

KEEP THY HEART WITH ALL DILIGENCE

By Alden Truesdell

MAN is prone to exercise his anticipation in the wrong direction. He fancies the world roundabout contains the answer to his ambitious program. He looks out into the world as one might go window-shopping, selecting the equipment for the role he has chosen to portray. "Love not the world," we are told, "neither the things that are in the world. If any man love the world, the love of the Father is not in him." (I Jn. 2:12)

There is a drama of Reality going on about us every moment. In this drama each one of us is a featured performer to the degree that he is amenable to the Director of the universal production. Once one comprehends the meaning of this production of Reality and is willing to put all the ability he has into the role assigned to him, he comes close to the well-being for which he was designed.

With the infallible prompting of the inner Christ and the wealth of instruction in the books of Scripture, man has little excuse for giving a poor performance. And yet we all do give sorry performances again and again, and are forced to rehearse repeatedly and to return to our first principles.

Proverbs says: "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." (Prov. 22:29) The same book of instruction says: "Keep thy heart with all diligence: for out of It are the issues of life." (Prov. 4:23)

Benjamin Franklin is one of the finest examples of the doctrine that diligence enables one to stand before kings. From printer's assistant to ambassador to the courts of Europe was his course.

As an example of keeping the heart with all diligence, we seem to gravitate to Mary the Mother of Jesus, who "pondered in her heart" the revelations regarding her assignment and Christ's Advent. She kept her heart with all diligence, even though at times that heart may have seemed heavy, and all the idealism useless and unrewarding. Mary did not rush out to some retreat but retreated within her own soul.

Jesus was so diligent that not only did He stand before kings, but He stood above them. Contrast, if you will, the vital satisfactions of Mary with the heartache of Eve, who chose to have fun. Contrast the triumph of Jesus Christ with the humiliating experience of the Prodigal, or of anyone who chooses to dissipate his ideal in a world that makes ideals its doormat.

The point of this is that no matter how hard the Way of Truth may sound to the hearer, it is still the easiest way, the most profitable way, the pleasantest way. Because this Way is the only way; other ways lead nowhere. When once this Way of expecting and accepting from God is chosen, it proves to yield much more joy than can be arrived at over any other route.

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THE DISHONEST CARETAKER

By Robert Applegate

"THERE was a rich man who had a caretaker, and this caretaker was accused to him of wasting his goods. . . ." (Lk. 16:1-13)

In this Parable Jesus goes on to tell that the caretaker, fearful of being thrown out of his job and being without support, summoned his boss's debtors and got them to falsify their accounts to their advantage. He figured that if he was expelled from his position, these debtors would have to take care of him, or else he would inform on them. When the owner of the estate found out about this trickery, he praised the charlatan, because he had in fact been quite clever.

In this Parable and the teaching that follows it Jesus delineates the profitable attitude towards money and material possessions. There are four points:

1) "The children of this world are more clever than the children of Light." The inference is that both in the handling of material goods and in the acquisition of eternal riches, the children of Light should and must use as much intelligence as the connivers do in their conniving.

2) "With the mammon of unrighteousness (material wealth) make for yourselves friends who, when the money fails, will receive you into eternal homes." That is, use what you have now in such a way that it will benefit you for eternity. The thought is the same as that which St. Benedict stated in the "Prologue" to his Rule: "If we want to attain to Eternal Life, then while there is still opportunity, while we are in this body, while we can follow all these commands by this life in the light, we must conduct ourselves and do our work in the way that will benefit us forever."

3) "He that is faithful in what is least (material wealth) will be faithful also in what is great (spiritual awareness); he that is dishonest in what is least will be dishonest also in what is great. If therefore you have not been faithful in the unreal wealth, who will entrust you with the true (eternal) wealth?" That is, the things we have - that we suppose we own - are not a blessing; they are a test.

4) "No slave can obey two lords. Either he will hate the first and love the second or else he will hold on to the second and look down on the first. You cannot be a slave to God and a slave to money; you cannot worship God and worship money."

So in our handling of money and material things, we must be intelligent, we must do what will benefit us for eternity, we must be trustworthy. But we cannot believe that money has either value or power and at the same time believe that God is All-valuable and All-powerful. We cannot reverence money and reverence God.

(All translations by R.A.)

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BE REBORN

By Nell Truesdell

ALL CONCEPTION is spiritual. Someone may ask: If this is so why are human beings experiencing hardships of all kinds: sickness, poverty, divorce, war? The answer is that the Divine Identity embodied in a human being is sown in corruption, in dishonor, in weakness, in a natural body. "There is a natural body," wrote the Apostle Paul, "and there is a spiritual body."
(I Cor. 15:44)

Only a few persons in any generation become aware of their spiritual beginning: some during childhood; others at maturity. Many who sense the spiritual touch turn away. Nicodemus is a good example: he refused the opportunity to give up sensual appetites, prestige, and riches of the world. Jesus Christ is the supreme example of a person who rejected the world's rewards of lustful passions, sensual appetites, and the deceits of power and prestige.

No person remembers the hour of his birth. If he was unwanted, he may have suffered prenatal persecution during gestation. Happily, the majority of surviving infants outgrow oppositions though many of the illnesses of aging persons may be traced to their unconscious reaction to unsatisfactory influences before and after birth.

In the booklet THREE TREATMENTS, H. B. Jeffery makes the following statements:

"Man is free from all prenatal and postnatal influences, and is not sensitive to adverse criticism. No error suggestions from the general mental atmosphere can enter man's Soul domain. He is filled with the divine sense of security."

The natural results of a conception in a mother's body and the spiritual results of a conception in a person charged with the realization of his spiritual destiny follow a similar pattern of development. With each, this happening remains quiescent for a certain period. As long as it is inactive it is unnoticed; but in the fullness of time it becomes active. This activity induces reactions that are felt in the emotions and take form in the thoughts. If the mother's attitude is constructive, her child grows in her naturally step by step until the hour of its birth. If the awakened person - child or mature one - does not resist the invasion into his consciousness of a strange and new development, he will be led step by step into a state of being hitherto hidden from view. The first birth is of the earth, earthy: the second birth is the Lord from heaven. (See I Cor. 15:47)

Whoever refuses to let the spiritual conception develop in his consciousness blocks his spiritual growth. He will feel (though not always understand) a nagging void that he faces day after day, year after year; it cannot be filled by his interests in the world. Whether or not he is successful in any work, secular or religious, the emptiness he embodies silently accuses him of his refusal. Jesus put this plainly in His statement:

"He that receiveth seed among the thorns, is he that heareth the Word; and the care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful." (Mt. 13:22)

The deceitfulness of wrong choices plagues the natural man. His very existence is unreal, for it is based in mortality. And man was created immortal. What then must a person do? From my own experience I answer: Do nothing but look toward God. "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isa. 45:22) We may interpret this statement to mean, "Face Me, and be healed."

There is an Identity in each of us that is independent of our mortal state. Its Name is I AM. The pitfall we must learn to avoid is this: after we have stumbled upon our spiritual Identity we must not be wrathful against Its disturbing influence. It will demand our steadfast attention. We shall have to learn to detach our attention from family, friends, possessions, work, and religion. Our human-nature, sensing its eviction and loss of control over us, will seek to annihilate this Intruder; if we waver, we shall lose the opportunity to pass the first tests in dedication to God.

Nicodemus failed at this point. He could not understand that what is born of the Spirit is spirit; that this conception touches a person's consciousness as a soundless breath. It is felt, but not seen or heard. (See Jn. 3:6)

Instead of regretting our lost opportunities to turn our attention to God, we may use this time to remember God. This hour - this immediate instant - is the time to practice. We cannot afford to wait for the time to pray or to read Scripture or to look inward to the Most High God. The place of Peace is within us, not in any city in the world. "The Lord thy God in the midst of thee is mighty: He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing." (Zeph. 3:17)

Does this mean you? Of course it does. You are God's love; you are the one whom He is waiting to see arouse and turn to Him. His response will be as a song, a deliverance that you will know comes only from Him.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5:14)

Once you have begun to give God your attention, your interest in knowing Him better will increase; you will take time to look inward to a place at the center of your consciousness where Peace prevails. In all your ways (all your outer contacts with other persons, your work, or anything that you have to do), you will acknowledge that God is helping you, that He is directing your paths, that He is working in you to do His Work. And He will succeed! You will get the credit for any success you experience, but you will know that God was the One who was working. God guarantees deliverance from the flesh and the world. Why not look to Him and be reborn?

SPIRITICITY, February 1968

HEALING PRACTICE

By H. B. Jeffery

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

THE EYES

THE OUTER LIFE about you is the picture of your own will. By a contact with Wisdom, the will is lifted. It then acts under the instruction of the Almighty, and it does right things.

There is a relation, a correspondence, between the parts of the body and the mind. The eyes correspond to the knowing - the perceiving - of the thoughts of God.

The eye is somewhat like the ear but has a more delicate structure and has to do with the higher and finer parts of the mind. The ear deals with generalities; the eye with particulars. The ear (linked with the cerebellum) is connected with the affections, but the eye (linked with the cerebrum) is connected with the perceptions.

The ears are related to one's love of obedience - the delight in comprehending in an obedient way the things of the Spirit; that is hearkening to the Voice of God. The eye has to do with the finer perceptions. It wants to know why - to understand the things of the Spirit. It questions: "If this is so, why is it so?" It is willing to obey, but it does not blindly obey. It hears the Voice of the Spirit, but asks why it should obey.

The ear can hear many sounds, but it has the power to select one and give attention to it. There is a corresponding power in the eye. The many rays of light are gathered by the cornea and directed back to the retina. Those that are not wanted are neutralized by the attention; those that are desired are focused and their undulations are transferred to the optic nerve and carried back to the brain. So the eye gathers in the rays of light from the air and retains those that are useful while those that are negative or too intense are sifted out.

The various chambers in the eye correspond to the degrees of understanding. The outer eye corresponds to the childish perception. As perception matures, it begins to sift and draw conclusions, and the power of discrimination starts to appear. This corresponds to the second chamber of the eye. As the discrimination reaches out to know the why of things, the power of understanding develops. Then as we begin to analyze objects in our outer world, experiencing the capacity of differentiation, we begin to love to know. The inner chamber of the eye corresponds to the love of understanding, the delight in understanding.

We see by a light from within that meets with the light from without. The natural light has no intelligence in it, but the light from within has intelligence. It is because of a meeting between the light within and the light without that we say we "see." We do not see with the outer eye; we see from the light that emanates from within, and if that light goes out, we do not see. An unconscious person with eyes wide open does not see.

"With Thee is the fountain of Life: in Thy Light shall we see light."
(Psm. 36:9)

We see because we are intelligent beings, and intelligence is a function of the Spirit. It is from within; it is an activity of consciousness. We see with our consciousness. We look out through the eye, but we see with the consciousness. Consciousness is a spiritual activity, and Spirit is God, and God is from everlasting to everlasting - without variance, without "shadow of turning." If you can see this, you have the key to good eyesight.

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law."
(Psm. 119:18)

Seeing corresponds with understanding, and understanding is a function of the Spirit within. As God is All-in-all, all that we can really see, understand, or know, is that which is of God. God is Truth. You may believe many things - the world is full of beliefs; but belief is not understanding. It is impossible to know anything that is not so. You may believe it, but many persons believing it cannot make it true.

Man has the capacity to know the Truth because he is an expression and manifestation of God. He is a spiritual being and has spiritual capacities. Seeing is a spiritual capacity. It is the capacity to understand the thoughts that emanate from the Mind of God. Man has this spiritual, or Christ, capacity to perceive and understand the thoughts, ways, ideas, that come from the Father. The son has the Father's Spirit. "The spirit of man is the candle of the Lord." (Prov. 20:27) The eye corresponds to this capacity of knowing ideas emanating from the Mind of God.

The left eye corresponds to the love of intelligence, to the love of truth; the right eye, to the love of good. When you can see that Good is Truth, then you will have perfect focus of the two eyes. When the mind is centered on the One, then you have perfect outward eyesight and you are free from astigmatism.

Astigmatism comes from trying to see in two directions at once; it often comes to a man who is discouraged from looking without and not finding God. Such a mind is confused and so has its seeing-power - its sight - diffused. This results in astigmatism which cannot be cured by outer means, but only from within by a harmonizing of the outer mind with the inner Spirit.

The Psalmist sang: "'Mine eyes fail for Thy salvation and for the word of Thy righteousness. . . . Teach me Thy statutes. I am Thy servant; give me understanding." (Psm 119:123)

Seeing is of the Spirit, and so in healing we do not concern ourselves with the outer appearance. If you have to treat eye trouble, you do not concern yourself with the eye itself, but you concern yourself with that to which it corresponds. You deal with the inner man, with the spirit of understanding within him, with the spiritual perception, with the love to know. You know positively that man does not see with his eye.

If you are told that sight has been destroyed, you do not accept that statement, because sight is an interior faculty, and that has not been destroyed. The man who sees only with the light of the outer eye will accuse you of non-intelligence. But the Spiritual Power within man is that by which he sees, and the healer stands by that truth. The Creative Power constructed the

eye. It creates with understanding; It knows what It wants to do; It built the eye in the beginning. The eye was created by this Creative Power, and in Truth it has not been destroyed. God does not change, and so He that created the eye in the beginning can recreate it. "Behold, I make all things new." (Rev. 21:5)

If you believe that to the point of understanding it, if you have absolute faith as to the truth of it, if you know it because you love to know, if you know that it is good - that eyesight is good - and that the inner man can use his powers, if you can stand firm in that understanding faith, then you will experience the truth of the promises: "Turn ye unto Me, and I will turn unto you. (Zech. 1:3) . . . Call unto Me, and I will answer thee." (Jer. 33:3) Immediately there will be a stimulation of the creative processes, and the Power that built the eye in the beginning will recreate it.

You recognize a capacity to perceive, know, and understand the thoughts of God; and since you have that understanding - that perception - the healing will manifest in the outer. The Creative Power will build the vehicle, and that in the outer which seemingly had been destroyed will be restored.

We do not truly understand until we begin to love to know. If we have the love of knowing, the love of understanding, we will have a quickened power working through our eyes. As we get back deeper into Spirit, we get into the realm of purity. Principle is immaculate, and as we penetrate to Principle, we get back into innocence. Then the eye becomes pure, and shuts out any falsity; it becomes the eye of the child. One who looks with the eye of innocence has the divine protection because the Divine Principle is then working from the within to the outermost. So the eye is a great protection.

"The Lord is my light and my salvation; whom shall I fear?" (Psm. 27:1)

"Thy Word is a lamp unto my feet and a light unto my path." (Psm. 119:105)

(To be continued)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day of the Week

FEBRUARY, 1968

1. God is able to make ALL grace ABOUND toward you.
2. BEHOLD who hath created.
3. Wait on Thy God CONTINUALLY.
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5. Teach me to DO thy Will
6. Everyday will I bless thee.
7. FOLLOW the Truth.
8. GRACE to you, and peace, be multiplied.
9. HE is raised up out of HIS HOLY HABITATION.
10. The INWARD man IS renewed day by day.
*
12. By thy words shalt thou be JUSTIFIED.
13. Cause me to KNOW Thy way.
14. The LORD hath given me the tongue of the LEARNED.
15. MEN MOVED by the Holy Spirit spoke from God.
16. The Lord is NIGH unto all that call upon Him.
17. Whatever OVERCOMES a man, to that he is enslaved.
*
19. He has granted to us His PRECIOUS and great PROMISES.
20. QUICKEN me, O Lord, for Thy Name's sake.
21. The Lord knows how to RESCUE the godly from trial.
22. Be SILENT, O all flesh, before the Lord!
23. TURN THOU TO THY God.
24. His greatness is UNSEARCHABLE.
*
26. Supplement your faith with VIRTUE.
27. My WORDS have I put in thy Mouth.
28. Praise God for His excellent glory!
29. Build YOURSELVES up on your most holy 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."

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

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