the reason for the nostalgia of which I speak. It is the reason for that intense desire the prodigal has to return to the Father's house. It is indeed God's drawing His own to Himself by the bands of love.

The Father's house is everyone's home, and eventually all humanity must come home, for God cannot be resisted forever. God is not deceived by subterfuge nor defeated by recalcitrance, but He is long-suffering and compassionate. Even when we go off on tangents, as we are prone to do, God does not panic. The crises the race brings about are not difficult of solution to God. Such emergencies are, as we have been reminded, God's opportunities.

"Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee."

This picture would seem to make God our Adversary; and such He is, for does He not say: "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." The higher is always opposed to the lower; so God is our Adversary in this respect.

We are told to agree with our Adversary quickly while we are yet in the way with Him. This is truly a case of joining Something we are unable to beat. The higher always overcomes the lower; so those who are amenable to the Higher

Power have picked the winner. And in the process of overcoming, or coming over to this more excellent way of life, they are transported with ease and comfort.

What of those who continue to resist their own higher good? The way of the violator of any law is hard. If we violate the civic law we pay the penalty; yet there is nothing vindictive about the law itself. We know that the law is designed for the good of the general public, ourselves included. If the civic laws are designed for our benefit, how much more must the Law of the Compassionate Father be designed for our wellbeing?

The Compassion of God is not sentiment or sympathy. It was the Power used by Jesus Christ to heal all manner of patients of all manner of diseases. It is reported that He "was moved with compassion toward them, and He healed their sick." This Presence is always among us as One that serves. The magnitude of the service is in ratio to our willingness to cooperate.

Sympathy is not compassion. For sympathy will enter into suffering to enhance it; while compassion takes suffering to itself to eliminate it. When Jesus wept, it was not because of frustration, but because a transmutation was taking place in His compassionate nature.

If a man is truly interested in following Jesus Christ, in loving Jesus Christ, he will be brought up to a new concept of life and of his relation to life. If any man were as interested in Christ as were the disciples, who called on His Name for days and weeks on end, this man would learn why Jesus wept, why He groaned within Himself, why He was called the "Man of Sorrows."

He would learn that the invocation of this Divine Compassion takes to itself all the sorrow and sadness of the race, that the oppressed might go free, that the "good tidings of great joy, which shall be to all people," might be fruitful. He would learn how, by compassion, Jesus fed multitudes, healed diseases, overcame all of man's enemies - even death.

If this one goes on in Christ Truth, he will see the sting of death extracted, the victory of the grave reversed. He will see how the former Man of Sorrows is able to say:

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. ... Ye believe in God, believe also in Me."

Finally he will see the paradox of this Man of Sorrows' saying:

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

SPIRITICITY, February 1963

PHYSICS AND METAPHYSICS

By Robert Applegate, Jr.

(Continued from last month)

THE PHYSICISTS are our modern philosophers. Their studies have forced them to consider the basic questions of life and knowledge. So Erwin Shrodinger (one of the formulators of the modern Quantum Theory) writes:

"You may ask - you are bound to ask me now: What, then, is in your opinion the value of natural science? I answer: Its scope, aim and value is the same as that of any other branch of human knowledge. ... It is to obey the command of the Delphic deity, Gnothi seauton, get to know yourself. Or, to put it in the brief, impressive rhetoric of Plotinus, tines de hemeis; 'And we, who are we anyhow?' ... The isolated knowledge obtained by a group of specialists in a narrow field has in itself no value whatsoever, but only in its synthesis with all the rest of knowledge and only inasmuch as it really contributes in this synthesis something toward answering the demand tines de hemeis ('who are we')?"

What is man? Is he a fallen angel? or is he a risen ape? Is he a son of God or a son of Adam? Scripture says he is both, and physics substantiates this.

Sir James Jeans says that, as there is a particle-picture and a wave-picture for energy and for matter, so there may be a similar particle-picture and a similar wave-picture for consciousness. This should be so, for the Truth is one.

In physics, the particles, of which all matter and all energy seem to be composed (1) are temporary individuals, (2) are seen in time and space, (3) are unreal, and impermanent. Erwin Shrodinger writes:

"What are these apparent particles anyhow? Can it be understood that they turn up within continuous wave trains - somewhat like the white crests in a choppy sea? ... A particle certainly is not a durable little thing with individuality."

On the other hand, the waves (1) always form a unity, (2) cannot be contained in time and space, (3) are the closest we can come to picturing reality. Shrodinger says:

"The wave phenomenon forms the 'body' proper of the atom. It takes the place of the individual point-like electrons which (were) ... supposed to swarm around the nucleus. Such point-like single particles are completely out of the question within the atom, and if one only thinks of the nucleus itself in this way one does so quite consciously for reasons of expediency."

Let us apply these two pictures to man. In the particle-picture, man is a temporary entity; he inhabits time and space; he is impermanent.

Man is, in this view, the risen ape of the anthropologists, the son of Adam and therefore of Cain - the first killer - according to Scripture. This man has the animal instincts. Robert Ardrey tells us specifically that these instincts are: the instinct for caring for one's particular tribe and for hating all other tribes, the instinct for maintaining and defending a tribal territory,

the instinct for forming an organized society, the instinct for seeking status and dominance within that society, and the instinct for killing with weapons. This is the anthropologists' view of man, and abundant evidence supports it. It agrees with the insight of the author of the Second, Third, and Fourth Chapters of Genesis, who tells us we are Cain's children. But if we follow the analogy from physics with which we started this view of man is the appearance, but it is not the reality.

According to the wave-picture, Man is a one - a unity; he cannot be contained within the framework of time and space. He is, in this view, the eternal son of God. And this agrees with the insight of the author of the First Chapter of Genesis, who said that Man is created in the image and likeness of God. This Man of course is not visible to the outer eyes, as the Eternal God is not visible to the outer eyes. This is the Man of whom Paul said, "The Spirit Itself bears witness with our spirit is that we are the children of God. This is the Reality Jesus taught us to recognize when He taught us to pray, "Our Father."

Men in their material-mindedness have taken all the things that are said about the eternal, Real Man and applied them to the temporary appearance-man, with disastrous results. They have said that human nature is inherently good and that, if it was just freed from its shackles (poverty, oppression, sickness), it will show forth its goodness. This idea is the basis of our social reforms (upon which we are spending billions of dollars); it is completely false. But it is the message of most religious leaders who are preaching the "social Gospel." For this idea is called "Christian." But it is not Christian at all. Neither Jesus Christ nor any spiritually inspired man has said that human nature is good. Jesus said, "Beware of men." Paul said: "Men will be lovers of hearing, lovers of money, boastful, proud, loose-talkers, disobedient to parents, thankless, irreverent, loveless, faithless, slanderous, incontinent, haters of good, betrayers, rash, puffed up, lovers of pleasure rather than lovers of God." Paul knew human nature; he was not a soft-headed theorist.

The true Christian teaching is not that human nature is good, but that human nature is unreal. It is the appearance that masks the Truth. It is an appearance in time and space (which are themselves unreal). We talk about it as though it were real, to communicate with one another; but we must always remember that it has no more substance than a dream.

Human nature is the abode of all that separates us from God - of lies, pride, violence, hatred. The word "nature" identifies it as the animal part of man. "You cannot change human nature," we are told. That is true. We cannot change it; but we can - and we had better - crucify it and so rise above it. Only so will we find the Real Man - our Real Self, which is the eternal son of God. "The natural man receives not the things of the Spirit of God," Paul says; "he cannot know them, for they are spiritually discerned."

There are two ways to crucify the "old man." One way is to end him. He is not real; he is only an appearance. We should declare that he is unreal until he loses his appearance of reality. And we can do this. By our words we are either justified or condemned.

The other way to crucify our human nature is to consider the Crucifixion of Jesus Christ. "I am crucified with Christ," Paul said; "nevertheless I live, yet not I, but Christ lives in me. ... May I never boast except in the Cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the

world. ... One died for all; so all have died. And He died for all so that those who live should no longer live in themselves, but in Him who died for them, and rose again."

It is true that considering the Crucifixion crucifies (crosses out) the "old man." It does not do so in a day, but we can start at no other time than now. Men have greatly overemphasized the suffering Jesus; but we must not let this wrong emphasis rob us of the Crucifixion, for it is our salvation. And our salvation is our deliverance from the animal man, from the old Adam, from our satanic human nature. It is our deliverance into the Reality of our eternal, timeless, spaceless, spiritual Sonship to God.

"Just as in Adam (the natural man) all die, so in Christ (the Real Man) all will be made alive. ... The first man is of the earth, earthy; the Second Man is of the Spirit. ... As we have borne the image of the earthy, so shall we bear the Image of the Spiritual."

As the words are used in our Scripture, "soul" designates the animal consciousness of man; and "spirit" designates the eternal Reality. So Jesus told us: "If anyone wants to save his soul, he will lose it." And Paul said: "Thus is the resurrection of the dead; ... it is sown a soul-body; it is raised a spiritual body. If there is a soul-body, there is also a spiritual. So it is written: 'The first man became living soul.' But the Final Man is life-giving Spirit."

In the Wisdom of Solomon (one of the apocryphal books of the Old Testament, which the early Christians esteemed), we read;

"God made man to be immortal; in the image of His own eternality He made him. By the connivance of the devil (the idea of separation from God), death entered the world."

The Good News is: Jesus Christ "has abolished death and brought Life and Immortality to light through the Gospel."

(To be Continued)

SPIRITICITY, February 1963

A SURVEY OF TEACHINGS

By Nell Truesdell

IN THE FIFTH Century B.C., SOCRATES expounded his "philosophy" to the Athenians. He taught that men should care more for their consciousness, which is eternal, than for wealth, fame, or power. He taught that all men desire the Good; but most men misinterpret it as wealth, prestige, or power. He said that the Good is ONE eternal and changeless. Each person may take as much or as little of the Good as he desires - he will not diminish IT. The early Christian recognized in Socrates a kindred spirit.

The CATHOLIC CHURCH grew out of the teaching of the Apostles of Jesus Christ. For thirteen centuries it grew in power, because men want authority and pomp. The infallibility of the Pope was declared as a dogma in 1870, but for

centuries before this the popes had claimed and exercised supreme authority. The Church reached its peak of power in the Thirteenth Century.

In A. D. 244 PLOTINUS, an Egyptian pagan, established a school of philosophy at Rome. He taught men how to attain union with the ONE by contemplation. He influenced Christianity both directly and through ST. AUGUSTINE, who had studied Plotinus before he became a Christian.

ST. ANTONY was contemporary with Plotinus and was also an Egyptian. An orphan, rich in estates, he gave away his wealth after hearing the words read: "Sell all thou hast, ... and follow Me." He retired to the desert outside Alexandria, where for eighty years he led a life of asceticism and prayer. Students flocked to him. Athanasius, the famous bishop of Alexandria, wrote his biography; this book was a light to the Dark Ages. Antony, who lived for 105 years, became the ideal to which for centuries men looked for inspiration.

During the Middle Ages (c. 500-1350) the Catholic Church ruled Europe, and ruled the minds of men. The Renaissance (the revival of art, letters, and learning in the 15th and 16th Centuries) marks the transition from the Medieval to the Modern World. I shall name a few of the most prominent religious leaders of that time.

Martin LUTHER (1483-1531), started the German reformation. His writings and his translation of the Bible broke the Catholic hold on men's minds. These writings still rule the Lutheran churches.

HENRY VIII (1491-1547), chafing under the authority of the Pope, broke away from the Roman Church and established the Anglican Communion. Today the Church of England and the Protestant Episcopal Church of the United States are independent religious bodies.

Ulrich ZWINGLI (1484-1531), a Swiss reformer, broke with the Catholic Church. In his writings he advocated the liberation of believers from the control of the Papacy.

JOHN CALVIN (1509-64), a French reformer, helped in organizing the Reformation at Geneva. He claimed to be the supreme authority in deciding what is true Christianity and what is not.

John KNOX (1513-72), a Scotch reformer, met Calvin at Geneva. When he returned to Scotland, he wrote the Scottish Confession, on which the Presbyterian faith is based.

John WESLEY (1703-91), together with his brother Charles, started Methodism in England.

Thomas PAINE (1703-1809) greatly influenced thought by his attack on orthodox doctrine. Ralph Waldo EMERSON (1803-82) and Henry David THOREAU (1817-62) "emphasized the intuitive, or spiritual, qualities above the empirical." These men strengthened the movement known as TRANSCENDENTALISM, which broke through the orthodox religious barriers and opened men's minds to broader fields of thought.

To these I may add: F. A. MESMER (1733-1815), a German physician, who practiced healing by hypnosis and taught that thought affects man's body; Henri BERGSON (1859-1941), a French philosopher who advocated that intuition rather

than intellect leads to reality; Phineas QUIMBY, a student of Mesmer, who healed Mary Baker EDDY, and taught her his principles.

Mrs. Eddy, in 1879, organized the CHRISTIAN SCIENCE CHURCH in Boston on the basis of the teachings of Quimby which she had made her own. In 1892 she reorganized her work under the name of First Church of Christ, Scientist.

Emma Curtis HOPKINS, a contemporary of Mary Baker Eddy, is known in the metaphysical field as "the teacher of teachers." She founded no school; her students founded five: Annie Rix Militz founded Home of Truth; William and Elizabeth Towne, New Thought; Ernest and Fenwick Holmes, Institute of Religious Science; Fannie B. James and Nona L. Brooks, Divine Science; Charles and Myrtle Fillmore, Unity School of Christianity.

Mrs. Hopkins' most prominent and enlightened associate was Harley Bradley JEFFERY, who helped her formulate her "Studies in Higher Mysticism." H. B. Jeffery founded no school, but he confirmed our conviction that a new school of metaphysics, built exclusively on the Teaching of Jesus Christ should be established. Twenty-seven years ago, in the State of Texas, we chartered this school with the name CHRIST TRUTH LEAGUE. It has authority to establish branches over the United States.

The CHRIST TRUTH LEAGUE teaches that God is ONE and is Spirit - as Jesus Christ said. We believe (1) that to attain the Jesus Christ consciousness, one must be dedicated; (2) that we may know the Christ Truth that will free us from bondage to desire and from worthless pursuits; (3) that Jesus Christ is the only Teacher of Truth; (4) that the Holy Spirit is the Power of God that works in us to uncover our spiritual sonship - if we give steadfast attention to God, if we believe in Jesus Christ, if we accept the ministrations of the Spirit.

Alphabet Of
DAILY MEDITATIONS
For Every Week Day of the Month

FEBRUARY 1963

1. I have done ACCORDING to Thy Words.
2. In God we BOAST all the day long.
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4. I COMMAND thee this day to love the Lord thy God.
5. The Light DWELLETH with Him.
6. His Truth ENDURETH to all generations.
7. With Thee is the FOUNTAIN of life.
8. GUIDE our feet into the way of peace.
9. Serve HIM in truth with all your HEART.
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11. The meek shall INHERIT the earth.
12. The meek will He guide in JUDGMENT.
13. My KINDNESS shall not depart from thee.
14. Thy Word is a LAMP unto my feet.
15. I have put My Words in thy MOUTH.
16. His NAME shall continue as long as the sun.
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18. The Lord OUR God is ONE Lord.
19. As for God, His way PERFECT.
20. QUIETLY wait for the salvation of the Lord.
21. RECEIVE the blessing from the Lord.
22. Be STRENGTHENED with might by the SPIRIT in the inner man.
23. Know . . . the only TRUE God.
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25. The Lord UPHOLDETH all.
26. The Dayspring from on High hath VISITED us.
27. Thy testimonies are WONDERFUL.
28. O God, Thou hast taught me in my YOUTH.

"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.